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OUR CONTRIBUTORS

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THE FEBRUARY EVANGELIST

Missions and Nationalism

By ARTHUR JORGENSEN

An Educational Experiment Permitted by the Department of Education

By WALTER E. HOFFSOMMER

The Missionary as Friendly Ambassador

By THOMAS E. JONES

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXX. January, 1923 No. 1

CONTENTS

Frontispiece—Walter Edward Hoffsommer.

	PAGE
Editorials	1
The Missionary as Japanese Associate	
C. Burnell Olds	3
Bushido and Japanese Honesty... Wm. H. Erskine	7
Some Unreached Spiritual Areas of the Christian	
Program Guy C. Converse	14
The Japan National Christian Council	19
Clark Memorial Church in Sapporo	
G. M. Rowland	21
The Frank L. Brown Memorial Sunday School	
Building, Tokyo, Japan	25
Water Edward Hoffsommer ... A. K. Reischauer	29
Federated Missions' Program for Summer 1923...	30
From the Editor's Mail Bag Dr. Pieters	31
News Bulletin from Japan	33
Personals	37

Issued Ten Months in the Year by the
Federation of Christian Missions

EDITOR :

Paul S. Mayer, Shimo-Ochiai, Tokyo.

ASSOCIATE EDITOR :

Mrs. Wm. Pearson

COMMITTEE :

Amy C. Bosanquet

Geo. S. Patterson

E. T. Iglehart

W. M. Vories

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Walter Edward Hoffsommer

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W. R. F. Stier is the Honorary Educational Secretary of the Tokyo Y.M.C.A.

THE MARCH EVANGELIST

Nationalism and Missions*

ARTHUR JORGENSEN

The Old Order Changeth—the New Challengeth

J. H. SCOTT

Summer Camps—Builders of Character

GEORGE S. PATTERSON

ELEANOR L. BURNETT

The Door of Hope

GLADYS D. WALSER

*Because of illness in his family Mr. Jorgensen was unable to prepare this article in time for the February number as announced last month.

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXX. February, 1923 No. 2

CONTENTS

Frontispiece—The Seijo Primary School.	PAGE
Editorial Comment	39
The Church and a Warless World By Sidney L. Gulick, D.D.	41
The Federal Council of the Churches of Christ in America to the Churches of Christ in Japan...	44
Resolutions of the Churches of Christ Mission in Japan	45
The Missionary as Friendly Ambassador By Thomas E. Jones	46
The Seijo Primary School—An Educational Ex- periment Permitted by the Department of Education ... By Walter E. Hoffsommer	51
The C.M.S. Crisis	53
Japan for Christ By G. W. Bouldin	55
Aoyama Gakuin Anti-Alcohol League Organized with 300 Members... ..	58
An Anti-Fundamentalist on "the Fundamentals of Christianity"	59
Edith Parker... ..	60
Missionaries as English Teachers... ..	61
Christine Penrod By A. W. Woodworth	62
What Happens	64
News Bulletin	66
Personals	70
The National Sunday School Convention	71

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THE SEIJO PRIMARY SCHOOL



Mr. KUNIYOSHI OHARA and a Class in Morals at the Seijo Primary School



Mr. KUNIYOSHI OHARA and his Woods Sunday School Class

OUR CONTRIBUTORS

Mrs. Gladys Walser graduated from Smith College in 1912 and came to Japan in 1916. Mr. and Mrs. Walser have been engaged in student work in Tokyo under the Presbyterian mission.

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THE APRIL EVANGELIST

Sources of Spiritual Power

J. C. C. NEWTON

Mission School Pensions

FRANCIS N. SCOTT

Missionaries and Church Music

F. H. SMITH

Akita Kindergarten Graduates

GRETCHEN GARST

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXX.

March, 1923

No. 3

CONTENTS

Frontispiece—Y.M.C.A. Boys' Camp at Chuzenji	PAGE
Editorial Comment	73
Foreign Missions and National Consciousness	
By Arthur Jorgensen	75
Summer Camps—Character Builders I. Boys' Camps	79
By George S. Patterson	
II. Uradome Girl's Summer Camp	
By Eleanor Burnett	84
The Old Order Changeth, The New Challengeth	
By J. H. Scott	88
The Door of Hope	92
By Gladys D. Walser	
The National Christian Council	
By George W. Fulton	94
What is Leadership?	95
Mrs. Anna Thompson Moore—An Appreciation.	96
Carrying Coals to Newcastle?	
By J. Edgar Knipp	97
The Japan National Christian Council... ..	98
The Tokyo Union Church Building	99
Cultivating an International Mind... ..	100
News Bulletin	103
Personals	107

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Y.M.C.A. BOYS' CAMP AT CHUZENJI



Around the Campfire



By Courtesy of Kaitakusha

Bible Study

OUR CONTRIBUTORS

Gretchen Garst was born in Akita where she is carrying on a splendid work for the children of that northern city. Miss Garst represents the United Christian Missionary Society.

E.W. Clement is one of the most prominent members of the missionary community in Japan. As member of the Baptist mission, editor of the *Japan Evangelist*, author of a number of well known books on Japan, and as teacher in government schools he has exerted a wide influence both on Japanese and missionary life.

F. Herron Smith is a missionary of the Methodist Board working among the Japanese in Korea.

F. N. Scott is the dean of Chinzei, a Methodist Middle School in Nagasaki. He has been connected with the school for the last sixteen years.

J.C.C. Newton came to Japan in 1888 as member of the Methodist Church South mission. Dr. Newton served for many years as teacher in Kwansai Gakuin, the great Methodist School in Kobe. Dr. and Mrs. Newton retire from Japan this year to the great regret of a host friends.

Wm. Merrell Vories is the founder of the Omi Mission, an organization of Christian men and women, both foreign and Japanese, devoted to the task of establishing the Kingdom of God in the province of Omi.

THE MAY EVANGELIST

The Japanese Church and the Present Crisis

H. HATANAKA

Thinking it Through

HARVEY BROKAW

An Intercepted Letter

HELEN E. SCOTT

The Missionary Education Situation in Korea

W. R. F. STIER

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXX.

April, 1923

No. 4

CONTENTS

Frontispiece—National Sunday School Convention.

	PAGE
Editorials	109
Sources of Spiritual Power	111
Missionaries and Church Music	
F. Herron Smith	118
The Buildings of the Joshi Sei Gakuin Dedicated.	119
How can the Church be saved?	
William Merrell Vories	121
Mission School Pensions	124
The Matsuyama Mirror and the Great Stone Face	127
Akita Kindergarten Graduates ...	129
Doris Claudia de la Tour de Berry	
George Braithwaite	132
From the Editor's Mail Bag... ..	133
National Convention of the W.C.T.U.	134
A Review of the Russian Immigrant	135
The National Sunday School Convention	136
Along the Book Shelf	137
News Bulletin from Japan... ..	139
Personals	143

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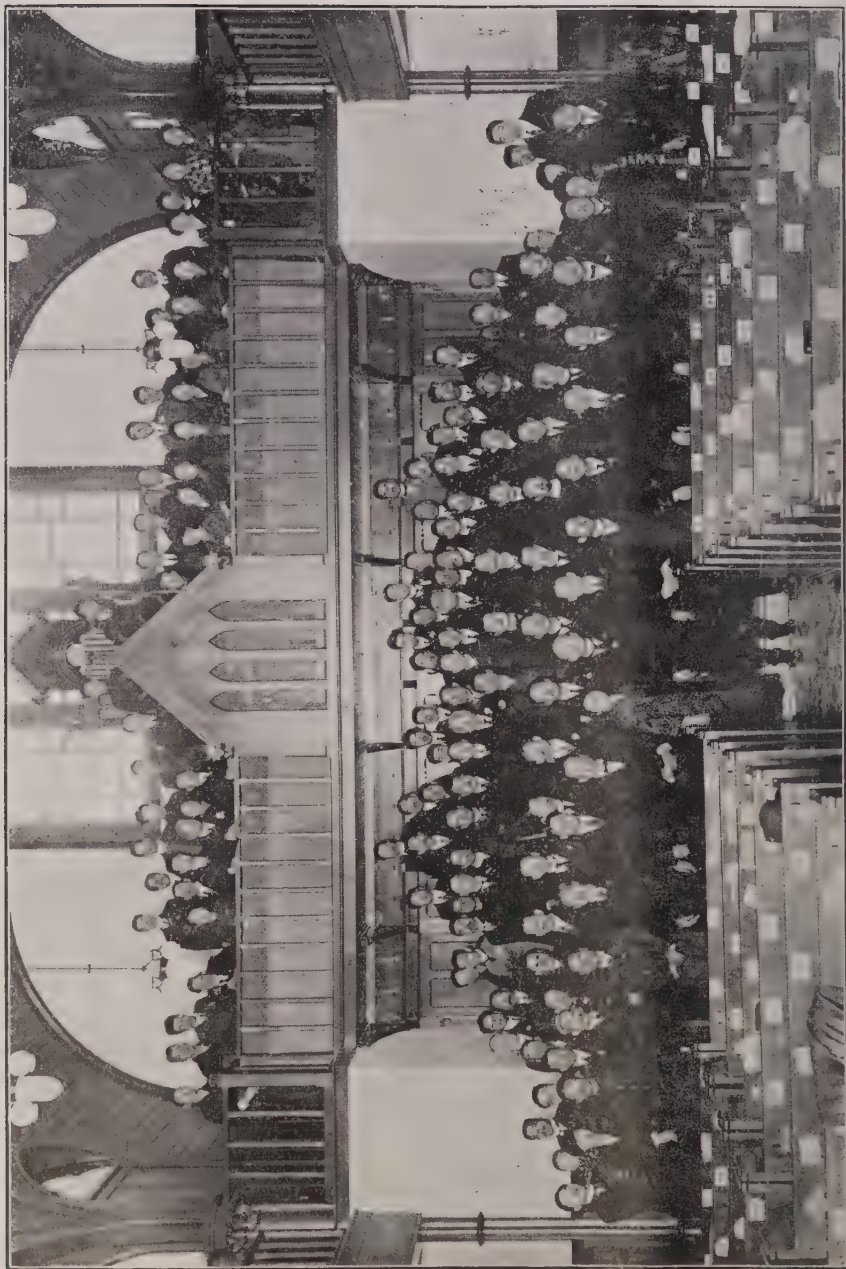
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4th National Sunday School Convention held in Reinanzaka Church, Tokyo, April 3-5, 1923.

OUR CONTRIBUTORS

H. Hatanaka is the successful pastor of a Congregational Church in Kyoto. After graduating from Doshisha Academy, he entered Oberlin where he received his B. A. and B. D. He served for two years as Boys' work Secretary of the Pittsburg Y.M.C.A.

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Mrs. J. H. Scott was formerly a missionary in China. Since her arrival in Japan she has done a remarkable work among the mothers and children of Osaka along hygienic and health line.

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C. A. Logan is the chairman of the Federation of Christian Missions.

C. F. McCall is a Disciple missionary stationed at Akita. He is an expert salesman of Christian literature.

THE JUNE EVANGELIST

The June Evangelist will contain a number of articles commemorating the 50th anniversary of the establishment of the Methodist Church in Japan. Among our contributors will be D. S. Spencer, D. R. McKenzie, W. E. Towson, E. R. Bull, Mrs. J. V. Martin and Miss A. B. Slate.

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JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXX.

May, 1923

No.

CONTENTS

Frontispiece—Fourteenth General Synod of the
Nihon Seikokwai

PAGE

Editorials 145

The Japanese Church and the Present Crisis
H. Hatanaka 147

Preaching to the Railroad Men of Japan
C. F. McCall 149

Fourteenth General Synod of the Nihon Seiko
Kwai 151

The National Christian Council 153

Institute for Research in English Teaching
Established 154

An Intercepted Letter—Mrs. J. H. Scott 155

A Method of Developing Self-Supporting
Churches in Outlying Country Districts 158

The Church Founding Movement 159

From the Editor's Mail Bag... .. 160

The Place of the Missionary
Harvey Brokaw and H. V. E. Stegeman 162

The Missionary Education Situation in Korea
W. F. R. Stier 169

A World Conference on Education 174

The S. S. Shonen Dan—H. E. Coleman 178

The Return of Christ 184

News Bulletin from Japan... .. 185

Personals 189

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Fourteenth General Synod of the Nihon Seikokwai—Tokyo, April 25th to 28th

OUR CONTRIBUTORS

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D. R. McKenzie is one of the best known missionaries in Japan. He is the secretary of the Continuation Committee. He has also served for many years as secretary-treasurer of the Canadian Methodist Mission.

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Esther L. Martin resides at Aoyama Gakuin where she and her husband are engaged in educational work.

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Aaron W. Downs represents the American Board Mission at Maebashi.

IN APPRECIATION

This is the last issue of the *Japan Evangelist* before the annual meeting of the Federation of Christian Missions. The editors wish to take this opportunity to express their gratitude for the kindly criticism, the many words of appreciation and the generous cooperation which have made the work a pleasure during the year.

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXX.

June, 1923

No. 6

CONTENTS

Frontispiece—Past and Present Leaders of the Methodist Church of Japan.	
Editorials	PAGE 191
Fifty Years of the Japan Mission of the Methodist Episcopal Church—D. S. Spencer ...	193
The Work of the Methodist Episcopal Church South—W. E. Towson	201
Past, Present and Future of the Japan Methodist Church—an Interview with Bishop Uzaki—Esther L. Martin	205
From the Editor's Mail Bag	208
Dr. Alexander Durham Hail—G. W. Fulton ...	209
Christianity and Liberalism... ..	211
American Board Mission in Annual Session—Aaron W. Downs	213
The Proposed Missions' Mutual Fire Protective Association—A. J. Stirewalt	215
The Christian Movement: Twenty-first Issue—S. H. Wainright	217
Resolution of the Japanese Christian Church Federation	220
The Central Japan Missionary Association ...	220
Baptists Celebrate their Fiftieth Anniversary ...	221
Mission Ideas on Relation with Japan	222
The Canadian Methodist Mission—D. R. McKenzie	224
Methodist Work Among the Japanese in Korea—F. Herron Smith	230
"What are we Doing"?—Anna Blanche State..	232
Loo Choo—The Forgotten—Earl R. Bull ...	237
News Bulletin from Japan... ..	240
Personals	244

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PAST AND PRESENT METHODIST CHURCH LEADERS OF JAPAN



Bishop Y. Honda



Bishop Kogoro Uzaki

OUR CONTRIBUTORS

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H. V. S. Peeke is a member of the faculty of Meiji Gakuin, Tokyo. Missionaries in Japan are greatly indebted to him for the helpful books and booklets on the Japanese language which have come from his pen.

THE NEXT EVANGELIST

At last after much delay we are able to present our readers with the first copy of the *Evangelist* since the earthquake. We expect to issue the next number of the *Evangelist* just as soon as the printers can get it out. It will contain the proceedings of the newly organized National Council, the minutes of the Conference of the Federation of Christian Missions and a number of valuable articles on the great disaster. The *Personals* also will be resumed in the next issue.

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXX. Sept.-Oct. 1923 No. 7-8

CONTENTS

	PAGE
Editorial Comment	247
Historical Study of Methods and Results in the Development of Ancient Church... ..By D. C. Holtom	250
The Building of the Church:—Comparative Study of Methods and Results in Modern Mission Fields Outside Japan ...By J. Gurney Barclay	612
A Comparative Study of Some Results and Methods in Protestant Mission Work in Japan	
...By Charles Wheeler Iglehart	273
The Self-Propagating Church as a Desirable Goal and as a Practical Problem in Japan	
...By George W. Fulton	284
A Psychological Study of What is Involved in the Christianization of the Individual	
...By Robert Cornell Armstrong	293
The Place of the Foreign Missionary... ..	
...By Arthur Jorgensen	302
The Place of the Missionary in Japan	
...By H. V. S. Peeke	315

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OUR CONTRIBUTORS

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C. B. Olds represents the American Board at Okayama.

D. S. Spencer is a Methodist missionary at Kumamoto. Dr. Spencer has served the missionary community in many capacities, especially in the excellent statistics that he has gathered for the Christian Movement.

R. D. McCoy is the Treasurer of the Disciples of Christ Mission. He also represents his church on the staff of the Aoyama Theological Seminary.

THE JUNE EVANGELIST

We can confidently affirm that there will be no further difficulties in publishing the Evangelist. The June number will contain among other things the following articles: "Religious Values in the Imperial Wedding Ceremony" by Wm. H. Erskine; "Baptist Beginnings" by C. B. Tenny; "Baptist Women Who have Helped to Bring the Kingdom to Japan" by Gertrude Ryder. Beginning in the June number we shall also begin the monthly publication of National Christian Council news. The first public statement will be made of the proposed evangelistic campaign. The personals will be resumed in the next issue.

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

Vol. XXX. Nov.-Dec., 1923 No. 9-10

CONTENTS

Editorial Comment	325
The Effect of the Earthquake on Christian Work	
By Dr. R. C. Armstrong	327
Christian Relief Work in Tokyo	
By C. S. Gillett	334
How the News was Received in America.	
By G. S. Phelps	342
The Christian Council in Action	
By William Axling	344
The National Christian Council	
By C. B. Olds	345
Relief Work of Mission Schools	
By Esther L. Martin	347
The Year 1923 in Japan	
By David S. Spencer	357
The Constitution of the National Christian Council of Japan	361
A Summary of the Earthquake and Fire Losses Incurred by the Protestant Christian Forces in the Kwantō District. By R. D. McCoy	363
Minutes of the Conference of the Federation of Christian Missions in Japan, 1923	365
In Memoriam	377

ISSUED TEN MONTHS IN THE YEAR BY
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THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

VOL. XXX.

JANUARY, 1923

NO. 1

Editorial Comment

Should We "Get Over It"?

SOON after I became a Student Volunteer for Foreign Missions I was one day talking enthusiastically of the great possibilities of the work which I was dreaming of being permitted to undertake, when an old uncle of mine remarked: "O, he'll get over it; it is natural for young folks to talk like that. But when they get settled down they get over it."

For twenty years that remark has haunted me, and for twenty years it has caused me to take notice. And the result has been that I have constantly prayed God that I may die before I "get over it." Twenty years of taking notice have led me to the conclusion that here is the root of success or failure on the mission field—the point where the roads part that have been traveled by great missionaries and mediocre missionaries.

Do we not start out in the first glow of our high resolve to consecrate our lives to the service of our Christ and the neglected among His brethren, with visions of devoted efforts in any field however desolate; under any circumstances, however uninviting; in spite of any sacrifices that may be required to accomplish the holy commission we have received?

At what point in our experience do we "get over it"? When is it that we begin to demand of our Board that we be stationed in a *city*; or to set down the specifications of the modern appointments our house must contain; or to proclaim the condition that we be provided with

all the comforts of life in the most favored sections of our native land?

We may search the records of the great missionaries of history in vain for such demands and for such conditions. They appear to have never got over their original enthusiasm, or their visions of their calling as prophets and pioneers to the outposts. True it cost many of them their lives—as with Jesus and Paul and Livingstone. But it seems seldom to have injured their *health* any more than the average breaking down of us who have the modern conveniences and live in the favored cities.

May it not be possible indeed that the enthusiasm and devotion would be more sustaining stimuli than imported foods and "foreign" social gatherings?

But whatever the circumstances in which we find ourselves, is it not true that our worth to the work may be measured by the extent to which we have kept our original vision and devotion, in spite of the physical and spiritual temptations about us to settle down into mechanical routine as to our tasks and methodical providing for our own homes as the first aim in life?

W. M. V.

The Place of the Missionary

READERS of the *Japan Evangelist* are greatly indebted to Mr. Olds for his article on "The Missionary as Japanese Associate." The very title is suggestive of the new alignments to which the missionary of the present generation must accustom himself. Formerly the appeal to the young men

and women of the homelands was based largely on the opportunities for leadership. The missionary of former days was a leader in every phase of church life—in preaching, in the establishment of churches and schools, in securing the funds for the work, in determining the policy of his own denomination. To-day such leadership is rapidly passing away and while not all denominations have gone as far as the Kumiai Church, to which Mr. Olds belongs, all are manifesting the same tendency. The facts so clearly stated by Mr. Olds ought to be called to the attention of missionary leaders at home and also to young men and women who are considering Japan as a place in which to invest their lives. A recognition of conditions as they are will save many future missionaries from the sore disappointment which induced some less heroic souls to leave the field and which was the cause of much heart anguish to those who were brave enough to remain.

Mr. Olds also faces squarely the much debated question concerning the work that the missionary can do. For the present at any rate no very great change is noticeable, but it must be remembered that the new arrangement of which Mr. Olds writes is only a year old and that therefore it is still too early to estimate accurately all that is implied in the new scheme of cooperation. There is no doubt at all, however, that a change is taking place and that the opportunities for the leadership necessary in pioneer days are growing less.

Mission Study in 1923

WE have several times had occasion to call the attention of the missionaries in Japan to the fact that 1923-24 will be a time of unusual importance for the work of Kingdom in this land. The reason for this conclusion is found in the fact that because of the courses on Japan to be studied this coming fall and winter the interest of thousands of children and adults will be focussed on Japan to an extent never realized before. We may confidently expect that as a result of this growing knowledge of missionary work in Japan

there will be more definite prayer for our cause, larger giving and greater consecration of life to the extension of Christ's Kingdom in Japan. At the same time we are confronted by an unusual opportunity. Our letters home will be eagerly welcomed by the members of mission study classes. Our articles in the church papers will be scanned for additional information to supplement the material of the textbooks. *Japan Mission News, Sunrise, Gleanings* and other papers published by the various missions in Japan will be invaluable for accurate denominational information. The *Japan Evangelist* and the *Christian Movement* should be extensively used in the cultivation of the larger view. Quite a number of missions have appointed committees on publicity. The time has arrived for these committees to get busy with a vengeance. The annual meetings of the missions might well spend a day discussing the problem of proper publicity. We believe that no investment of time, energy and money will bear a larger return.

National Council Plans Revised

IN response to suggestions that have come from Japanese churches and from the missions several important changes have been made in the original draft of the proposed National Council. The budget of the Council is to be shared equally by the missions and by the Japanese churches and the smaller budget of ¥15,000 has been recommended for adoption. The first change, while not ideal in every respect, nevertheless approximates to that standard where taxation is based upon representation, and is therefore welcomed by those who found the first plan inconsistent with the honor of the Japanese church. The willingness of the churches to bear their full responsibility speaks volumes as to their recognition of the need of such a Council. In regard to the adoption of the small budget little need to be said at this time. Those who would recommend another cut in the budget ought to bear in mind that a too great curtailing of the financial resources of the Council may impair its usefulness and seriously hinder its effectiveness.

The Missionary as Japanese Associate

By C. BURNELL OLDS

THE following is a resumé, of a paper given before the Central Missionaries' Association Conference at Osaka, and by way of introduction it should be said that while the recent merger between the American Board Mission and the Kumiai body is given the greatest prominence, the writer would strongly disclaim any thought of intimating that his mission has any patent on cooperation. Rather it is recognized that the same kind of a movement is going on in some form or other in practically all of the missions, and this is simply a review of the steps that led up to the arrangement mentioned above, with some account of the way it is working out.

To speak with authority and convincing power on such a subject as this one must needs have had behind him an experience of achievement as a successful Japanese associate. That alas, I cannot lay claim to, however thoroughly I believe in it as an ideal. All I can hope to do therefore, is to outline the grounds for my faith in the ideal, and give some explanation of the step that our American Board Mission has taken in that direction.

There is no intention on my part of arguing against my predecessors on this program as though the work of the missionary as pioneer or as spiritual overseer had passed, and was to be superseded by his function as associate. They do not exclude each other. A missionary must, doubtless, be all three in one still, to a greater or less degree. Our position as missionaries—as ambassadors of Christ—requires it. If I were to mention the names of some of our great missionary leaders of the past they would all be recognized at once as pioneers and as superintendents, and yet I am very strongly of the opinion that beyond the ability of these men to open up new and virgin territory to gospel influence, or to control men by the majesty of their thought, or the winsomeness of their eloquence, or the weight of their experience of men and affairs, there was in each

of them a power that was greater—a certain power of personality that was effective chiefly within the short range of personal association.

Take Captain Bickel for instance. He was a master at opening up unentered territory and planting the cross there; he was a general in his ability to command men; and yet, I take it, it was not in the driving of his ship up and down the Inland Sea in sunshine or storm, nor was it in the untiring preaching of the gospel message to listening crowds, but it was in the daily comradeship with his men, that his life counted most, a comradeship that enabled those men to look into his heart and, through it, into the heart of God.

I believe the Savior himself put his greatest strength into just this hand to hand, heart, daily association with men and the greatest fruit of his work was that little group of humble fishermen whom he drew about him and held there.

And, inasmuch as it is our aim, I believe, to find out how our Master worked and in some sort of fashion at least, to do as he did, doesn't that mean that if we are to contribute anything of real importance to the enterprise to which we have dedicated ourselves, it must flow out primarily through the avenue of personal association?

The example of Dr. Davis is a case in point. He came to Japan with a military record and a militant spirit, a man whose forte would be presumably to command men and organize them and indoctrinate them with a virile gospel, and yet the paramount resultant influence of his life, as confessed by those who most responded to it, was received chiefly through his personal association with them as inspiring friend.

It was due then probably to our growing recognition of this personal association as the direction in which power for all of us must lie that steps were taken that would bring our Mission into closer fellowship and cooperation with our fellow-workers in the Kumiai body. It is

hardly necessary to review the history of the matter in detail. But in substance, what we did was this: We invited our Kumiai brethren to select representatives to meet us as representatives of our mission and of our churches, to talk over the situation. On coming together therefore, we told them frankly that we had come to the conclusion that our mutual efficiency henceforth lay in the direction of cooperation rather than in separate development and that therefore, we stood ready, if they were willing to assume the responsibility, to put everything into their hands and ask them to take complete control of the enterprise. "So far as our evangelistic work is concerned," said we, "we are ready to commit everything to you—our churches, our money, ourselves—all that we have, all that we are, for you to administer henceforth for the advancement of the cause, in any way that may seem best to you. We demand nothing, we ask nothing, we make no conditions. We believe in you, we believe in your good judgment. We entrust the enterprise to you. Our one desire henceforth is to be your helpers in the fulfillment of the great program. Now use us." That was our attitude.

Now some people have gained the impression that we were driven to it and could not help ourselves. But the facts are these. We were driven to it by two considerations, and conscience was in both of them. One was the growing conviction that we could work vastly more efficiently *with* our Kumiai brethren, or through them, than we could apart from them, as a separate institution. The other was that we could not do any less in justice to our mission churches and our mission workers.

Now let me explain.

In the first place it was the logical outcome of a developing plan. We were pioneers when we first came to Japan. In every sense we were pioneers. But we aren't now. There were no churches then, almost no Christians, no institutions, no gospel background. We had to lead, we had to do everything. We had to create a Christian atmosphere. We were John the Baptists crying in the wilderness, blundering perhaps, antago-

nizing, misrepresenting—but what else could we do? we foreigners? We couldn't stop preaching just because we couldn't swing the language; we couldn't refrain from organizing and superintending churches just because we made fools of ourselves once in a while. There was no one else to do it. But if we had made up our minds that we were going to continue doing the same kind of thing, and doing it all ourselves to the end of the chapter, ignoring the fact of the rise and development of an able and consecrated ministry that could do things and number of times better than we could ever hope to do them, if, I say, we had persisted then, and insisted on doing only our John the Baptist sort of work when the Kingdom work was already in full swing, we should have been unworthy stewards of a great trust.

It was only the working out of a policy which, from the beginning, was very clear in the minds of most of our missionaries, viz. that the great objective of our work was the developing in the shortest time possible of a self-supporting and self-directing church. We have always worked for that end, and so have all the missions, I take it. The logical result then was that eventually we should come to them with just such a proposition as we put before them.

As for our mission churches and evangelists, there was little for them to look forward to. They had no place for themselves. Not Kumiai and yet connected with Kumiai, not Mission and yet connected with Mission; and reviled and commiserated accordingly. Like the proverbial bat which, because he is not quite sure whether he is bird or beast, shuns and is shunned by both and is afraid to live in the open. Hence the agitation for emancipation and the happy outcome.

Now I think it is sufficiently clear to all that we were not forced to the step, except as every man is forced by the logic of events and experience to do the thing he knows he ought to do.

We held nothing back. Our offer was bona fide. We demanded nothing for ourselves. We asked for nothing. We said, "Here we are, will you take us?"

And the response? Well, to be brief, they gave us more than we could ever have expected, certainly more than we ever would have got if we had demanded what we wanted. They took us into partnership. They invited us to a seat at table with them, not as honored guests, but as members of the family, to share their best, and their worst.

The invited us to choose and send representatives from our number to sit with them on their Board of Directors, to discuss with them and to vote with them, on every question that concerned, not only the administration and welfare of our churches but of *theirs* as well; every question that was related to the evangelistic program of the denomination was to be henceforth our *mutual* concern, all on the same plane of equality. The money that we had hitherto used for the administration of our churches and our personal work and now put into their hands, was accepted, and with it the responsibility to stand by those churches (with us) through thick or thin. But, so far as our personal work was concerned, they were only too glad to accept our estimates and put back into our hands again for the purpose even more than we asked.

And so we are brothers at last; no longer simply foreigners versus Japanese, or Mission versus Kumiai. We defer to them and they defer to us in what concerns each most nearly. Never did we have such consideration shown us in the old days, never were our opinion and advice more eagerly solicited, never were we so much sought after to fill positions of trust and influence.

But what after all is our work to be, under the new arrangement? That is the question and I must confess that some of us have had our anxious moments. Is it then the beginning of the end? Are we shelving ourselves or getting into a place where we can be shelved eventually? Perhaps so. If we are getting to a point where we cannot be used to the advantage of the enterprise, and they know it and do not use us, and we know it and are not being used, perhaps it is as well that we be shelved. But there is no indication that such is their attitude or

opinion at present. Already they have outlined to us with some degree of fulness, what they expect of us and what they would like to have us do.

In the first place we might as well say that they evidently don't expect very much of us in the way of preaching. They know our limitations along that line, perhaps even better than we do ourselves, and now that so many good preachers have been raised up from among their own number who are able to present the message with a power and conviction such as the average of us may never hope to attain to, I think we may as well come to the conclusion that our work in the future is likely to be in the direction of less preaching rather than more, though we are still going to be expected to do a vast amount of this kind of work.

We are going to be called upon to tour also, and that somewhat widely, not so much as pioneers perhaps, but as associates, not to do the whole thing ourselves but to cooperate with them in getting things done, and to deliver our message, which still, as coming from a foreigner, has a distinct contribution of its own to make.

It has become very clear to us that, rather than the repression of our activities, even along the line of preaching and touring, their desire for us is the expansion and extension of our work.

One thing, however, we are to be relieved of, and we can never be too thankful for that. It is the responsibility for the financial administration of our churches. Of all the sources of misunderstanding and friction and illwill that sometimes arise between a missionary and his pastor or his people, this financial business is the very worst. But thank God, we of our Mission are now through with that business, and I hope forever.

Otherwise our work is to be in no essential respects different from what it has always been, except that what we do henceforth, it is expected, will be done in association with our fellow-Japanese workers rather than independently of them. We are to have no less liberty but more fraternity in our work and that means more equality.

But beyond this they are desirous of

taking us into all their counsels that we may contribute what we ought to be able to contribute as foreign specialists to the common advantage. Already they are giving us positions on important committees that we never would have sought, expecting us to wrestle, with them, over the problems of the common work.

Then they expect us to be specialists in our chosen lines. For instance, there is a vast field open to us in the direction of social welfare programs and they are eager for leadership here. Our knowledge of music is going to open to us more doors in the future than in the past. Our social gifts, operating through our homes, are expected to be the means, not only of making social contacts with non-Christian men of influence, but also of setting standards of right and of taste in multifarious ways, especially at this time, and so long as the present passion for things and ideas western continues.

In short we are expected to serve as interpreters of the West to the East and of the East to the West bringing to the other the best in each, that will result in a wider and deeper international good will.

As educationalists we have our place and will have for many years to come. Especially as language teachers, the work before us is unlimited. Not that we would develop, or degenerate, into mere teachers of English, as many of them perhaps would not be sorry to see us do ;

and yet we must realize that we are living in an age when the English language, above all others, is the recognized vehicle for the communication of world-ideas and ideals and that therefore our knowledge of English is, and should be used, as our greatest drawing card.

This brings me to the last point, which is simply the stressing of what I have already urged, namely, that after all, probably the greatest work we can do in Japan will be done through the influence of our personal relationships with the men and women whom we can come to look upon as friends. If we are successful in gathering around us individuals or groups of men into whom we can pour ourselves, we shall be able to do the greatest thing that our fellow-workers desire of us. This resultant of our life-work here in Japan is far and away of greater importance, I believe, than anything else we may accomplish.

We must be men first—men of Christian power—who can scintillate friendliness, that will be at the same time real, deep Christliness. This is our supreme task—the task of friendship—the task of an associate.

I don't feel anxious regarding the future of the missionary in Japan, provided we can get men out here who are big enough for this big task—men who can measure up to the demands of friendship that the coming age is going to make upon us.



Bushido and Japanese Honesty

By WM. H. ERSKINE

WERE the subject of the paper Bushido and Dishonesty it would suggest a possible combination of characteristics among the Japanese, for while honor was the chief concern of the *samurai*, shrewdness was the chief mark of the other groups. In all lands and among all people from the primitive to the civilized we find the extremes of virtues side by side. Witness the purification ceremonies of the Jews on the one hand and their bloody sacrificial altars on the other. The idealism of an American in a Wilson, and the reactionalism of another in a Lodge. The democratic politics of the University group and the bossism of the Mayor in the city of Chicago. This list of extremes side by side might be added to from all lands and people, and we would have the first point of our subject when we showed that side by side with the great moral teachings of the *samurai* we have the most cunning and smooth trickery of another class, the merchants. Of course the *samurai* are somewhat to blame, for they have held themselves above money matters and insisted that the merchant was next to the lowest class of human beings. And it must be noted that while we have these two extremes in Japan we have the great strong middle class, a class of idealists of the most practical type, the *Hotokusha*. Therefore our paper divides itself naturally into three divisions, first, the honesty of the merchant classes, second the honesty of the *samurai*, and third the honesty of the democratically controlled Co-operative Associations, followers of Ninomiya Sontoku.

First let us consider the darker side of the Japanese life on this question of honesty about which so much has been written of the Japanese. This phase got its start no doubt because of the charge that Japanese did not employ Japanese in their banks, that they had to use Chinese because they could not trust one another. The reason of this is that the Hongkong and Shanghai Bank has its

headquarters in Hongkong and for the best working out of their policies it has been found best to take Chinese to Japan for the branch banks there. In no other bank in Japan are the Chinese employed in preference to the Japanese. The second charge that they do not trust one another is not so easy to deny for the group life of the Japanese has been so marked that one group has sought to beat the other and felt that it was doing the right thing in helping his group get the victory, and we must therefore note that this merchant class in old Japan were trained in group morality, more of which we shall see later.

The *samurai's* treatment of the merchant class is much to blame for the merchant class being satisfied with their blackened name, no doubt they felt that they might as well have "the blame as the name". Denning in writing of the Japanese Characteristics says, "The merchant, the usurer, the middleman were regarded as the pariahs of ancient Japanese society". The *samurai* to show his superiority, because he never had to worry about the high cost of living since the Feudal Lord paid all his bills and that lavishly, never took change from any one no matter the amount of the bill or how large the money handed out, he acted like the rich villian in the play with so much money that he did not know what to do with it. The coolie in Japan will even to-day bring you the change to show his honesty *but* he will be surprised if you should take it and not reward him for this honesty by refusing it. To the *samurai* money was in truth the root of evil and often he never talked about it. "Money and honor do not travel together" he had been taught, illustrations being told him of merchants who had bought the knighthood with gold and of knights who had sold their birth-right for a few pieces of silver. This disdain of money and the free use of it gave the merchant class the idea that the *samurai* was to be robbed of his money in

as many honest ways as he could work, and our merchant then developed various ways of relieving the *samurai* of that of which he did not know the value.

This treatment of the *samurai* can best be understood when we recognize that Japan was a land of various groups fighting one another and that in these groups there were still smaller groups who were not bound together by any moral ties. In fact it seemed that each group was seeking the good of its own smaller group. A *samurai* was a *samurai* to other groups, and while he could expect honest treatment from a *samurai*, he could not expect moral treatment from the other groups or classes. "The good of their own group was the paramount thing in all this system."

That the morality of the group was confined to the smaller group is witnessed in the way the ideal community of old Japan, the *goninkumi*, the five family groups, worked for the members of one group against another, and yet the main purpose was the protection of the weak and unfortunate. The *nanushi*, as the representative of the lord of the soil was called, was responsible for the conduct of the peasants. He was appointed to his office and received compensation from the lord of the soil, but there was, sometimes, a say given to the peasants as to which one of their number should hold this office so important. From all that can be said about the good lords of the soil the records show no case where the *nanushi* robbed the people for the benefit of the lord of the soil. Many are the cases recorded where this man would pay the taxes of the delinquent members of the group out of his own pocket, and of his deceiving the lord of the soil so that the taxes would be abated. A good illustration of the way it was often done is seen in the treatment accorded the inspector sent to see the crops so as to levy the tax properly. It was the *nanushi's* duty to take the inspector around the fields, but he would make it convenient to entertain his guest or for various reasons fail to take him around so as to see the rice in the morning when the field looked its best, or else the upper road or path would be bad so that the

rice must be viewed from below and not from above where it would show off better. This trickery would save the people many bushels of rice.

The playing of one group upon another of the same race or even of another race is not limited to Japan. It is a primitive trait and is found among nations which have caste or any system of taboo or even in countries where the group is the unit. To judge Japan when group life was the center by the standard of the western nations where the nation or a tinge of internationalism is the norm, is not fair to Japan. It is much like the war talk with Japan, based on judging pre-war Japan on an after-war conscience. To me it is like accusing the Jews of the sins of their ancestors for stealing the jewels of the Egyptians.

Nations as well as individuals must be judged according to the standard under which they are working as well as under the standard of the people with whom they have intercourse. Even in America to-day we have groups which seem to go about doing one another before they are done. The group spirit of getting the best of others of a different group has not been entirely left in Japan. I plead not for Japan but that we may realize that Japan has enough sins to answer for without charging her for sins of which those who would take the mote out of her eye are guilty. Dewey and Tufts in their Ethics point out the long process necessary to get an ideal in practical life. "The idea of humanity in the abstract has been attained as a moral ideal. But the political organization of this conception, its embodiment in law and administrative agencies has not been achieved." As Japan has been coming to the front the commercial dishonesty of these merchants has effected her reputation very much and she has sought every way possible to rectify this dishonesty, the accomplishing of which is no small undertaking, for she must educate her sons that even though foreigners are of a different group and race they must not be cheated in money nor material.

It must be noted that theft or dishonesty of any kind was severely punished in old Japan if it hap-

pened within the group, often punished by death. The *goningumi*, five-family-groups, give us some idea of the punishment ordinarily meted out to offenders. Even in those good old days shame or loss of face was the severest punishment. Simmons and Wigmore in their article in the T.A.S.J., vol. 19 say, "Theft and petty offences were punished by tying the offender to a post, smearing his face with oil and lampblack, and leaving him to the scoffs and taunts of children and passers by. When released a jeering crowd followed. Nor did the disgrace end speedily, for it was almost impossible to remove the stains."

The severity of the group punishment is found in the treatment accorded a drum repairer. The repairman was short of funds and pawned a drum left to have a new put in. The owner came for the drum head before it was taken out of pawn and reported the matter to the head of the group and he feeling the shame of the group, had an attendant take the guilty man behind the house and cut off his head and brought it to the man to atone for the sin of one of their group.

Group honesty was the rule and not the exception even among these early Japanese. One writer writing on this says, "Our merchants of the feudal period had one (a sense of honesty) among themselves, without which they could never have developed, as they did in embryo, such fundamental mercantile institutions as the guild, the bank, the bourse, insurance, checks, bills of exchange, etc., but in their relations with people outside their vocation, the tradesmen lived too true to the reputation of their order."

It is interesting to note the development of the word honesty among the various groups in Japan. At first it meant merely faithfulness to the group interests, but in the case of enemy property it might mean the stealing of things for the good of his own group. This has been called the code of the warriors but not so in Japan, for the *samurai* was never tempted by property or money. To the knight honor was the meaning of honesty. The mechanic was interested in producing tools which had honest material and workmanship in them.

The farmer held that honesty meant full measure. But the merchant was thought to get the best of all bargains; to do so he had to deceive the people. Because of this all Japan will admit that "loose business morality has indeed been the worst blot on our national reputation", and at the same time that what Japan needs is a national morality to prepare her for international relationships.

The reputation of the Japanese has been made by the worst of her citizens, and these the very ones to open relations with the west. To remedy this the *samurai* has tried to enter business to put the honor of the *samurai* into their business. Each year sees new recruits from among the *samurai* going into business, not only to redeem the reputation of the nation but also to make money. But it must be noted that many a fortune has been wasted through the inexperience of these men who were trained never to take change from inferiors and never to seek the better end of the bargain.

A few of the conflicts being aroused in the moral world of the *samurai* might be of interest. Propriety, that is the proper relation and respect toward inferiors and superiors; in the business world there is no such thing as high talk and low talk, for all men are to be treated alike. Another side of this is the question of speaking the truth or being polite; the Japanese holds that to tell people what they want to know is not only more polite, it is the most humble attitude. The westerner is cocksure of his knowledge, while the easterner is just as sure of the relativity of all knowledge, for he has learned that so often what we felt was true is soon found out to be only partly truth, therefore humility in the presence of others is more to be desired than a bold honesty by the *samurai*. Another conflict is between the man who acts clever and the one who talks clever, the practical side of the *samurai* prefers a man of few words, one who may be awkward in speech but clever in deeds, hence the polish of the business man impresses him as being very superficial.

The emphasis placed by the *samurai* on saving one's face has had a strong influence on controlling his conduct, for

the "*samurai* must have good sense enough to keep his name honorable". But to the other groups in Japan it has meant so often I must be shrewd enough "not to be caught."

To get the spirit of the *samurai* toward business the following quotation from letters of a *samurai* to his son will be of interest. "To the *samurai*, first of all is righteousness, next life, then money. Life is dirt as compared with righteousness, money is contamination. In the good old days the joy of the *samurai* was talking battles and plans of war. Nowadays, the young men talk of loss and gain, of dancing girls and harlots, and gross pleasures.

"There is such a thing as trade, see that you know nothing of it. In trade the profit should always go to the other side. To be proud of buying high priced articles cheap is the good fortune of merchants, but should be unknown to the *samurai*. Let it not be even so much as mentioned. The *samurai* must have a care of their words, and are not to speak of avarice, cowardice or lust." With such ideals in their heads is it any wonder that many estates were swallowed up in the transition from old Japan to the new and in the attempt to interest the *samurai* in business.

In redefining honesty Japan is again at the cross roads, for she is now entering into industrialism, probably too fast for her Bushido trained men, her philosophically trained leaders of the intellectual class, and for the new inter-group life. Whether "Honesty is the best policy" or "Honesty is its own reward" will win out is a matter of conjecture. But the *samurai* who is fond of a fair fight will insist on clean fight in the business world. The soul of the *samurai* is fast being tried as he seeks to bear his share of the responsibility of the bad reputation of his people, but when he sets down to the task in earnest we may rest assured that his love of a good fair fight will insist on honest ways in business and then Japan will be like Germany, who in twenty years silenced the cry of the nations against the dishonesty of the German merchants, no longer will she be ashamed of her brothers trading in the world for

"the root of her morals is found in the training of honorable men."

The third side of Japanese life which we want to discuss in this paper is the formation of the co-operative guilds or associations. Here we find the real teaching of the Japanese on honesty as the westerner uses it. Among the groups and among the *samurai* the usage was different, so much so that many misunderstandings arose. But in these co-operative associations the word used is the word for honesty meaning right dealings, and not honor or group spirit. Ninomiya Sontoku, the founder of these guilds for helping one another, was a poor boy and in the real sense of the word a self-made man. His father and mother both dying while he was yet young he undertook to raise his younger brother and restore the ruined property of his father. His uncle was opposed to the boy's ambition to learn the classics and the hardships he had to undergo to get any learning inspire the admiration of any one who reads them. The experiences of his life trained him to become the practical economist he afterwards became. His own success in restoring his father's home won many disciples and as his fame spread he was called here and you to help people back on their feet. The places where he would go got the spirit of his life and formed what afterwards became known as the *hotokusha*. Co-operation among the members is the purpose of the organizations, and these are found in all parts of Japan, in fact, they have become much like the lodges in America and furnish all the religious and social training for their members. To neglect the work and influence of Ninomiya Sontoku is to miss the secret of the success of Japan in her forward moving spirit. The *samurai* may give soul but it is the member of the *hotokusha* who gives self-reliance based on proper co-operation. It must be remembered that this great personality died just twenty years before Perry first entered Japan. We see that his teaching, as one of the ten purposes of the organizations, is the "Advancement of Commercial Morality."

I believe strongly that the teaching of this man is responsible for the prepara-

tion of Japan for the goal to which she now aspires, the commercial supremacy of the Far East. The four virtues of these societies are all commercial qualifications as contrasted with the soldier qualifications of the *samurai*. The four virtues are, "truthfulness, honesty, sincerity and industry." Sincerity is found in the code of the *samurai* also but the experience of the founder shows that a different kind is meant. A statement of the purpose of the societies says that they were to help those who were "honest and industrious." An agreement of membership and for getting a loan was that "the character has been thoroughly tested and no help is given to avoid the consequence of idleness and extravagance." Or "persons who are spend-thrifts, irreligious or disloyal, those whose sole object is clearly only their own welfare should not be helped or admitted to membership."

A translation of some of the Japanese poems will show how righteousness and honesty have been blended in their thought life:

"God dwells in the honest head."

"If true in heart, the gods will bless, even if

you do not say your prayers"

Meiji Tenno's collection of poems teach this clearly.

"If a man is not ashamed before God, then his heart is true."

"Clean hands before men and clean heart before God prove one's sincerity."

"The sincere man seeks and has communion with the Unseen God."

The late Empress Dowager in a poem translated by Prof. Lloyd says,

"Take heed unto thyself; the mighty Gôd

That is the soul of nature, sees the good

And bad that man in his most secret heart

Thinks by himself, and brings it to the light."

Ninomiya was opposed to the religion of his day because it was other-worldly, but that he felt the spiritual pull of the Unseen can not be doubted. Much like

Lincoln he was a praying man but a non-church (temple) goer.

Longford writing on the discovery of these co-operative associations said, "It is difficult perhaps for us, with our ideas of the Japanese character in commercial matters to believe that societies which made loans merely on personal security can continue to flourish in the long run." This leads us to emphasise again that while the key word of the *samurai* was honor, there was in Japan before she was opened to the west, a class whose great emphasis has always been on honesty. The *samurai* on committing harakiri for supposed dishonesty would say, "I will open the seat of my soul and show you how it fares with it." "See for yourself whether I am polluted or clean." But the *hotokusha* members felt that harakiri was often the result of being caught and done to save one's face, and not because of a deep sense of honesty. These *hotokusha* members would often sign a note with only their personal security, but would endorse the note with one of the following: "You may mark my face with lampblack on my failure to pay," or "I agree to pay or be publicly disgraced for non-payment," or "You may publicly announce that I did not pay if I fail to do so." Many other quotations of their endorsements might be given to show the growing power and influence of these associations before the country was opened to the West. Little is known of them abroad to-day. The old group morality which *did* the other groups, and the trickery of the merchants who suddenly arose to such prominence have given Japan a black eye abroad. The *samurai* was honorable to himself and his client but being a poor business man was not a success. But the organization of these associations and the many followers throughout Japan have had no small part in getting Japan ready for trade relations with the West and will in time show to the West that there is in Japan and among the Japanese a sense of honesty and that any national business men trained like these *hotokusha* will have commercial success for it is based on a sure foundation, "Thrift, honesty and self-reliance." The *samurai* as he is

coming to the front is changing his word honor to honesty and says that Bushido is based on the tripod of their morals, "Loyalty, filial piety and honesty." This new emphasis of the *samurai* coupled with the growing influence of the co-operative associations is having its effects on all classes in Japan making for honesty among the democratic politicians, honest workmanship among the laboring classes and will in time make merchants give good material and proper weight.

In conclusion I want to study a few of the general characteristics as criticised by different writers on this question of honesty. Thunberg says, "Honesty prevailed throughout the whole country and justice was universally held sacred. One of the principle defects in the Japanese character is pride, which should be ascribed to their belief that they were descended from the gods." Thunberg is dealing with feudal Japan and the places where the group spirit is the unit. He misses the mark in calling them proud, what he meant to say was that they have a feeling of sacredness, of responsibility on having descended from the gods and this self-respect has power and makes for *honesty, loyalty and devotion*.

Dening very truly remarks that "A Japanese would not be guilty of the mistake to suppose that the chief object of human life is toil. To lack the qualifications of business is quite different from holding pursuits in contempt. A man competent to win wealth may yet shrink with repugnance from the attempt. As far back as history carries us contempt for the business of mere money-making was a prominent characteristic of the Japanese people."

Hear Hearn in his idealistic interpretation of Japan, "I have lived in districts where no case of theft had occurred for hundreds of years,—where the newly built prisons of Meiji remained empty and useless,—where the people left their doors unfastened by night as well as by day." My own experience in the country life Japan is the same, where everybody trusts everybody else, much like in the farms of America. Here him again, "How explain the goodness of the people to

each other? When you discover no harshness, no rudeness, no dishonesty, no breaking of laws, and learn that this social condition has been the same for centuries, you are tempted to believe that you have entered into the domain of a morally superior humanity. The charm of Japan, a civilization in which every relation appears to be governed by altruism, every action directed by duty and every object shaped by art." Whether we can call this Japan more moral than the present day Japan as in Hearn's picture may be doubted. If a nation or person is moral only as moral conflicts arise this morally superior Japan may not be as great a Japan as the one which now is emerging amidst may conflicts. I quote from Dewey and Tuft on this point. "The fact that the morality of conscience requires reflection, progress, and a deeper meaning for its conception, makes it obvious why many fail to grasp any moral meaning at all. They fail to put forth the effort or to break with habit. Under customary morality it was enough to 'observe' and continue in the mores. It requires a higher degree of insight and a greater initiative to get moral attitudes at all when the forms become mere forms and habits mere habits. Hence when a change in personal environment or in general social and economic conditions come, many fail to see the principle involved. They remain completely satisfied with the 'old fashioned virtues' or intrench themselves in the 'righteousness' and 'honesty' of a past generation. This habitual and 'painless' morality will often mean a 'virtue' or a 'righteousness' which involves no conflict with present conditions. A man who feels honest because he does not break contracts or defraud in old fashioned ways, may be quite at ease about watering stock or adulterating goods." "An honest man is the one who, with respect to whatever he has to distribute to others and to receive from them, is desirous of giving and taking just what belongs to each party concerned." Our *samurai* would feel that he must not seek the best of the bargain while the old business man would act under the teaching of the past that he is to get the better bargain,

because he has been trained under customary morality.

It might be of interest to note the words used for honesty in Japan. *Tada-shii* is the regular word meaning *righteous*. The Chinese characters used are *shojiki*, *sho* being the word *righteous*, and *jiki* being direct or personal, both together giving the idea of personal righteousness direct dealing, right dealing. *Jitsugi*, gives us a combination meaning *real justice*, or righteousness. *Chujitsu*, is a common word which means *heart reality*. A very strong word but not often used is *jikihakuteki*, meaning *direct white dealing*. Getting honesty tied up with a man's heart, it is no wonder that the *samurai* "prefers instant suicide to a reputation on which doubt has been cast, however falsely." In Osaka a good honest stock broker, filled with public spirit gave a million dollar public building to the city. A fellow broker was jealous of him and his success and accused him of the misuse of his clients' funds. The benefactor killed himself to vindicate his honor.

The scathing indictment of the French scholar, "Egoism, trickery, oppression of women, and children, the prostitution of young girls, divorce laws for the benefit of men alone, etc." only shows that he is not fit to interpret another race different from his own in customs and habits.

Tachibana in the E. R. E. says, "Honesty and righteousness were among the principle virtues in old Japan. Classical scholars are of the opinion that the ancient Japanese were honest and upright

of themselves without any teaching and could be governed quite easily, and that neither were detailed laws needed to rule them, nor minute moral doctrines to regulate their daily life because they were simply honest and good, and committed neither illegal nor immoral acts." In this article he is quoting Motoori, who is talking about the early Shintoists being innately righteous and therefore not needing a long list of "Thou shalt's" and "Thou shalt not's" to guide them. Early Japan had tribal and group government with all things in common. The fear of expulsion from the group being the worst punishment, sin was really not known. It takes city life to produce thieves, and a means of barter easily carried around to make for dishonesty.

Honaga in writing of the sunny disposition of the Japanese so much talked of by the people of the West says, "If then, this natural turning to the sunshine is one of their most conspicuous traits, to consider their character as generally cunning or crafty is nothing but a dogmatism based on biased views about the psychology of other nations which naturally arises from men's reluctance to understand the position of others. It follows that any one who really wishes to understand the rather daring free activities of the Japanese, their cult of honor and intrepidity—however subtle their motive may seem—should never be discouraged from investigating the other side, namely, their equally ardent love of honesty and impartiality."



Some Unreached Spiritual Areas of the Christian Program*

By GUY C. CONVERSE

WE are gathered here this evening in the interests of Christ's Kingdom.

During the conference of the coming days our thoughts will be centering about the problems of the unreached areas. We shall here be in full accord with the teaching and practice of Christ. The unreached was ever one of the burdens He carried. Almost involuntarily we hear Him say. "Even so it is not the will of your Father which is in Heaven that one of these little ones should perish." "They that are whole need not a physician but they that are sick," "I came not to call the righteous but sinners to repentance," "For the Son of Man came to seek and save that which is lost."

Down through the centuries, Christian disciples have felt the compelling power of this example of the Master and His call to go forth to the ends of the earth with the message of a new way of life. We here this evening have been drawn across the world by that vision of the Kingdom and sustained in time of trials by the memory of His sacrifice upon the Cross.

The present generation has seen the expansion throughout all the continents and the islands of the sea, of such messengers. The Christian Church has been flinging out the banner far and wide wherever men dwell. No distance has seemed to be too far, no area too fraught with peril, no difficulty of language or social custom or residence or travel too great to be overcome by the followers of the lowly Shepherd.

If we are followers of His, our interest in the Kingdom, and its extension into all realms of the world's life, will be paramount. His heart ever burned with love for those that were without, whether it was the rich young ruler who was so near that only the love of his possessions kept him out, or the more humble folk of whom He knew and loved so many. The

very heart of His teaching in the parables centres about that Kingdom of love and righteousness and service. The Kingdom is like a mustard seed rapidly growing, it is like a pearl, more to be desired than all else and in exchange for which one would part with all he possesses; it is like a bit of leaven which shall expand until the whole of society is lightened and changed and made sweet and wholesome. The God ruling over this Kingdom is a Father, with more than a Father's love; Mankind all, are sons with personalities of worth and dignity, every one of them capable through God's love and Christ's leading of becoming responsible units in this Kingdom of righteousness and peace and brotherhood.

To bring all of the activities of our lives even unto the very least under the sway of His principles of love and service and to bring us into a brotherly relation to one another and a filial relation to our Heavenly Father, Jesus Christ lived, taught, died on the cross, and left to us the great commission for the completion of the task.

Our years of effort have left much to be desired. The world which our Lord looked upon as His field, after all this effort, shows great areas still without the boundaries of the Kingdom. As we stand here this evening, facing in all sincerity the great task let us examine and find if we can those areas of the life of the world wherein Christ's method of life has yet failed to conquer.

There are certain great areas that have come to be recognized as unreached fields. We think of the tremendous problems in China and in India as well as the Islamic problem in Africa and the Near East. But the areas we wish to think of here this evening are not geographical but personal and spiritual. Are

*Address Delivered at Vesper Service of Conference of Federated Missions.

we already Christian within our own boundaries, yea even within our own lives? If the darkest spot is not at the foot of the candle stick yet at least we must be careful occasionally to let the light into the complex corners of our life and light up the uncertain problems that cluster there. Others during the next few days will consider the geographical areas here in Japan and the tremendous need for occupation. Here we will confine ourselves to some of the unreached areas in the Christian program which are not mathematical or geographical but spiritual and social and which if unreached will cut away the root of the great tree of the Kingdom.

One of the great areas that touches our lives at every point and which we must take more into account, is the economic area. Wherever we look at world problems today, we can not help realizing the increasing place that business is coming to have in our national life. Not so many years ago it played a minor part. The term even had a tinge of reproach. England was a nation of shopkeepers it was said contemptuously, American Yankees were spoken of critically because of their business traits, while in Japan we are told the tradesman was of the lower rank of society. Today all is changed. We hear the cry of more businesslike statesmanship, the American president takes pride in the fact that he is giving the country a businesslike administration. We see commissions of business men travelling over the world largely influencing government policy. In fact it now seems quite possible that the whole European problem may be turned over to bankers instead of diplomats. Gradually our lives are becoming more and more dominated by these interests.

And yet one of the areas wherein Christ's voice is but faintly heard and his principles but slightly practised is this same economic realm. The religious and political forms and customs worked out by our forefathers for an age of agriculturalists and small artisans more than a century ago, are being tried and twisted in the maelstrom of the new economic world. The name industrial revolution applied to what took place in England

with the coming of steam, is not too strong a word. Industrially, our world is indeed a new world. Happenings of the past century have made it almost unrecognizable. Then, we had the family as the unit in production whether it was the farmer and his son, or the artisan and his men living under his roof. All working together with a strong sense of personal responsibility and fellowship, a Christian master could make the whole place Christian if he would.

Now all is changed. To-day Christian personalities, sons of the Heavenly Father, are assembled like so much raw material, employed or discharged by the thousands as hands at so much, or so little per day and their strength of muscle and mind and heart to say nothing of their eternal soul is bargained for in the market, the theory being upheld that the laborer with nothing but his labor to sell and with a family dependent upon his coming to an agreement at once, is thus free too contract with the tremendous accumulations of capital represented by the cleverest and brainiest men that can be hired.

Business is business we are told. Competition is the life of trade, and we build up our whole industrial organization upon the fundamental supposition that the great majority of our fellows will not work unless the ever present threat of starvation, or dire distress for themselves and families is held over their heads while on the other hand we maintain, we must hold out the opportunity to pile up for oneself not comfort or security for old age but millions of possessions that no man can ever use, nay that he can not even count, and that we allow men to revel in these, while great masses of their fellowmen are in want. The working out of our economic system has for years thus served to unduly emphasize and strengthen men's acquisitive and competitive tendencies, leading almost inevitably to selfishness and combativeness, and making more difficult of accomplishment the Kingdom of love and service.

Another element which causes us some concern is the great chasm that is rapidly growing up between social classes, threatening according to world scholars a great class war. We see the compara-

tive difference between rich and poor becoming greater. The past century has made possible thousands of new luxuries which to-day can be brought from the ends of the earth, to satisfy the jaded interests of those who already have too much. We see on the other hand concentrations of population in slum quarters of great cities such as was never known before. Great poverty exists side by side with tremendous wealth and often the between the two is quite apparent to the dweller of the slum. On the one hand is the multimillionaire and his tremendous power and possessions; on the other hand are millions of workmen with nothing between their families and starvation except a small weekly wage, while the continuance of that wage is dependent upon the whim of a foreman or the cost accounting efficiency system of a soulless corporation. All of this is creating problems for religion, hindrances to the Kingdom.

One does not need to be blind to the material benefits of the past century nor to underestimate certain values that have accrued from the working out of the present economic system of competition, but it is impossible to study our economic structure to-day from the standpoint of Christ's teachings, without coming to the firm conviction that the excessive emphasis placed upon self interest in industry, is decidedly unchristian as well as inefficient. The Archbishops' Committee of the Church of England in their report upon Industrial Relations, reaches the heart of the matter in the following words: "The tendency of the whole body of public opinion which assumes that within the limits imposed by law, individuals and classes, are justified in driving the best bargain for themselves that they can, is strangely at variance with traditional Christian ethics."

Thus this great area of our economic life which all admit is rapidly expanding and controlling nearly the whole of our life, seems at the same time to be largely guided by principles which whatever the argument from expediency, yet surely are a far cry from the principles of Christ. Surely Christ did not say "Man lives by bread alone, therefore, the only efficient

economic motive is the selfish one," Surely Christ did not say 'Take away from every man as many coats as your superior mental ability and his dire economic necessity can compel him to part with.' Surely Christ gave us no commission to work our fellowmen seven days a week in dark mines or sweltering blast furnaces. No matter how unsolvable these problems may be at present surely we can all agree that such things are not of Christ.

The church to-day is looking with too much calmness upon this problem. A prominent church member may extract great rents from slum quarters where disease is rampant and his pastor's sermons may never come to grips with the matter, he may gather hundreds of children into his factory and work them long hours and cause less criticism from his congregation than would the smoking of a cigarette by his wife. He may recruit thousands of foreigners ignorant of the country and its customs, work them twelve hours a day, seven days a week, with a 24 hour shift every two weeks; he may deny them free speech and free assembly, he may import thugs to spy upon them, stir up trouble and intimidate them, and when once in a generation a few brave religious leaders dare to stand up against such grave injustices we find whole business organizations turning upon the church and threatening to destroy it by withholding contributions. The Church which remains calm and inactive to-day in the face of such a crisis will do well to read again the messages of the prophets and above all the message of our Lord "Woe unto you scribes and Pharisees hypocrites, for ye tithe mint and anise and cummin and have left undone the weightier matters of the law, justice, mercy and faith."

Guided by this principle which encourages selfish gain, and ruled by a passion to get all that is possible, we see gradually drawing together for a death struggle two great forces. Labor is accepting the challenge of a duel to the death. Financial force is to be answered with physical force. Strikes, boycotts, sabotage and riots on the one hand, strike breakers, detectives, machine guns

and blacklists on the other. The problem bids fair to be settled on the plain of physical combat. Christianity must therefore take a stand firmly and resolutely for Christ's Kingdom ruled by the philosophy not of hate and struggle and private gain but of love and co-operation and service.

We laboring in a foreign land realize perhaps better than others, the unconquered area of nationality. It has been said so often that it has become a truism, that in international affairs, Christianity has never been tried. There has never been even an experiment. Millions of *individuals* have tried the experiment of living a Christian life. However badly they have failed, their aim has been high and their endeavour often sustained. Countless homes to-day are endeavoring to apply Christ's principles within the limits of the family life, and in some of our Christian homes we catch glimpses of what the Kingdom itself must be like. Even in industry, here and there Christian manufacturers are endeavouring to carry Christ's teachings into every department of their business with more or less success. We even had a mayor of a certain city in the United States known as the "Golden Rule mayor" who frankly endeavored to apply the Golden Rule to the running of the city's life. But after nearly 2,000 years where is the nation avowedly applying Christian principles in its dealings with other nations? Here then is a virgin field, a field unto which so far as we can see no nation is even contemplating entering. Here is an unreached area for the pioneer, the explorer, the prophet nation.

We have seen what the opposite course can bring to us. The past eight years have given us a most terrible and realistic picture of the logical conclusion of intense nationalistic propaganda. We have seen educational systems supposed to be dedicated to the teaching of truth to the minds of young children, prostituted to narrow, selfish, nationalistic propaganda, sowing the seeds of misunderstanding, jealousy, and hatred between nations that are neighbors and which should be brothers.

Who is my brother? Whom am I to

love as I love myself? The question was put to Christ and with penetrating simplicity he told the story of how a man of one country ministered to one of another country when he was in need. The foreigner is your neighbor, to be loved as you love your own life, said Christ. The foreigner, is your enemy, to be suspected, excluded, exploited, hated, killed says the insidious propaganda that is spread abroad through the nations. And we of Christ's followers, what are we doing about it? Are we bending every effort to show that the Christian advance is by another way? I wonder if we are. Said one of America's leading generals last year, "If there should come another war in America the leaders of the Church will be to blame." What a rebuke we must consider it if it comes true.

But some one says the war is over, why worry now? Dr. Mott speaking in Tokyo not long ago reminded us that there had been more deaths last year directly caused by the war, in a very limited territory comprising only the small nations of central Europe and not including Russia or Germany, than were killed on both sides during the worst year of the war. If this then be real peace I can see an argument for war.

Anyone however who has followed, during these last months the struggle in Europe, the tremendous armies and war budgets, the threats of invasions and counter invasions, the intrigue and the revolutionary propaganda on both sides, all over reparations and loans and concessions, anyone who noted the intense hatreds that financial considerations could control on the one hand and turn loose on the other at Genoa, any one who has followed all this must look upon the calm days of 1914 that precipitated our late war as a mere trifle in comparison. The religious organization that does not bestir itself, that does not cry aloud from the housetops the danger of catastrophe, is derelict in its duty. The Church must redouble its efforts before once more it is too late, and the peril is upon us, for as a celebrated English writer has said, "When the Church withdraws her sanction, war will cease." Friends, when we

consider the awfulness of the great war this is a shocking responsibility.

But simply to do away with active war is surely not a sufficient ideal for the Kingdom. The national and racial barriers which divide men as brothers in Christ's Kingdom must be effaced. We who are gathered here this evening, foreign ambassadors, are standing in the very front rank of opportunity. For years we have met and co-operated with our Japanese brothers in the great Kingdom program. Let us not be satisfied with past achievements. Let us apply the microscopic analysis here also. I wonder if we can imagine an evening on an open balcony with the sky above and the wind of heaven blowing across our faces and one of our number bringing our great problem of interracial co-operation to the mind of the Master. If in imagination we could each one of us do this, could bring to Him the progress we have made and listen long enough to hear from His lips the one thing lacking, I am sure each one of us would have a new spiritual basis for the work of the coming year.

And this things us to the conclusion that the greatest unreachd area to-day is the Christian Church with its hundreds of millions of adherents. One of the great needs is right here among us. It is within our own hearts, within our own Christian organizations that we must first of all seek to make Christ's principles live. To vitalize our own Christian lives and the lives of our Christian institutions is one of the great tasks before us. Were we all possessing of vital, radiating Christian love, the kind that would stop at nothing, the kind that made Christ prefer the Cross to the easier way, were the Church of Japan, were the missionary body of Japan made up of such Christian enthusiasts only, the other great unreachd areas would vanish.

We are all familiar with the slogan of the Student Volunteer Movement, the Evangelization of the World in this Generation. We are also familiar with the mathematical calculation whereby it is shown that beginning now with but a single Christian in the whole world and allowing for a year of education and

persuasive effort in which to win not only the first convert but each one thereafter, provided each adherent became himself a winner of followers and averaged only one in every twelve months, the whole world, every living soul would be a follower of Christ's way, in less than 33 years. The mathematics look so simple, that even yet it shocks us whenever we realize it. But it presupposes a spiritual situation which the Church of Jesus Christ has never been able to meet. These great unchristian areas in our everyday life have been daily sapping the vital life-giving spiritual forces from our bands of Christians. The problem is *not mathematical*, else it would have long ago been accomplished. The problem is a spiritual problem touching the heart life of every one of us.

Personally, I am convinced that Japan will never be won for Christ until she is won by her laymen. Until the ordinary members of the Japanese church go about their daily tasks with the object in full view of spreading the gospel of Christ's love to the farthest corner of the Empire, and into the deepest and most secluded spaces of every day life. The world to-day in every phase of life is taught by the demonstration and experiment method. The Christian Church must be made up of demonstrators, living out the love of Christ in their daily life. The far reaches of Japan's countryside and the crowded corners of her vast cities are still waiting for that way of life that will usher in a new day. But as ambassadors of Him, we must bestir ourselves to purge, as best we can our own households and our own hearts. The mere bringing of larger and larger numbers into such spiritual fellowship as we have at present will never solve the problem. We have done that by the millions and millions in the lands from which we come. And yet the present industrial system with its child labor, its unemployment, its poverty, its strikes, and its lockouts to say nothing of the cruel class strife, all this, I say, has been imported into Japan, ready made, from Christian America and Christian England.

Furthermore, the cult of militarism,

the varied latest and most efficient killing and maiming devices for slaying whole populations are practically without exception the creations of Christian nations, while the Church as the right arm of the War Department is rapidly taking a position of responsibility from which it will be difficult to extricate herself.

Nothing less than a profound spiritual regeneration of our whole Christian communion is sufficient to meet the needs of

to-day. More money for great evangelistic schemes, more men and women for the occupation of frontier districts will be of little avail in face of the insidious spiritual menace that is all about us. We must reach the unreached areas that are within us. Once that is done, with a mathematical precision the unreached geographical areas will be occupied and permeated by the love of God and the Kingdom of His Christ.

The Japan National Christian Council

SEVEN months have passed since the representatives of the Christian Movement in Japan gathered in National Conference, voted to organize a National Council and appointed an Organizing Committee. The work of organization has now reached a stage where certain facts and figures will be of interest to a large section of the *Evangelist's* constituency.

The Council a Growing Organism

The Council is not coming into existence full-statured and with the flare of trumpets. It is feeling its way, adapting itself to conditions peculiar to Japan and growing up quietly and normally from within the various forces which make up the Christian movement in this Empire.

The Organizing Committee considers itself an agent rather than a creator. It has endeavored to ascertain the mind of the different movements which constitute the Christian community in Japan and incorporate this into the framework of the proposed Christian Council. The tentative Constitution has therefore undergone repeated revisions. Many of these revisions were worked into the Constitution at the meeting of the Committee held at Karuizawa in July. Actions of the various bodies taken since that

meeting indicate a strong desire for two more major revisions. One of these calls for the adoption of the minor of the suggested budgets. The other favors the division of this budget on a fifty-fifty basis as between the Missions and the Japanese Churches.

The Committee has therefore taken the following action:—

(1) That the initial budget for the Council be ¥15,000.

(2) That this budget be divided half and half between the Missions and the Japanese Churches.

(3) That for the Japanese Churches, their half, ¥7,500, be apportioned on a basis of ¥150 for each representative. Exception however is to be made in the case of the Friends, the Omi Mission and the Swedish Alliance. Because of their very limited membership they are to be apportioned ¥100 each.

(4) That the Missions' share, ¥7,500, be apportioned on a basis of ¥220 for each representative. The fact that the representatives for the Missions have to bear a larger apportionment is of course due to there being only thirty-four missionaries as against fifty-one Japanese on the Council among whom to apportion the Missions' share of this fifty-fifty budget.

(5) That the Lutheran Gospel Association of Finland be notified that there will undoubtedly be an opportunity to provide representation for that body in case it desires to enter the Council.

(6) That the question of Formosan representation be referred for action to the National Christian Council when it meets to organize. The Organizing Committee feels that this matter is beyond its jurisdiction.

The Present Status of the Work of Organization

It is exceedingly encouraging to be able to report that the following organizations have already taken favorable action. Of the Japanese Churches and other Organizations :—

The Presbyterian Church.
The Congregational Church.
The Baptist Church (North).
The Church of Christ.
Young Men's Christian Association.
Women's Christian Temperance Union.
Executive Committee of the Japanese Church Federation.
The Japan Christian Educational Association.

Of the Missions :—

The Congregational Mission.
The Baptist Mission (North).
The Christian Mission.
The Church of Christ Mission.
The United Brethren Mission.
The Canadian Methodist Mission.
The German Reformed Mission.
The Evangelical Mission.
The Methodist Protestant Mission.
The Friends Mission.
The Dutch Reformed Mission (conditional).
The Young Men's Christian Association Mission.
The Methodist Church South

Of Japanese Churches and Missions which have not yet taken action, a

goodly number have assured the Committee that although they have to wait until their annual Conference meets during the present year, they heartily favor the organization of the Council and will eventually fall into line. While some Missions have postponed action, none have as yet taken adverse action. Moreover, every Japanese organization that has had an opportunity to consider the matter has acted favorably.

The Organizing Committee has no disposition to force the situation or to unduly rush matters. It desires that the Council should come to the birth from within the Christian Movement in Japan as the result of deliberate action and well-grounded conviction on the part of the individual units whose united interests it proposes to serve.

Great issues are at stake. Momentous questions are waiting for an answer. Shall Japanese leadership take its proper place and the indigenous Japanese Church be allowed to come to its own? Shall the Christian Movement in Japan have an intelligent understanding of its field and a full-orbed vision of its task? Shall it tackle this task as a unit or a scattered and shattered force? Shall it function with power in forming public opinion and make a real contribution toward the solution of social and national problems? Shall it keep step with God in this hour of unparalleled opportunity for a great forward drive? Shall it be in a position to join hands with the Christian Movement in other lands and do its bit toward the building of a better world? These are some of the questions which this move to organize the Christian Council has thrust right out into the foreground. And the attitude taken toward the Council by the various units of the Christian community in Japan will constitute their answer. It is a time that cries aloud for clear, broad, high-minded thinking and for far-seeing God-inspired visions and decisions.

WILLIAM AMLING,

Foreign Secretary of the Organizing Committee of the Proposed Japan Christian Council.

Clark Memorial Church in Sapporo

By G. M. ROWLAND



William S. Clark

was dedicated with appropriate services, October 28th, 1922.

It is a pleasure to respond to the request of the editor of the *Evangelist* for an account of the dedication and something of the work of Dr. Clark whose memory it perpetuates. The services of dedication were simple and soulful as befits both the man whom it commemorates and the congregation that worships here. It was felicitous, perhaps beyond the average, in several points. It constituted an interesting welcome to Mr. Kanazawa who with his young wife had just come to Sapporo to take up the ministry of the church. The service was shared by one of its former ministers, Rev. Mr. Tajima, now of the Ushigone (Tokyo) Presbyterian church. Felicitations were spoken in person by William S. Clark, 2nd, grandson of Dr. Clark himself. Also unique reminiscences were given by Mr. Yomonoshin Kuroiwa, a pupil of Dr. Clark and still a member of the church tho residing more than 200 miles distant from Sapporo. The dedication needs no further word.

It is fitting that the Clark Memorial Church and the Kuroda Statue stand so near together and in such a sightly part of the city. But better than bricks and mortar is the character that in 1876 built itself into so many young lives, and that influences so deeply and so widely, albeit indirectly, even present-day Japan. In setting forth the work and influence of Dr. Clark I will let two men speak in my stead—men who have felt strongly that influence and who are ever deeply appreciative of Dr. Clark's personality.

The first is Mr. Kanzo Uchimura. In one of his little pamphlets he speaks of Kuroda and Clark as "Two Great Heroes." I quote in free translation or by rigorous summarizing. "The two heroes meet in Tokyo. They start northward together by the S. S. Gambu Maru. On board, the conversation turned at once to the subject of the moral training

IN center of Broad Street (Odori), which is the Commonwealth Avenue of Sapporo, West, Block seven, stands a bronze statue of the late General Kiyotaka Kuroda, Governor of Hokkaido in early "Colonization" Days (1876).

On the south side of the street and facing this statue of Gov. Kuroda stands a beautiful church, "Erected in 1922" "IN MEMORY OF WILLIAM S. CLARK." This edifice is of brick and reinforced concrete, in Renaissance style, built at a cost of sixty thousand yen. It is the House of Worship of Sapporo Independent Church which grew out of the work in 1876-7 of Dr. Clark, and

of the students. Clark sets forth his conviction as follows:—

‘I know no other way to influence them morally than to teach them the Bible.’

The Governor straightening up says:—

‘Sir, we can’t approve this. Our country has Confucianism and Shinto. What need of introducing a foreign doctrine? In teaching my students you’d best teach them ethics. But I must positively refuse to allow you to teach them the Bible.’

Clark: ‘Then I shall not teach them morals. My morals are all founded on the Bible. Aside from the Bible I can’t teach morality.’

The Count was a Japanese General; Mr. Clark, an American Colonel. The two heroes each held to his guns. The Steamer rounded Cape Shiriya. She enters Hakodate Harbor. General and Colonel remain unchanged. Their boat leaves Hakodate The American Colonel yields not a step to the Japanese General. The boat reaches Otaru. Clark shows no sign of relenting. The two enter Sapporo. The subject of morals in the new school remains unsettled. The day for opening the institution approaches. One of the two must yield. The Count says to Mr. Clark:

‘You don’t change your mind even now. There is nothing else I can do. I will say this much, I propose to allow you to teach the students the Bible. Only I hope you’ll not do it too openly.’

The Captain: ‘I thank you, Sir. To-morrow I will teach ethics to my students.’ This was the beginning of Christianity in Sapporo, Hokkaido.

The next year twenty odd students of the first class all received baptism at the hand of Rev. M. C. Harris; and the following year six of my class were baptized by the same missionary.”

“I called upon Dr. Clark several times in his home in Amherst. He told me of the Civil War, of General Grant, and of his own work. But he never spoke of his brief days in Sapporo without deep emotion. He departed this life while I was a student at Amherst. His pastor, one Mr. Dickinson (Dickerman?), said to me in person, ‘I was at his death-bed-side; and he said to me repeatedly. There is no single thing in my life work to boast of. But as I now approach the end, the teaching of the Truth of Christian in Sapporo, those eight months, is the only thing that gives me comfort. Tell this to your countrymen.’ This hero as he approached his end thought not of victory in battle, did not reflect upon scientific inventions, but was the rather comforted by the thought of having spread the knowledge of the Scriptures during those brief eight months” . . .



Clark Memorial Church

. . . . So far, Mr. Uchimura's loving testimony.

The second friend will now speak. He is Professor Kingo Miyabe wrote carefully and with great fullness through several issues of the Otaru *Shimbun*, the early part of last year. From that painstaking record the following are summaries and quotations.

"The name of Dr. William Smith Clark, founder of Sapporo Agricultural College, will be remembered with reverence as long Hokkaido Imperial University shall stand, as long as Christianity shall be propagated in Japan. A memorial church building is to be erected this year in the center of Sapporo to commemorate his wonderful religious work and influence. Last year impelled by the impress which his grandfather had left behind him, the grandson came across the broad seas to extend the knowledge of Christ among the students of Sapporo. These two events are renewing among our fellow citizens the memory of this teacher of ours."

"I wish to set forth briefly Dr. Clark's characteristics, his personality, the man as a scholar, as an educator, as a man of religion."

Born in 1826, he was graduated from Amherst College in 1848, studied two years in the University of Goettingen, returning to America taught chemistry for fifteen years in his alma mater, during this period served two years in the civil war where he was promoted for valor to the rank of colonel in 1863. The founding of Amherst Agricultural College was largely due to his efforts.

"At the opening of the College (Massachusetts Agricultural), October, 1867, Dr. Clark became the president and undertook its administration and development. He served as president some eleven years. During this time, namely in 1876, in response to the invitation of the Japanese Government, he was granted a leave of absence for one year from the Massachusetts Agricultural College, though he still retained the presidency, and came to Japan to found at Sapporo our first agricultural institution. He was in Sapporo only a brief eight months.

Yet the influence he exerted and the large policy of the then newly established institution have preserved even to this day, the likeness as it were of the teacher."

"I entered Sapporo Agricultural College in 1877 in the second class, and so I was never directly a pupil of Dr. Clark. Admiration for him has however led me to study his character and personality The more intimate my knowledge of him has become, the greater has grown my admiration." He was high spirited and disliked to be beaten in any thing. This disposition to "win out" was one of his chief characteristics through life.

Because of this characteristic he won renown as an officer in the Civil War. "It was because of this characteristic that he gladly accepted the invitation of the Japanese Government, came across the seas to this strange land, and rendered a service which to the end of time can never be destroyed."

"This constant, energetic spirit showed even in his physique. He was not a large man, but he was muscular and possessed of an indomitable dignity. At the same time he was possessed of such a warmth and charm that, whether as teacher or as military officer, the influence he exerted upon those he led was remarkable. This warmth of character shone forth plainly in his bright and piercing, yet winsome and loving eye. To the end of his life there was in him a vein of simplicity and childlikeness."

He was zealous witty, interesting, good at repartee, fond of young men and they of him to the point of hero worship, a man of strong principles. What Dr. Miyabe says of "Dr. Clark, The Scholar" is intensely interesting and illuminating; but it must be omitted except to repeat the testimony of Louis Agassiz concerning some scientific investigations which had been conducted and reported by Dr. Clark, "The man that can make such investigations and report them in such a manner has the reward of his work in himself, and no eulogy from others can add to his gratification."

The Educator

"When Dr. Clark left Sapporo, both faculty and students went as far as Shimamatsu to see him off. As he took leave of them, the admonition he left for the young men of Japan was in those now famous words, brief but meaningful, 'Boys, be ambitious.' His meaning was, 'Young men, cherish a great ambition, do not be satisfied with indifferent success, exert yourselves to the utmost, aim at progress and development, work for your country.' This was not simply an exhortation to learning. It meant, 'A sound mind in a sound body.' . . . 'Let every one of you, young gentlemen, strive to prepare himself for the highest positions of labor and trust, and consequent honor in your native land, which greatly needs your most faithful and efficient service. Preserve your health and control your appetites and passions, cultivate habits of obedience and diligence, and acquire all possible knowledge and skill in the various sciences which you may have an opportunity to study.'

For physical, moral and intellectual growth alike he had theories and plans such as are seldom found; and he himself practiced them.

He introduced other branches of learning, which are essential to a citizen, psychology, literature, morals, etc. He emphasized military tactics. . . . He regarded the spirit of investigation as the life of a school, and he was ever urging this upon faculty and students alike. 'In leading and influencing his pupils, he himself first set them an example. . . . In the moral and physical development of the students he believed the first reform to be made was the control of sexual desire. . . . He encouraged outdoor exercise. . . . Betimes he went about the student dormitories, and if he found a student studying in the afternoon, he would tell him to get out into the open and breathe the pure air of heaven. He was known even to challenge the students to snow battle. . . . The adoption of military drill in the Government colleges and schools of Japan really had its origin here."

The Man of Religion

"In America little is said of Dr. Clark as a religionist except that he was an earnest Christian. In Sapporo however . . . it is worthy of careful note how earnestly he gave himself to the propagation of Christianity and what a very large legacy of influence he has left. . . . He taught the Bible to the students in order to arouse them, to cultivate their virtue, and to make them faithful citizens. . . . Before he left Sapporo in April, 1877, he drafted the 'Covenant of Believers in Jesus.' When he sought the assent of the students to this Covenant, every member of the first class signed. About a year later the members of the second class also signed the Covenant. Afterwards about half of the signers strayed from their plighted faith. The remaining half held weekly meetings, studied the Bible together, strengthened their faith, and after graduation in 1881, the like-minded consulted together and organized the Sapporo Independent Church without any relation to foreign denominations. During these forty-six years this company of the faithful . . . grew and developed in spite of manifold difficulties."

"In 1913 Mr. Uchimura came to Sapporo to help the Independent Church. At that time he raised the question of building a memorial to commemorate Dr. Clark's religious work. The suggestion met with instant approval. Plans were made then and there to carry out the project." There was much delay because of the world war, but the plans were finally executed and the edifice dedicated as above indicated.

The Sapporo Church in its new and beautiful home, and with its new minister, a spiritual "son," so to speak, of Mr. Uchimura and so a "grandson" of Dr. Clark, seems to be directing its efforts to the Christian nurture of its membership, to evangelism, and to the religious education of a large number of Sunday School children, more than half of whom are said to be from non-Christian homes. With the church we all rejoice; and for the result of their special effort in giving our city such a noble Church edifice we give them heartfelt thanks."

The Frank L. Brown Memorial Sunday School Building, Tokyo, Japan

INTEREST in the Sunday School work in Japan was greatly stimulated by the holding of the World's Sunday School Convention in Tokyo in October 1920.

The number of Branch Sunday School Associations has been doubled so that now there are 106 local Branch organizations and many of them are functioning most usefully in promoting the Sunday School work.

A liberal estimate of the Sunday School forces in Japan at present would be a little less than 200,000. This when compared with a population of 60,000,000, means that only 1 in 300 is now receiving any kind of Christian training through the Sunday School. In other words there are 15,000,000 children and young people who are not yet receiving the Christian message that the Sunday School can give. This shows that our task is stupendous.

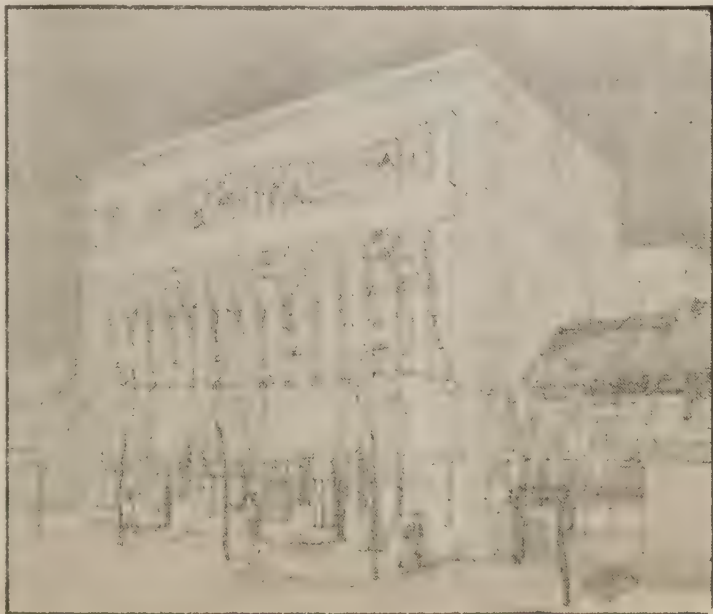
In the face of this appealing need and unlimited opportunity a large increase in our working force and resources is most necessary. Thousands of Sunday Schools could be organized to-day if there were trained and consecrated teachers to take charge of them. Most of the Sunday Schools in Japan to-day could be doubled or trebled easily if there was a better supply of trained teachers. This matter of training teachers alone demands additional secretaries, lesson courses and literature.

A good Sunday School Building, providing ample

space for our National Sunday School Associations and a substantial income seems to be the only practical way of providing for this needed development.

The late Dr. Frank L. Brown, General Secretary of the World's Sunday School Association, through the last two World's Convention periods was one of the first to recognize the need of such a building and was enthusiastically in favour of having this come as a result of the Eighth World's Sunday School Convention held in Tokyo. He had agreed to help raise funds in the States for this building but unfortunately he passed to the spiritual world before his plan could be realized.

Mr. Shoichi Imamura, the General Secretary of the National Sunday School Association, visited the United States in the early summer of last year, and in his conferences with the officers of the World's Sunday School Association he proposed that this Sunday School Building be called the Frank L. Brown Memorial, which suggestion was received with great enthusiasm.



As a result of Mr. Imamura's visit members of the Executive Committee organized a sub-committee that undertook to raise \$75,000.00 or one half the proposed cost of the building. Dr. Elmer A. Sperry the famous inventor who has

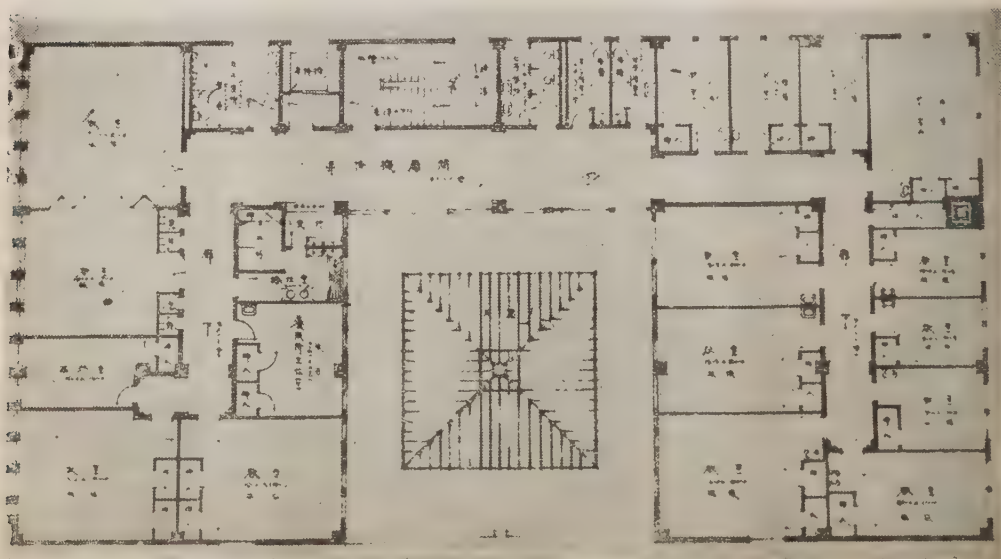
ing to raise funds for a handsome building that will be a permanent testimony of the friendly international good-will that was generated at that time, and that will promote the moral and spiritual welfare of the children and young people of



just visited Japan is the Chairman of this Committee.

The leading members of the Patrons Association for the last World's Sunday School Convention are interested in help-

ing Japan. Fortunately 50,000 yen that were left over from the Convention entertainment funds have been invested in a lot in a very appropriate site in Kanda, just opposite the Tokyo Y.M.C.A. A small



amount has been raised besides and paid on this lot, but one hundred thousand yen yet remained to be raised on September 29th last. On this day a dinner was given at the Imperial Hotel in honor of

80,000, to be raised in Japan to make the building possible.

A very attractive set of plans have been drawn by Mr. Raymond of the American Architectural and Engineering



Dr. Elemer A. Sperry and Mr. W. C. Pearce and at that time Mr. Tomijiro Kobayashi and Mr. Kako Wada each voluntarily gave ¥10,000 toward the building fund.

There still remains therefore yen

Company. Mr. Furuhashi will co-operate with Mr. Raymond in carrying out these plans. By consulting the plans given herewith it can easily be seen how the building will provide for the following:—



Our proposed building will provide :

- (1) Ample office space for our National Sunday School Association, including rooms for 2 or 3 additional specialist secretaries.
- (2) Offices for the World's Sunday School Association Secretary and Assistants.
- (3) Lecture Room and Class Rooms for the Tokyo Teacher Training School.
- (4) Equipment to make possible the organization of a short term school for the training of Sunday School specialists, superintendents and teachers.
- (5) Rooms for literature supply and sales department.
- (6) A room for a permanent exhibit and reference library that can be visited by Sunday School workers from all over Japan and by missionary and other Christian workers travelling to and from the Orient.
- (7) Social and Committee rooms for visiting Sunday School workers, and the Five Branch S. S. Associations of Tokyo.
- (8) Lodging room for about sixty people, which would also provide a dormitory for the proposed

school for Sunday School Specialists. It is a real felt need because officers and members of Sunday Schools and Churches are continually coming to the capital city for conventions, conferences etc.

- (9) Rooms for conducting a model Sunday School.
- (11) In this way our building will become a most useful and helpful center not only for Sunday School work but for the entire Christian forces of Japan.
- (12) A substantial and handsome building will be a continual advertisement of the Sunday School cause and give our work such a standing as to command respect and encourage support. Such a visualization of the Sunday School enterprise will appeal especially to the Japanese way of thinking.

All friends of the Christian movement in Japan are asked to support in as large a way as possible this most worthy enterprise.

Subscriptions may be sent to

REV. P. S. MAYER, Treasurer.

H. E. COLEMAN, Secretary.



Walter Edward Hoffsommer

By A. K. REISCHAUER

WALTER Edward Hoffsommer was born August 1, 1880, in the State of Kansas. When he was eight years old the family removed to Pennsylvania where he had received his early education in the primary schools of the State. His secondary education was obtained at Centenary Collegiate Institute, Hackettstown N. J., and at the State Normal at Strassburg, Pennsylvania. He graduated from Ursinus College in 1903, receiving his B. A. degree. Thereupon he took a position as Y.M.C.A. secretary at Monaca, Pa., and a year later, a similar position at Steelton Pa. where he worked for three years. At Steelton he was married to Miss Grace Posey on July 31, 1907.

A few weeks after their marriage, the young couple started for Japan, being under appointment as missionaries of the Board of Foreign Missions of the Reformed Church in America. The first year was devoted largely to language study and beginning with his second year Mr. Hoffsommer was made a regular member of the staff of Meiji Gakuin, giving most of his time to the College Department. Here he laboured faithfully and with real success in winning the confidence of the students till 1915, when the family returned to America on furlough. Mr. Hoffsommer then entered Columbia University for further study, taking up as his specialty the Science of Education. In due time he obtained his M. A. degree and by the end of two years he had finished the university requirements of study in residence for his Ph.D., which degree was conferred upon him a year later after having completed his thesis on the educational system of Japan.

Dr. Hoffsommer came to Japan a second time in 1917 and again took up his work at Meiji Gakuin. He was now eminently qualified as an educator of young men. His work was largely in the College Department though for a

while he helped out in an emergency as Dean of the Middle School. In 1919 at the urgent request of the Trustees of the American School in Japan he accepted the position of Principal of that school. At that time there was probably no piece of educational work in all Japan that needed more seriously a competent leader than this institution and Dr. Hoffsommer took it as a sacred duty. The success that attended his efforts bears eloquent testimony to his ability and faithfulness in this work. In three years he developed the American School in Japan from a struggling, discouraging little school into a high grade, efficient institution which compares favourably with the very best schools of the same grade in the West. From a strictly missionary standpoint his work in this institution was of the highest order, for the school serves not only the missionary and general foreign community but it is also one of the finest examples of international and inter-racial co-operation anywhere. Thirteen nationalities are here represented but the school is *one* and the atmosphere which pervades it is one of real brotherhood and democracy. It is this aspect of the American School which appealed so strongly to Dr. Hoffsommer and it was his strong Christian ideal which enabled him to weld together the various elements into a real unity of a common purpose and a common life ideal.

Dr. Hoffsommer was interested in helping other schools for foreign children in the Orient attain the same high standard which characterized his own institution. For that purpose he was on his way to Shanghai to attend a conference of representatives from such schools. At this conference he was to have taken a leading part, and to acquaint himself better with the problems involved he had visited a number of these schools along the way. He had gotten as far as Peking and on December 22nd had given a lecture at the Rockefeller Institute on the American

School in Japan. He retired that night somewhat exhausted with the day's work, faithfully done. When he awoke he was in the Great Beyond.

The outstanding qualities of his character were his elemental goodness, faithfulness, and unfailing kindness. The

President of Meiji Gakuin, with whom Dr. Hoffsommer was associated for thirteen years, summing up the impression he had made upon him said, "He was a *real Christian*, anxious to share his spiritual blessings with his fellow-men."

Federated Missions' Program for Summer 1923

AN unusually strong and attractive program has been prepared for the annual conference of the Federation of Christian Missions to be held this coming summer in Karuizawa. Much credit is due to Mr. Guy C. Converse and Rev. T. A. Young who comprise the committee on program. The general subject will be "The Building of the Church." The annual sermon on Sunday morning will be preached by Dr. C. A. Logan, the chairman of the Conference, and the address at the vesper service will be delivered by Dr. Charlotte DeForest of Kobe College. The subjects and speakers for the following days of the Conference are given below.

"Psychological Study of What is Involved in the Christianization of an Individual."

DR. R. C. ARMSTRONG.

"The Self-propagating Church as a Desirable Goal and a Practical Problem in Japan."

DR. G. W. FULTON.

"Historical Study of Missionary Methods and Results; New Testament, Roman Catholic, Early Christian."

DR. D. C. HOLTOM.

"Comparative Study of Missionary Methods and Results in Modern Mission Fields outside Japan."

MR. GURNEY BARCLAY.

"Comparative Study of Typical Missionary Methods and Results in Japan."

REV. CHAS. IGLEHART.

"The Place of the Missionary in Japan."

MR. ARTHUR JORGENSEN.

DR. H. V. S. PEEKE.

From the Editor's Mail Bag

SECRETARY OF INTERNATIONAL MISSIONARY COUNCIL ANSWERS DR. PIETERS

Many of our readers will recall in Dr. Pieters' correspondence in the *Japan Advertiser* last summer concerning the proposed National Council certain statements were made concerning the relation of the International Missionary Council to the proposed Council in China and Japan. Dr. Pieters kindly sent a copy of his articles to Mr. A.L. Warnshius, one of the secretaries of the International Missionary Council. Mr. Warnshius forwarded a copy of his reply to the Editor and inasmuch as it fully answers the statements made by Dr. Pieters, we publish Mr. Warnshius' reply in full. — Ed.

I thank you very sincerely for your courteous thoughtfulness not only in writing to me but also in sending me the clippings containing your letters published in "*The Japan Advertiser*," regarding the organisation of a National Christian Council in Japan. This is the first information we have received in this office concerning the organisation of this Council in addition to the report of the conference held in May which was published in the *Japan Evangelist*. There are many things in your letter on which I should like to comment but for the sake of brevity I shall refer to only two or three subjects.

First I want to clear away the thought which seems to be in your mind that the International Missionary Council aims to build up a world wide machinery for the purpose of determining missionary policy. This is not the aim of those who are responsible for the organisation of the Council nor has the Council itself taken any action that would justify such an opinion. As a matter of fact, the Council is constituted as a Home Base organisation. It has been thought wise that in its biennial meetings there should be some representation of the Christian forces, foreign and native, in the mission field. The contribution which such delegates made at the meeting at Lake Mohonk has fully justified this provision in the Council's constitution. These delegates from most of the mission fields are chosen by the Council itself but it was thought desirable that the delegates from Japan, China and India should be chosen by the national missionary organisations in those coun-

tries. This is the only share which these field organisations have in the Council's work and by examination of the constitution you will see that these field organisations are distinguished from the national organisations in the sending countries and only the latter are responsible for the organisation of the Council. Within the past month we have been called upon to write to two Missionary Conferences in Africa explaining to them what I have written above and declining their request for direct representation in the Council.

It should, therefore, be clearly understood that the Missionary Conferences and the National Christian Councils in the Mission field are entirely independent of the International Missionary Council and the Council is in no way responsible for the organisation of these bodies. It would be absurd to suggest that the Council now organised in China was created at the suggestion of representatives of the International Council. My knowledge of the history of this organisation in China is so intimate that I can speak very positively on this point. The Council in China exists because it is desired by the Christian forces in that country who have also determined the character and functions of that Council. In India at the present time the Christian forces are considering the question of the re-organisation of the Missionary Council so that it will represent the Indian Church as well. The decision of this question will not be known until next year. Whether or not there should be a National Christian Council in Japan is a question which can be decided only by the Christian forces in that country. It does not seem to me exact to say that this proposal was originated by the International Council or any of its officers. Surely the idea should be traced back to the Japan Continuation Committee, the organisation of which was probably suggested by the example of the World

Missionary Conference in Edinburgh in 1910 in appointing its Continuation Committee. If I am not mistaken, that action by the Conference in Japan was taken by the free choice of those in attendance, and during its early years you were a member of and supported the Committee. The question now seems to be whether that Committee is to be re-organised, becoming more closely related and directly responsible to the churches and missions so that it may more effectively realize the purposes for which it was originally appointed; or whether the Committee should be discontinued, the Christian forces continuing to carry forward their work as two separate parties, the foreign missions working *for* but not *in* the churches. The answer to this question, I repeat, must be decided by the forces in Japan themselves.

The second subject about which I want to say just a word is the caricature of the action of the Council at its meeting at Lake Mohonk concerning the relations of Churches and Missions in the field, which you have drawn in one of your letters. It seems to me that your knowledge of the policies of the Amoy and Arcot Missions of our own Reformed Church and their relation to the Chinese and Indian Churches should have prevented you from suggesting that the Council was endeavouring to impose upon the Christian forces in the field a new and artificial theory of these relationships. Our Missions are not alone in the development of their policies of co-operation between the Foreign Missionary forces and the native Church. The Council's action was based upon the knowledge brought to its meeting by missionaries and native Christians as well as the knowledge of Board Secretaries concerning these developments in many fields and missions. Even so the Council refrained from outlining a policy and confined itself to the framing of a list of questions which it is suggested the Christian forces in the mission field will do well to consider and to answer in accordance with the conditions prevailing in the various fields. It is definitely recognised that the circumstances are not the same and the answers may be

different in different fields. There is nothing in the action of the Council to prevent the forces in Japan from adopting a different policy from that adopted by the forces in China or India or elsewhere. I cannot help thinking that your own fear that the raising of these questions may tend to overthrow the theory which you have so earnestly advocated in Japan concerning these relationships is the sub-conscious reason for your opposition to the organisation of the National Council and your misinterpretation of the purposes of the International Missionary Council.

I have not yet seen a copy of the proposed constitution of the National Christian Council in Japan. (All that I have is the report of the conference of last May as published in "The Japan Evangelist." You will observe how little communication there has been between the Council and Christian workers in Japan). I, therefore, do not know what that constitution provides with reference to a doctrinal basis, concerning which you have written at length. The basis of the organisation of the International Missionary Council is that it is only an advisory body without any ecclesiastical authority and, therefore, it is prevented from taking any action with reference to doctrine or polity, about which the Churches may differ among themselves. This it seems to me, is the only basis upon which any National Christian Council can now be organised in the mission field.

In the October number of the International Missionary Review you will find an article by Mr. Oldham, in which he expresses his interpretation of the meaning and purpose of these National Councils which the Christian forces in India and China and possibly Japan are organising. This article has been reprinted and I am sending you a copy under separate cover. I would commend it to your careful consideration. If the forces in Japan decide to go forward in organising a Council I think it will be important for them to have clearly in mind the principles to which attention is drawn in this article.

A. L. WARNSHIUS.

News Bulletin from Japan

Tokyo Women's Christian College Receives Large Gifts

YEN 63,800 have been contributed in Japan towards the new plant of the Tokyo Women's Christian College and several other substantial gifts are still expected. Those who have already contributed are: Viscount Shibusawa ¥10,000; Baron Mitsui ¥10,000; Mr. Kadono ¥10,000; Mr. Y. Asano 1000 barrels of cement worth ¥8,000; Truscon Steel Company ¥8,000; Mr. Yoneyama ¥5,000; Shimizu Gumi ¥5,000; graduating class, 1922, ¥5,000 and Mr. A. P. Tettens ¥2,800.

The first unit of the new plant, including dormitories, central kitchen and dining system will be completed this summer at a cost of ¥450,000. Word has just been received from America authorizing the local committee to proceed with the second unit. In this second group there will be a class room building (¥150,000), an athletic-social building (¥75,000) and a residence (¥35,000.)

Methodist Progress in Loo Choo Islands

REV. E. R. Bull who has charge of the Methodist work in the Loo Choo wrote in a recent number of *Sunrise* of the encouraging nature of the work in the Islands.

"As District Superintendent of our work in the fifty-five Loo Choo islands, I recently spent three delightful weeks on our old stamping ground, Okinawa. District Conference, quarterly conferences, preaching services, baptisms, addresses at schools, and committee meetings, called for two and often three meetings a day. In 1921, I would not say that the doors of Loo Choo are open, but rather that the walls are down. Everything seems open to us. For the first time, on invitation, I gave an address to the girls of the First High School and Normal School, and they showed their appreciation by coming out in the evening six hundred strong, to see Centenary slides and movies."

"House cleaning of church records prevented a report of great advance in church membership this past year, but 168 were baptized. The eight preachers in this District are loyal to the core and the results show their enthusiasm; the charges with their sums raised in self-support during the year, are as follows; Naha, \$795; Shuri, \$340; Yontanzen, \$330; Yonabaru, \$266; Awase, \$164; Kame-tsu, \$70; Yaeyama, (a new point) \$3.75."

"Nine hundred and eight are enrolled in the nine Sunday Schools, and the two Bible women do not suffice for the work rapidly growing up among the women. The United King's Daughters of the Western part of Japan hope to support a third Biblewoman next year in Loo Choo—a movement worthy of note and for which thanks is due to the W. F. M. S. Seven of the eight students in the Kwassui Bible School are from Loo Choo, one more is in a Bible School in Kobe, and five Loo Choo lads are in Chinzei and Kwansei (the Southern Methodist School in Kobe) in training for the ministry."

Buddhists Object Japan Send Envoy To Vatican Court

THE federation of different Buddhist sects, comprising 3,000 persons, covering the Hiroshima Prefecture, has commenced a movement against the plan of the Foreign Office to exchange envoys with the Vatican. It has printed circulars containing a declaration of reasons for its opposition, and has already distributed them among different temples.

The Government has incorporated in its claim for the fiscal year of 1923-4 an amount of 114,000 yen, for the expenses of sending an envoy to the Vatican. The Buddhists are opposed to the plan, on the ground that it is against the fundamental principles of international law, to recognize the Pope as a secular head of a nation. It is also a violation of the religious regulations of Japan and particularly the system of Buddhist Superintendent Priesthood.

It is only France, Austria, Portugal and Spain, who send diplomatic representatives to the Vatican. These four nations are Roman Catholic nations. Should Japan exchange envoys with the Vatican, without any reasonable ground for doing so, many troubles are likely to arise, the Buddhists fear.

Commenting on the question at issue, the Tokyo *Nichi Nichi* says that the example of Ireland, where the rebels against England have often been encouraged by the anti-British attitude of the Pope, should be carefully noted. The journal asks what the reason is for the Japanese Government trying to exchange envoys with the Vatican. While there may not be fear that the Catholics will cause particular political troubles in Japan, because of the exchange of envoys, the journal fears that the Catholics might take advantage of the situation, after the exchange of envoys, to propagandize in favour of their religion.

In addition, any information which the Japanese Government may be able to obtain, through its representatives to the Vatican, will not worth very much to Japan. Even the Catholic nations are now shunning political relations with the Vatican.—*Osaka Mainichi*.

Christmas with the Lepers

MISS SUSAN BAUERNFEIND, the treasurer of the Ihaïen and also of the Kozensha, an organization for work among the lepers, contributes the following story of the Christmas celebration at the Meguro Leper Hospital and at the Government Hospital at Higashi Murayama.

"To the many friends who liberally responded to the call made for contributions in behalf of these Leper Hospitals, we wish to express our sincerest thanks.

The total amount received was ¥684.00. This figure was made possible through the splendid contribution of the Azabu Eiwa Jo Gakko amounting to ¥225.00. Other contributions were smaller, but also appreciated, and we are satisfied that the good done for these suffering brothers and sisters of ours cannot be told.

The Christmas program in the Zensei Byoin was given on the 23rd of December. The day was ideal, so a very large number of the patients were able to attend. There are at present about 537 inmates. Of these approximately 60 are Christians. The attendance was over 300. Our hearts were greatly touched as we listened to the burning testimonies of the Christians, who rejoiced in having found the "Pearl of great price" and said they lacked nothing because Jesus was their Saviour. We went away feeling that three or four of the best sermons we ever heard in Japan had been preached that day by the patients themselves, when telling the story of their salvation.

The program at the Ihaïen at Meguro was given on the 27th of December. At this place there are only a small number compared with the multitudes found at the Government Hospital. Here all but four are Christians, so the atmosphere is one of joy and peace. While the two hospitals have had close connection for the past thirteen years, it was the first time that the head Doctor of the Government Hospital attended the Christmas program. He gave a short talk to the patients, telling them what their lives meant to the inmates of his hospital; also of the very sad condition of the lepers who are left to wander about, or even in the homes of their relatives, saying that the patients at the Ihaïen had much to be thankful for because they were in a place where the love of Christ was manifested and that they were to be congratulated for having such sympathetic and warm friends as were found in the Ihaïen.

We went away feeling that the same Jesus who was the lepers' Friend while here upon earth, is still bringing joy and peace to their hearts, and all who have had a part in making it possible for these poor souls to hear the Gospel Story will share the joy expressed by the different participants at this time."

Middle School Y.M.C.A.S.

THERE are 337 middle schools in Japan, with 160,000 boys between the ages of thirteen and seventeen or eighteen. Sixteen of

these are mission schools with 7,700 students. In addition there are some 700 technical, commercial and other schools of middle school grade, with over 110,000 boys of the same ages. In fourteen of these schools there are Associations affiliated with the National Union, besides some nine or ten other Associations unaffiliated. The activities of these Associations are usually confined to Bible study and prayer-meetings. The associations in the mission schools as a rule comprise a considerable proportion of the students. In the private and government schools, however, these boys by the force of their surroundings are molded into a sort of "Inner Circle." The extent to which they extend their influence till it is felt in the moral and religious life of the school, depends on the leadership. The difficulty as well as largeness of their opportunity can be imagined when we note the proportion of Christian students to the whole in eleven schools chosen in different parts of the country because of the availability of statistics. The proportions are as follows:—1 in 25; 1 in 56; 1 in 90; 1 in 94; 1 in 128; 1 in 150; 1 in 185; 1 in 200; 1 in 366; 0 in 300; 0 in 650. Even in mission schools the proportion is sometimes low. In six schools investigated the figures were:—1 in 5; 1 in 5.5; 1 in 7.3; 1 in 9; 1 in 17; 1 in 30.

Mission School Girls Give Largely

MISS I. S. BLACKMORE of the Tokyo Eiwa Jo Gakko contributes the following interesting account of the contributions made by the girls of that school.

"Since the second year of the Great War the teachers and pupils of the Toyo Eiwa Jo Gakko (The Canadian Methodist Girls' School in Azabu) have adopted the plan of White Christmas celebrations. As the years have passed the habit of looking around *and out* to know what others need and how to do our part in supplying the need has been greatly strengthened, and the Christmas Season has more and more come to mean special effort for those in need of help.

The expense of the Christmas enter-

tainment for eighteen neighborhood Sunday Schools conducted by the senior pupils and young teachers has long been the responsibility of the girls, and about ¥120 was raised by special collection to entertain some 700 children each year. Since the White Christmas plan has been adopted, this has been the first claim upon the Christmas offerings—the remainder being devoted year by year to some two or three special objects that call for aid. The Sufferers in Siberia, the Children of Bible Lands, the Famine-stricken Districts of China, etc. etc. have in turn called forth the earnest efforts of all.

In 1921 it was decided that the Kobokwan (the W.C.T.U. Settlement Work in Honjo) and the Work for Lepers carried on in Meguro and at Kusatsu were the objects we must help.

A big paper thermometer marked from 0 to 1000, with a red line to indicate the rise in temperature as the gifts came in, was hung in the hallway that all might note the progress from day to day. Before Christmas the mercury had gone over the top and registered 36.28 on the other side, giving us ¥1036.28 to divide up.

This year, that the way might be open for increase, a large clock face was prepared, showing the usual twelve hours, but marked with one hundred minutes to the hour. Thus each revolution of the minute hand indicated one hundred yen received and the hour hand was then moved forward one space. On Christmas night the hands pointed to sixty minutes past eleven, indicating the sum on hand as ¥1160. It seemed for a day or two that the day's work would not be fully rounded out, but a special thank offering from a Japanese teacher brought the hands around to straight twelve amid mutual rejoicing and congratulations.

The gifts were as follows:—

Pupils	¥568.50
Teachers & Servants.	259.50
Former Pupils ...	130.00
Friends	242.00
	¥1200.00

It may be of interest to note that only ¥132 of this came from foreigners.

Apart from this, in the two months preceding Christmas, ¥100 was con-

tributed to the Missionary Funds of the Church, ¥121 to the sufferers in Gensan, and working in conjunction with the School Alumnae ¥1729 added to the Building Fund for a new Assembly Hall for the School, making a total of ¥3160 in two months. Bales of warm clothing, books and toys were also sent to Gensan, Kusatsu, Meguro and Honjo.

Surely this is an indication that the young people of Japan are learning the practical application of Christ's words and example to their daily living, without which there can be no true discipleship.

Dr. Sidney L. Gulick's Plans

DR. Sidney L. Gulick has been expecting to tour Japan in the interests of international goodwill in company with Dr. John H. Finley, Secretary of the Commission on International Justice and Goodwill of the Federation of Churches of America. Dr. Finley was expected in Japan in November. Because of delay in Dr. Finley's arrival, Dr. Gulick went to China, and because of continued delay on the part of Dr. Finley, Dr. Gulick extended his trip through other parts of China and even to Manila. Word has now been received by telegram from Dr. Charles S. MacFarland, Secretary of Federation of Churches, that Dr. Finley will not be able to come to Japan at all, and no one else can be sent in his place. It is not known what Dr. Gulick will do now; but while waiting for Dr. Finley he has had a long desired opportunity for studying conditions in China.

The Japan Council of the World Alliance

THE Japan Council of the World Alliance and the International Friendship Committee of the Federated Missions have decided to continue to keep the small office at the National Y.M.C.A., 10 Omote Sarugaku Cho, Kanda, Tokyo. Since the International Friendship Committee has no Secretary to give time to the work as did Mr. Beam, this office is used at present only by the Secretary of the Japan Council, Rev. T. Tsuga, but it gives a center for the work of the two bodies

and a place where books belonging to the Friendship Committee are kept.

The Executive Committee of the Japan Council has asked the Chairman and Secretary of the International Friendship Committee, Bishop S. Heaslett and Mr. Gilbert Bowles, to attend the monthly meetings of the Japan Council's Executive Committee. Later after the decision by the Council to welcome foreign as well as Japanese members, Bishop Heaslett and Mr. Bowles were appointed regular members of the Executive Committee of the Japan Council.

The Armenian Relief Question

AT a meeting of the Armenian Relief Committee of Japan, of which Viscount Shibusawa is Chairman and Baron Sakatani Vice-chairman, Mr. W. R. F. Stier was elected as one of the Secretaries. Mr. Stier has made plans for weekly conferences with the other secretaries. The Committee has decided to continue its work of raising funds until the end of March. Funds for the Committee or inquiries for literature should be addressed to Armenian Relief Committee, 1 Uchiyamashita-cho, Itchome, Kojimachi, Tokyo.

National Peace Council

AT the meeting of the National Peace Council of Japan on January 11, representatives of all of the following nine co-operating organizations were present: Japan Peace Society, League of Nations Association in Japan, Women's Peace Society, the League for the Limitation of Armaments, the Japan Council of the World Alliance for International Friendship through the Churches, the Y.M.C.A., Y.W.C.A., W.C.T.U., and the Association for International Education.

After discussion of the correspondence from America relative to the coming World Educational Congress, it was decided to refer the question of representation from Japan to the Japan Association for International Education, of which Dr. Sawayanagi is President.

The Council decided to publish a pamphlet on the League of Nations.

PERSONALS

Departures from Japan

Mr. and Mrs. E. H. Zaugg of the Reformed Church of the U.S. Mission in Sendai, sailed with their three children from Yokohama on the Katori Maru on January 18th. They are returning on furlough going via Europe.

Miss Gertrude Wilson of Wilmina Girls' School, Osaka, because of a serious nervous breakdown has been compelled to leave Japan and sailed on the President Jefferson, on January 8th, for America.

Rev. and Mrs. H. D. Hannaford left Japan on January 17th on a year's furlough, sailing on the Gregory Apar via India, Egypt, and Palestine.

Mrs. Edith Jordan sailed for America early in December after two years' service as hostess at the Residence of the Young Women's Christian Association in Yokohama.

Miss Helen Topping, General Secretary of the Kobe Y.W.C.A. sailed in November for America. She will be in Pasadena for some months.

Rev. Dr. D. Norman of the Canadian Methodist Mission, Nagano, with Mrs. Norman and two sons, sailed from Kobe on the Andre LeBon on December 31st. They will return to Canada via Europe on regular furlough.

Mr. and Mrs. D. I. Grover of the American Board who have been stationed in Kyoto sailed for America by the President Taft on January 12. Their address will be 758 Waverley Street, Palo Alto, California.

Miss Annie Bell Williams, Principal of the Lambeth Memorial Bible School in Kobe left Kobe on January 11 for Manila to be gone for a few weeks on furlough.

Arrivals in Japan

Rev. E. H. Guinther with his three children arrived on the President Taft on December 18th to resume his work as Secretary and Treasurer of the Japan Mission of the Reformed Church in the U.S. While on furlough he took a special course in Architecture at Columbia University. He will live in Sendai.

The arrival of the following reinforcements for the Methodist Episcopal Mission has not as yet been noted in the columns of the Evangelist. Rev. and Mrs. W. A. Ihde arrived October 24th. After graduation at Drew Seminary Mr. Ihde was pastor in Illinois. He is at present in Language School and will later take up work in Sendai. Rev. Ralph E. West arrived in September and after language study will join the staff of Aoyama Gakuin. Mr. West is also a graduate of Drew Seminary and was for a time pastor in Vaux Hall, New Jersey. Miss Pauline May and Miss Harriet Perry reinforcements for the Methodist Episcopal Women's Board, arrived in September and are attending the Language School. The address of all of the above is Aoyama Gakuin, Tokyo.

Rev. and Mark Shaw and Mrs. Shaw's mother, Mrs. Dodd came to Japan in November and are also living at Aoyama Gakuin. For some years Mr. Shaw has been travelling secretary of the Intercollegiate Temperance Society of the United States and is expecting to specialise in temperance work among students in Japan. He is the first missionary to be sent to any country by the Board of Temperance of the Methodist Episcopal Church.

Bishop John McKim of the American Episcopal Mission arrived in Japan on December 17th after spending several months in America.

Mr. G. L. Waters is a new member of the Methodist Episcopal Mission South. He reached Japan about the first of November. Mr. Waters is the youngest son of Rev. B. W. Waters for many years a missionary in Japan but now residing in the United States.

Mrs. Katharine Willard Eddy, is expected to arrive in Japan early in February to assume the duties of Friendly Relations Secretary of the Y.W.C.A. at 75 Ichome, Kobinata Daimachi, Koishikawa, Tokyo.

Miss Mary Constant of New York arrived recently in Japan and is Friendly Relations Secretary at the Residence of the Y.W.C.A. in Yokohama.

Removals

Rev. I. G. Nace and family have removed from 1912 Shimo Shibuya, Tokyo fu, to No. 69 Kitahira cho, Sendai.

Miss Helen Barnes of the Woman's Mission of the Methodist Protestant Church has been stationed at Eiwa Jo Gakko, Yokohama. Her address will be Eiwa Jo Gakko, Maita Machi, Yokohama.

Miss Florence Buss who has been assisting Miss Pieters in the music work of Baiko Jo Gakuin, Shimonoseki entered the Japanese Language School in January.

General

Miss F. E. Porter of Kyoto, after a minor operation in the International Hospital of Kobe has resumed her work.

Mrs. Gorbald of Wilmina Girl's School, Osaka, after some weeks' treatment from Dr. Rachel Read, Tokyo, has again taken up her work in Osaka.

The engagement is announced of Miss Louise Duhlop of the Woman's Christian College, Tokyo, and a member of the Presbyterian Mission, to Mr. Floyd Shacklock of the Methodist Episcopal Mission, Hiroaki.

The engagement is announced of Miss Gladys Hildreth, of Ferris Seminary, Yokohama, to Mr. C. Walter Young, Y.M.C.A. teacher in the Yokohama schools.

Miss Ruth Seleen of the American School in Japan and Miss Elizabeth Taylor of the International

Committee Y.M.C.A. office Tokyo were among the visitors from Japan in China during the Christmas vacation.

Dr. D. Willard Lyon of the Foreign Department of the International Committee Y.M.C.A. New York, passed through Japan in January en route to China where he will spend several months visiting the Association centers. On his return he will stay in Japan for some time in the interests of the Association movement.

Miss Mary Dingman, World's Industrial Secretary of the Y.M.C.A. with headquarters in London, England, passed through Japan the latter part of December en route to China. On her return to Japan in April she will spend two months assisting in the Industrial work of the association here.

Mr. Gerald McCord of Nagoya, son of the late Dr. E. K. McCord of Sendai, spent the Christmas vacation at the home of Rev. and Mrs. C. P. Garman, Tokyo. Mr McCord is teaching English in one of the Middle Schools of Nagoya.

Miss H. M. Lansing of Fukuoka is gradually recovering from a prolonged attack of pneumonia.

News from Missionaries Abroad

Word has been received by Rev. Albertus Pieters from his wife in America calling him to return. Their daughter, Dorothy has finally been able to leave the hospital and her sister Elizabeth is still convalescing. They will make their home temporarily at Battle Creek, Michigan.

Deaths

Dr. Walter E. Hoffsommer Principal of the American School in Japan, Tokyo, and a former member of the Mission of the Reformed Church in America, died from asphyxiation at Peking on December 23rd. A Memorial Service attended by the students of the school and large numbers of the foreign and Japanese community of Tokyo was held at the American School on January 8th. Dr. Hoffsommer is survived by his wife and four children, Abigail, Alfred, Joyce, and a baby girl of four months. The family will remain in Tokyo.

News has been received of the death at East Earl, Pennsylvania, U.S.A., of Mr. Baltzer Schneder, father of Dr. D. B. Schneder of Sendai. Mr. Schneder was ninety-one years of age at the time of his death.

Word has been received by the National Young Women's Christian Association of Japan of the death of Miss Florence Simms, Executive of the Industrial Department of the National Board of the Y.W.C.A. in the United States. She passed away on Saturday January 6.

Miss Edith Parker of the United Christian Missionary Society, who has been on the staff of the Joshi Sei Gakuin, Tokyo, died suddenly in the Kobe Hospital on January 13th from smallpox contracted during her trip from China. With Miss Mary Lediard of the same Mission she had been travelling for several weeks in China and was on her way home when taken ill.

NOTICE

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Editorial Comment

Progress Downward

AN acceleration of moral laxity which ought to presage reaction toward better social standards has become evident in Tokyo of late. The notorious *machiai*—the semi-public houses wherein business and political affairs are commonly transacted, to the accompaniment of feasting, drinking and *geisha*—has added a new feature.

Heretofore, the lordly male population of enough importance and purse to require greater facilities than offices and homes offer for their activities, have made their "official duties" the excuse for frequenting the *machiai*,—either in groups or alone, but always with the attendance of *geisha*, both day and night. The *geisha* have won large fortunes for their owners while the homes of the men have been broken up, or, what is worse, left with forsaken or infected wives.

But now a new element has appeared. The wives have arisen in an unforeseen manner—not in protest but in *imitation*! So we have the sickening spectacle of Mrs. Wife filling dates at the *machiai* with her favorite matinee idol, or any other old actor, while Mr. Husband keeps his trysts with his favorite *geisha*. The children, being minors, cannot protest, even were they so Puritanical as to want to.

Because this situation is sickening it presents some aspects of hope. There ought to come an awakening with some effective reform measure before long. And let us be thankful for everything that may hasten the day of the *geisha*

system's ending. Too long it has been winked at, even in respectable circles. We seem to think that even some forms of Christian enterprise can be silent on the subject, and appoint to official connection patrons of *geisha* and *machiai*; patrons who have helped build up the system and who continue to make use of it. Perhaps we too may be waked up by the present progress downward.

—W.M.V.

The Missionary and International Reconciliation

THERE was a time when the message of the Church was largely the reconciliation of the individual to his God. To-day together with an undiminished emphasis upon this fundamental message, we recognize also the increasingly important part that the Church has to play in the reconciliation of conflicting social elements and in the reconciliation of nations. Dr. Sidney L. Gulick, ambassador of goodwill from the Churches in America to the Christians and people of Japan, may have the confidence that the missionaries in Japan are solidly behind him in the long fight for a warless world.

The missionary's part in this great task is preeminently one of interpretation. He is the interpreter of the West to the East and of the East to the West. He is a living epistle known and read by thousands of Japanese whose estimate of the West will be formed by his life. By his articles in magazines, by his letters to friends and especially by the many opportunities for addresses and personal

conversation during furlough time he brings to large numbers of persons in the West an understanding of the East which they cannot get from the average newspaper and magazine. James Bryce said, "The most effective factor in getting rid of armaments would be to substitute for national hatreds and rivalries a sense of the brotherhood of nations such as our Lord inculcated upon individual men." This is our task.

The Christian Movement for 1923

AT the recent meeting of the Executive Committee of the Federation of Christian Missions an outline of the contents of the Christian Movement for 1923 was presented. We can assure the readers of the *Evangelist* that the next issue of the Christian Movement will be of unusual value. Editor Holtom and his associates have been keeping in mind that from the coming fall Japan will be studied by thousands of men and women in America and they have been gathering material for the year book which will make it a necessary supplement to the mission study textbooks. Unfortunately the Christian Movement has no advertising agents abroad, so that the leaders of mission study classes in churches and colleges are unaware of the existence of so valuable a source of authoritative information. It may be said that the Executive Committee is grappling with the problem of the proper advertising abroad of both the Christian Movement and the *Japan Evangelist*. But in the face of this unparalleled opportunity to put the Christian cause in Japan before the people of the West, may we not confidently expect that every missionary in Japan will put forth commensurate

efforts to make known to pastors and mission study class leaders that such a book as the Christian Movement exists and that it may be secured by them.

The Time Element in Evangelization

A PROMINENT Christian pastor recently made the statement that it would take three hundred years to evangelize Japan. Whether this a correct estimate or not, we have no means of knowing, but it does emphasize the altogether too easily overlooked fact that evangelization cannot be forced or hurried. It has sometimes been thought that if we had a certain number of men for a given number of unevangelized people and that if we had a certain amount of money, the evangelization of a given area could be accomplished within a mathematically determined period of time. Such reasoning, however, ignores some of the fundamental difficulties to missionary progress, as the economic conditions, social solidarity, inherited prejudices, and deeply rooted conservatism. These are factors which cannot be pushed aside by mere multiplying of men and money. They yield but slowly to the influence of the Spirit of God working through men.

The Kingdom is like a field. The soil must be carefully prepared, the seed sown and then, nurtured by the warm rains and the sunshine of summer, comes the slow maturing until the fruit has ripened. Some men like Livingstone prepare the soil; others sow the seed; still others reap the golden harvest. Each man has his appointed place. It is not our task to worry about the results, but to do faithfully the work assigned to us.



The Church and a Warless World

By SIDNEY L. GULICK, D.D.

“WE must destroy war or war will destroy us.” So wrote the late Lord Bryce not long before his death. The colossal tragedy of the Great War disclosed how frightful are man’s present powers of destruction. What they will be fifty, or twenty or even ten years hence no one can picture with any degree of accuracy.

No thoughtful person can contemplate the facts of the present world situation without asking many serious questions. Is not war an absolute denial of the principles and spirit of the Christian faith? How has it happened that Christian countries and millions of undoubted Christians could engage in war? What have the churches and Christian leaders been doing and teaching about war and the duties of Christians in the time of war? And what hope is there that we shall destroy war before it destroys us?

In this brief article no attempt is made to answer these questions, important though they are. We seek merely to tell in the fewest possible words what the Christian forces of America have been doing in recent years in regard to these matters.

It should be noted first of all that only in the most recent times have men begun to think that the Church or that Christianity had anything to say or any duty to perform in regard to the abolition of war. War has been thought of in much the same way as flood or famine or fire—an unavoidable natural calamity, for which man has no responsibility. Moreover, Salvation, and the Kingdom of God have been understood and interpreted individualistically. That Christians or Churches have any duty whatever in the control of international policies or in determining international relations did not enter into the minds of our Christian ancestors.

But we now begin to see that salvation is both social and international, as well as individual; that the Kingdom of God can come in its fullness only as all the

relations of men are controlled by the principles of brotherhood and the spirit of friendliness. The duty of the Church to seek the abolition of war is a new idea that is only now arising. And even yet it has gripped only a small part of the membership of the Churches. Few, moreover, have any conception of the way in which this vast and most difficult undertaking is to be accomplished. The obstacles are incredibly great. The passions, prejudices, ambitions and necessities of nations and races are all involved. How can the diverse interests of the different nations and races be reconciled? How can the wrongs and injustice of decades and even of centuries be corrected? The abolition of war involves all this.

In response to the recent larger understanding of the Kingdom of God and of the corresponding duty of Christians, there have sprung up in the West a number of highly significant movements. Mention should be made first of all of the many peace societies and of the two Hague Conferences in 1899 and 1907. Then there were remarkable exchanges of pulpits by about 150 British and German pastors in 1908 and 1909. These exchange visits of pastors were interrupted by the opposition of the German Emperor in 1910.

In 1908 the Federal Council of the Churches of Christ in America (organized by thirty denominations) established the Commission on International Justice and Goodwill (first named the Commission on Peace and Arbitration). In 1913 the Church Peace Union was established by Mr. Andrew Carnegie with an endowment of \$2,000,000. In 1914, Christians from the principal Protestant Churches in Great Britain, Europe and America planned an important international meeting to consider what they should do to set up an effective program to abolish war. The conference was scheduled to meet August 3rd. But the Great War broke out August 1st and the eighty delegates that actually

gathered at Constance, Germany, barely had time to reach England before war was declared between those two countries. But that body of Christians organized itself as a permanent movement and adopted the name of the World Alliance for International Friendship through the Churches and in spite of the war continued to develop. There are to-day some twenty-five National Branches. (It is to be regretted that a branch has not yet been formed in China). The Archbishop of Canterbury is the President of the International Committee. Plans are now under way for a great international gathering of Christians of all lands in the summer of 1923, probably in Holland, to consider how the Protestant Churches of the different lands can best co-operate to promote friendly international relations and to create those conditions which may ultimately do away with the entire war system of the world.

One step in this direction was taken by the Washington Conference. The Churches of America had more to do with the calling of that Conference and also with its success than is generally known. The main facts are as follows:—In the autumn and winter of 1920-1 the naval building rivalry of Great Britain, America and Japan became acute and there was manifest development of popular ill-will between these countries and growing talk of war, especially between America and Japan. Christian leaders felt that something should be done. Conferences took place between the officials of the American Branch of the World Alliance, the Commission of International Justice and Goodwill, the National Catholic Welfare Board, and the two national Jewish organizations. A special day of preaching and prayer for disarmament was agreed upon and letters were jointly sent to 120,000 pastors. That day was Sunday June 6, 1921 and it was widely observed.

On June 21, 1921, a monster petition signed by 22,500 clergymen was presented to the President asking for an international conference on reduction of armaments and for limitation of the naval building programs. On July 11,

the first informal letter was sent by President Harding to the principal nations and on August 10, the formal invitations were issued. In view of the facts we believe that the Churches of America had an important part in creating the public opinion that led the President to issue that momentous invitation.

Before and during the sessions of the Conference, from September onward, the Federal Council printed and distributed hundreds of thousands of leaflets and pamphlets dealing with the Conference and its issues. One pamphlet, "The Church and a Warless World," filling 16 large size pages, was published to the extent of 300,000 copies in its various editions. Altogether the Federal Council published 6,756,000 pages for use in its educational campaign.

During that autumn, vast numbers of petitions and letters went in to Washington from all over the country urging that the Conference should secure real results. In January 1922, a committee appointed by Secretary Hughes, reported that the names signed to the petitions and letters numbered 11,135,187—more than one tenth of the entire population of the United States; it also reported that more than ten million of these stated that they were praying to God for His blessing and guidance for the Conference. This last item showed that the strong popular interest in the Conference was predominantly Christian. All over the land the Churches held countless meetings for study and prayer in connection with the Conference.

Reference should be made to the fact that the Conference was opened and closed with prayer. This is believed to have been the first political conference of the nations when God's guidance was officially sought. It may be worth noting that President Harding was personally asked by a committee of the Federal Council that those prayers might be offered. And it is interesting to know that the Japanese delegation were so deeply impressed by the fact of the prayer, by the character of Mr. Hughes' speech, and by the whole spirit of the Conference, that as one of the younger Secretaries of the Japanese delegation

afterward stated, they realized that they were dealing with Christian America. In reporting this experience this young man declared that that was the reason why he had returned to Japan Christian.

Probably the most important result of the Conference was the change it produced in the feelings of the nations toward each other, particularly between America and Japan. Talk and expectation of war, and specific preparation for it, have stopped. A great lesson was learned by the people and especially by the Churches. The power of a united public opinion was manifested and the way also was shown by which, on great moral issues, the Church can secure the active support of public opinion.

During the Washington Conference the Executive Committee of the Federal Council held its annual meeting and adopted a significant declaration of Principles and Policies looking toward a Warless World. A part of the Declaration was a statement of the International Ideals of the Churches in the form of a Creed having ten planks, a decalogue. It closes with the prophetic words—"We believe in a Warless World and dedicate ourselves to its achievement." In agreement with these words the Federal Council Commission on International Justice and Goodwill has announced a ten-year campaign of education. For it is clear that a Warless World is not to be achieved easily. Not in a decade, perhaps not in a century may we expect to reach our goal. But the Churches of America and England have seen a new vision. They cannot now rest in peace until they have done their duty and realized their ideal. War and war preparations must be abolished. A world peace system must be established.

Already their ten-year program has been begun with a study course entitled "The Christian Crusade for a Warless World." In this volume not only are general principles discussed but a concrete program of activities is outlined for American Christians. For if a warless world is over to be achieved it will come by specific actions of entire nations doing away with injustices and wrongs, removing misunderstandings, and perform-

ing positive good deeds leading to goodwill and friendship.

Already the international visiting of Christians has begun with a view to promoting mutual understanding. Many Americans have gone to Europe and many Europeans have come to America in the cultivation of this program of mutual education and encouragement. Not much, however, has been done along these lines between the Churches and peoples of the West and the East. The time has surely come for it, for no more important problem is ahead of the world than that of the reconciliation and mutual goodwill of the White and Yellow Races. The relations of these races can be satisfactory only as they are based on truth and justice and mutual goodwill. Experience shows that these principles and this spirit will not be easily achieved. Selfish economic, commercial and political interests are already firmly entrenched; and these, left to themselves, tend to estrangement and conflict.

Especially should the Christians and Churches of America, China and Japan seek to know each other and to confer with each other on their mutual international problems, with a view to better knowledge and mutual understanding and also to the cultivation of that public opinion in each country that shall be thoroughly fair and truly friendly.

The action of the Federal Council of the Churches of Christ in America in sending at this time a Mission to China and Japan is in line with these convictions.

A Warless World will be possible only when in each important country a powerful public opinion is created that will secure public order, justice and right in dealing with economic interests and industrial development. In the creation of this informed and righteous public opinion what agency should play a larger part or be looked to for more help than the Churches in each land? Certain it is that without the active moral support of the Church, a Warless World can never be more than a beautiful dream. But that dream can be realized when the Church as a whole actively believes in it and dedicates itself to its achievement.

The Federal Council of the Churches of Christ in America to the Churches of Christ in Japan

THE Federal Council of The Churches of Christ in America, on behalf of its thirty constituent denominations, has commissioned two of its members to serve as a Mission to the Churches of Christ in China and Japan.

Dr. John H. Finley, Chairman of our Commission on International Justice and Goodwill, is one of our distinguished American citizens, having held many posts of State and national responsibility.

Dr. Sidney L. Gulick needs no special introduction to you, as he was for many years a missionary in Japan. For nine years he has been retained by this Council as Secretary for its Commissions on International Justice and Goodwill, and on Relations with the Orient, in both of which positions he has rendered efficient service.

You will recall that in 1915 this Council of American Churches sent a Mission to Japan, consisting of Professor Shailer Mathews, President for that Quadrennium of the Federal Council, and Dr. Gulick. The results of that Mission during the months and years that followed were such that we are encouraged to send you this second Mission. We wish to let you know how the promises made by that first Mission on behalf of our Churches have been fulfilled; promises to carry on a program of education among our Churches and people in regard to the problems of America's relations to the Far East and of the application to them of our Christian principles.

Inasmuch as Dr. Finley's visit will necessarily be brief and somewhat delayed, Dr. Gulick will precede him and will be able to confer with you with less hurry and more fullness. We bespeak for our representatives your assistance and co-operation in their efforts to familiarize themselves with the facts and the problem of Japan's religious development as affected by international conditions and relations. We greatly need the information and suggestions which you can give them, in order that

we in America may be better able to do our part in promoting mutual understanding and goodwill between our peoples, in making more effective the processes of international co-operation in every good work, and in securing a more complete knowledge and a more general and sympathetic support of the endeavors of Christians and Churches to achieve a Warless World. This high ideal, we are convinced, can come only through the reconciliation of the nations in their moral and spiritual life and in the creation of much needed international institutions fitted to establish and to maintain for all nations and all peoples alike, justice, honor, security and fair economic opportunity.

We are profoundly convinced that the achievement of these high ideals and the effective establishment and successful functioning of these important institutions depend primarily on the presence in each land of millions of citizens of high moral character and clear understanding of the vital problems of modern conditions; citizens who will set justice, truthfulness, honesty, fair dealing, and unselfish service in international relations above personal or national gain. Such citizens are essential if we are ever to develop an effective public opinion to support those statesmen in each land who will determine the international policies of their respective governments by these broad principles of universal justice and humanity.

In the creation of these citizens of international outlook and purpose we believe the Churches have an inescapable responsibility as well as a great opportunity. We earnestly desire to do our part here in America, as we believe that you will strive to do your part in your own land, in developing citizens of this character and spirit.

We pray that in your land as in ours, faith and love and joy in our spiritual life may grow from more to more; that our minds may be illumined by the spirit of Christ to see and to understand the

truth ; and that our wills may be strengthened to follow in the footsteps of our Lord and Master in every form of unselfish service for our fellowmen.

May the God of love unite our hearts and bring us all into the joy of fellowship with one another through that diviner fellowship which is with the Father and with His Son our Savior.

May peace and prosperity abide in all the homes in Japan. May your schools be centers of light, helping the people to solve the complex intellectual and practical problems of modern civilization. May your Churches be centers of moral and spiritual power, guiding men and women to those sources of insight and inspiration by which to achieve the inner life of spiritual self-mastery and self-devotion in holy and unselfish service of country and

humanity. May believers be multiplied and may all your land be blessed by Him who is the light of the world and the Redeemer of men.

Rejoicing in our common fellowship of faith and service through Jesus Christ, trusting in the guidance of the Holy Spirit, and praying the Heavenly Father to grant to us all His richest blessings in our personal lives, in the developing relations and character of our peoples, and in our common work in promoting His rule among men and nations,

Your fellow-workers in the Kingdom of God and of His Christ,

(Signed):—ROBERT E. SPEER, President.

CHARLES S. MACFARLANE,
General Secretary.

Federal Council of the Churches
of Christ in America.

Resolutions of the Churches of Christ Mission in Japan

Occasioned by the Death of Miss Edith Parker

WHEREAS Miss Edith Parker—a member of the Churches of Christ Mission in Japan—while returning from a short vacation trip to Korea and China became ill and died in Kobe, Japan, on the 13th of January 1923.

Therefore be it resolved:—

- I. That we express our deep and sincere Christian love and sympathy to the immediate members of Miss Parker's family in America and that we assure them that the Japan Mission will always cherish the memory of Miss Parker as one of its most faithful and devoted missionaries.
- II. That we express to the United Christian Missionary Society and to the Church at home our realization of the distinct loss the work in Japan has suffered by the home going of Miss Parker: and that we express the hope that her life and work may not have been in vain but that her death may

impress more deeply upon the hearts of those qualified for mission work the great need and opportunity and the wonderful challenge which the Christianization of Japan offers to-day to the Church at home.

- III. That, as a Mission, we express our deep appreciation of the fourteen years of most unstinted and faithful service which Miss Parker rendered and that we freely acknowledge the great indebtedness which our work, both educational and evangelistic, owes to her devotion and care.
- IV. That, as individuals, we place on record our sincere appreciation of Miss Parker as a co-worker and friend and of the years of association with her.
- V. That a copy of these resolutions be placed upon the permanent records of the Mission; also that a copy of them be forwarded to her family.

The Missionary as Friendly Ambassador

By THOMAS E. JONES

IN Japan one is often faced with the question of how most effectively to meet the needs of this rapidly changing country and of how to find a nomenclature that will apply to the work he is trying to do. It is difficult to realize the rapidity with which the reading public and the student class is changing in Japan. One often hears it stated that the student body in this country has changed more during the last two years than it did during the preceding twenty years, and that this is a reflection of a change passing over the whole country. If this is true it calls for a recognition of our whole missionary ideal and approach. One must ask have the forces working for the Christianizing of this country kept pace with its rapidly changing society? The proverbial reluctance of the church to keep up with the advance of social ideals may apply to missions and churches in Japan as well as other countries. With renewed significance, therefore, we are compelled to face the questions: What do we consider our mission in the country, and what do the Japanese consider it? In view of present circumstances, what is the most effective way to attain the object of that mission? And what can we and the world at large hope for as some results of an adjusted program of work? Answers to these questions will be attempted from the student point of view, although I believe the same thought is reflected in an ever growing public opinion.

In the first place, let us take a brief review of what we have considered our mission in Japan. (I am speaking of general attitudes only, not particular cases). We have considered ourselves prophets of a God omnipotent in prestige and power, who will judge the "Quick and the Dead," a God of Love, who is at the same time a God of wrath. We have come as heralds of this coming King, who will demand a reckoning of the saved and the lost. We have come as agents "sent to snatch the brands from

the burning." We have come with a "Call." We have been clear regarding our message and status before leaving our homes. We have come, completely consecrated or even sacrificed to the Lord's using. We have left all on earth that we prized as dear, home, family, friends and institutions, for what we consider an unknown world. Days, weeks or years have separated us from our homes in time, and centuries have separated us in custom and environment. Such a conception of mission, while noble and heroic, has tended to put us in an uncompromising and dogmatic frame of mind. And let me say here that I do not wish to disparage the "Call" or work of missionaries in the past. Who can read the pages of missionary history and biography or observe the practical results of such work without being deeply impressed? And furthermore much of this good work is continuing and the lives of these consecrated men and women are still having their effect. But there is another side to the question. It is one that is especially noticeable in Japan. It is about this other side of the question that I wish to write in this article. I say we missionaries because I include myself. We are all more or less caught in the traditional missionary system and philosophy. For most of us perhaps subconsciously, but nevertheless truly, our philosophy has run something like this: "We know the truth and have given our lives for it. Those to whom we have come do not know and have done nothing for it. We are apostles 'sent,' they are Gentiles to receive. Our commission is to speak, theirs to listen; ours to command, theirs to obey; ours to administer, theirs to serve."

In past years the Japanese have been willing to work with such a point of view. Schooled in feudal respect for authority, both in education and government, and fearfully aware of the foreigners' superiority in economics and the sciences, many Japanese have tended to

look up to the foreigner. They have called him "Sensei" (beloved teacher) and have followed him with blind devotion. Or, on the other hand, with equal naïvete, they have thought the foreigner a spy, who would work some sort of disaster to the Japanese nation. Generally speaking, the missionary has been both loved and feared by the community. At all events he has not been regarded indifferently. He has counted for something. He has been a force which the Japanese could not ignore. His teachings, customs, and life, have been interesting because they represented a whole world beyond the Japanese Empire. It was a world Japan wanted to know and surpass in power and prestige. The missionary has been sought on all sorts of occasions. The externals as well as the deeper meanings of western civilization have been his to give, and the Japanese have demanded them. "A General Missionary" has been the thing, the more general the better. A specialist would have been out of place or at least counted for little in proportion to his training.

In more recent years, however, there has grown up a tendency neither to hate nor to adore the missionary. In some cases he seems rather to be tolerated. The trappings of western civilization have been learned or are being taught by moving pictures, books, business men, and travellers. The missionary has ceased to be an indispensable interpreter of the West. Again, the general level of education has been markedly raised, so that the missionary is no longer looked upon as a scholar of exceptional merit. In our comparatively small town of Mito, Ibaraki Ken, there are a Ph.D. from Harvard, a graduate from the Universities of Chicago and Columbia, and several physicians and others who have studied in the universities of Europe and America. When authoritative opinions are wanted, by large groups of people, these men are usually asked to speak in preference to the missionary. Gradually, but surely, it seems he is coming to occupy the same place in the Japanese community, that the little parson around the corner does in America. He is coming to be re-

garded as a religionist and an idealist. He may preach his penances or denunciations, but the world moves along in its same old scramble for bread and brass. It has been very difficult for the missionary to comprehend the character or extent of this change. He is aware that he may work incredibly long hours and pray an incredibly great deal, but the attendance at the Sunday morning meeting for worship remains its scanty forty or fifty, while the most recent "Movie Star," musical concert, or street sideshow attracts its hundreds or thousands. Before this whole new world of changing values and prestige, the missionary stands none the less devout or determined, but increasingly powerless to make his efforts visibly count.

What is to be done about it? How can the missionary of the future attain the object for which he gives his life in coming to this country? Our method of approach must be changed. Testimony to this fact was brought out in three entirely different discussions by representative Japanese, this summer. The first was by a group of university students, most of whom were Christians or near Christians, attending a Bible conference in the mountains. They pointed out that the chief characteristic of the future missionary must be sympathy. He must be willing to "talk things over," with his followers. This is due to the fact that a real wave of democratic feeling is sweeping through the student body, and beginning to influence public opinion. These students do not know the meaning or limitations of democracy yet, but they are sure of one of its doctrines—That is, they do not wish to be "dictated to or dogmatized at." They wish to believe a thing or do a thing not because they are told to do so, but because it appeals to their intelligences and hearts. I am amazed to find how readily and keenly students are coming to disagree with their college professors. The missionary of the future can not rely on his position as a foreigner, teacher, or even an "Apostle sent," to convince the Japanese. He must possess real merit as a leader or teacher. He must be the kind of man who could lead effec-

tively his own people. He must be an expert, a specialist, or an outstanding man. Unfortunately such men find so many calls at home, that Mission Boards can scarcely persuade them to go abroad. These students recognized this fact, but maintained such a condition no less proved the validity of their contention. They pointed out that the possession of a "call" is not sufficient reason for sending a man to the mission field. Perhaps the Student Volunteer Movement and the Mission Boards have attached so much importance to this qualification that other requirements have been overlooked. To be sure, belief in the Christian message and the power of Christ is a necessity for effective work, just as belief in one's business or country's administration is necessary for an effective salesman or ambassador. But with belief in one's message and the power behind it goes a knowledge of men and an inclination to understand the other person's point of view.

In the next place, a factor of supreme importance in missionary approach is *Friendship*. This was most strongly impressed upon the delegates to the Conference of Federated Missions two years ago by a representative of the Japanese Federation of Churches. He said the place of the missionary in Japan is primarily that of friendship. The government representatives, the business man, the engineer, and the foreign educator in the public schools, have come to Japan for a brief period to do a special piece of work. Their tasks have been defined before they came by an already existing organization. They come as foreigners to do a piece of work in a foreign way. It is taken for granted that they will live in a foreign way, think in a foreign way, act in a foreign way, and, if they desire, be narrowly nationalistic. Such men make their contribution of expert knowledge to the total of Japanese civilization, and return home without fundamentally changing anything. The place of the missionary, however, is different. He comes presumably to give his life for the Japanese people. He says he has forsaken his country, and institutions, and perhaps some really have, but a

great many never do. They live as foreigners, with foreign minds, loyalties, and loves, to their dying day. Some missionaries seem simply to endure the Japanese. This is so apparent as to be one of the commonest topics of conversation when a group of foreign missionaries get together. The Japanese wish the missionaries for friends, they wish to be one and feel as one body in the community, but alas in many cases the missionary makes this impossible by regarding his neighbors as spiritually lost or socially inferior. To give one's life for a people is a tremendous thing. It means entering into their lives, customs, and traditions. It means burning one's bridges and becoming entirely "for" this adopted people. It means trying to appreciate their history, and their pride in an ancestral line unbroken since the dawn of history. It means loving this country and becoming a citizen of it in spirit. Such a man does not try to thrust his ideas or program upon the Japanese. He lives his message into them through friendship, love, and good example. Without definite program, or the necessity of annually reporting to a foreign board the added number of converts, he simply spends his days in the community as a Christian citizen, and as an ambassador of friendship. Such a foreigner is no longer spiritually "hyphenated." He has entered into the very life of the Japanese and can see things from their standpoint. He can see the gold as well as the dross of the Japanese character, and he can discover ways of uplifting the entire community by means that appeal to the Japanese. Every day and every hour his life is to them an example of "a More Excellent way." Such a life is not a passing force, it is a creative energy containing unfathomable power which extends out and out until it has touched and changed the last and least man on the periphery of the community.

And again an attitude of *Daring to Trust* the Japanese is of great importance in missionary approach. This idea was voiced most strongly at a meeting of Y.M.C.A. and public school English teachers by a representative of the International Sunday School Movement.

This young Japanese pointed out that the thing most necessary among missionaries is a willingness to trust institutions to the management of the Japanese. It seems to be a characteristic of foreigners and of Americans especially to wish to administer something. They wish to form committees, create departments, and direct them all in a foreign way according to foreign standards. He said, "The attitude seems to be, Get an idea, create some enthusiasm, and then finish up with a Hip, Hip, Hurrah, boys, all together now, we're going to put something across. That may work in America, but it doesn't get the Japanese." If a thing is to succeed in Japan it must be planned and administered according to Japanese custom and methods. Very few foreigners are able to sense what these are, or if they know, they tend to regard the Japanese method as inferior, largely because it is different from what they are used to. Many institutions have failed to grow because foreigners insisted on managing them. The speaker at this meeting advised all foreign administrators to go back to their places of work and resign at once. Their administrative responsibilities should be placed upon the Japanese most able to carry them. But too much importance must not be attached to this condition. The Japanese and foreign conception of ability may differ, and the Japanese concept must be trusted for the sake of good feeling and development of future leaders. The Japanese will make mistakes, but will profit by them. And when once he has gotten into trouble he will be much more amenable to advice and guidance than if he had never tried alone. Such a program may be difficult for the foreigner, but it will be appreciated by the Japanese. And it is pregnant with possibilities for the future. It is founding institutions where they really belong, on Japanese "Soil," and it is placing the foreigner in the position of an adviser, helper, and friend, where he can be of most real service in Japan.

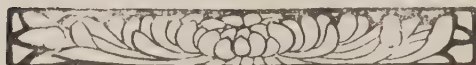
And finally provided such an adjustment of attitude and approach too Christian missions in Japan can be made, what can the missionary and the world

at large hope in the way of Christian advance? This is of course difficult to predict, but some things at least stand out as possible accomplishments. If the difficulties of our present program are removed, the line that generally separated the Japanese and foreign Christian workers in this country will be dimmed if not obliterated. Japanese institutions will be placed where they eventually should be, and must be, upon a Japanese foundation with Japanese backing. The pride of a very sensitive race will be uninjured, in not always having a group of foreigners assuming, by their work and position, that Japanese are inferior. Foreign capital, invested in the Japanese churches will become a tie of international Friendship, rather than a goad to the acceptance of the foreigners' idea of progress. The workers who come here will understand that their attitude must be one of friendship and fellow-feeling with the Japanese, rather than that of a director or dictator. And the Japanese will doubtless seek, rather than merely consent to, the advice of the foreign Christians in their communities. And furthermore, with all of the Christian forces co-operating to establish the Kingdom of God in the Empire of Japan, on a fundamentally Christian basis, who can doubt that Christianity will spread more rapidly and with greater effect?

But there seem many drawbacks to the adoption of such a program. It appears on the surface to be at variance with the whole idea of the Church Militant going forth to conquer the world, and as such destroys the glamor and mass appeal of the whole missionary enterprise. It minimizes the need of specific programs and statistical reports, upon which much financial appeal is made. And it holds before candidates for the mission field no dazzling hope, that he can start anything, organize anything, or administer anything, which he may call his own. Indeed, who can conceive of a mission program founded on a sort of "Watchful Waiting" policy? What American will give money to an institution run by Japanese, about whom little is really known? And who is willing to give his life to go six or eight

thousand miles away from home to sit around and wait for something to turn up, or to work under a people whom one has come to save? Yet this is what young Japan is asking! And with the asking, to me, they are putting before the Christians of the West the most magnificent challenge in a generation. Think of it! They are virtually saying, we have reached a stage where we want to talk with you, not to listen to you. We have reached a stage where we can dare to ask you who have been so far above and beyond us to be one with us. We want to take you into our family. We are willing to stretch the bounds of our closed community, closed from the beginning of the race, to include the foreigner also. We want you to live with us, to be friends with us, and love us, and trust us. This change of attitude is a big step for Japan. She has not made such a request before. She opened her doors to foreign commerce under compulsion; and she accepted our civilization because she wanted to surpass us, or if necessary, to conquer us. But now she is asking the biggest and best men that the West can produce, to come and be Japanese at heart, with the millions of her subjects. She is asking for friends, not merely teachers. She is asking for a real sacrifice of lives for the Japanese nation, that it

may be a whole-hearted, Christian society, natural to itself. By such a request the appeal of foreign missions is not lost. It is restated in a call for Ambassadors of Friendship. It is tremendous in its daring boldness; in its assumption that the Japanese are worthy to unite in spirit with the foreign Christians on equal footing. It means that the Christian forces are confronting an adult nation, many of whose coming leaders want her to be Christian. And it means that the worker, who comes willing to lose his life, will find it regained a thousand fold. And this program is working wherever tried. Various individuals who have adopted this attitude, have found hours insufficient to meet the demands upon them, their opinions sought by private and public citizens, and their influence as Christian citizens continually expanding. One mission has dared to trust its destiny to the Japanese church, instead of working in co-operation with it, as heretofore. This has resulted in a wider opportunity for all its missionaries, and an increased effectiveness in Christian work. It is not too much to hope therefore, that a program of missions adjusted to the Friendly Ambassador idea, may lead to a fuller realization of an independent Japanese church, and a Christian Japanese nation.



The Seijo Primary School—an Educational Experiment Permitted by the Department of Education

BY WALTER E. HOFFSOMMER

WHERE a bureaucratic system of education prevails one always looks for indications of something unusual, for in the unusual lies the hope of the future. Something unusual and a hope for the future for the system of Japanese education, both for foreigners and Japanese, is the Primary department of the Seijo School in Ushigome, Tokyo, in operation now for five years, two years under the present principal, and with two hundred and eighty-six students. This school is under general charge of Dr. Masataro Sawayanagi, ex-president of the Imperial University in Kyoto, and now chairman of the Educational Investigation Committee of the Department of Education, and is under the immediate charge of Mr. Kuniyoshi Obara (formerly named Mr. Ajisaka). It has the recognition (*ninka*) of the government and because of the high position of Mr. Sawayanagi many things that go on at the school are overlooked by the Department of Education. My judgment is that the Department does not show itself more worthy of praise in doing any single thing than in the ability to overlook the irregular work of this school. But in doing so it faces the spread of dangerous thoughts for those catch words of Western education such as freedom, spontaneity, and individuality are given free play here, are justified and glorified—and that means trouble ahead for the “system.”

In some of its features the typical primary school is like this: the uniformed school assembles and marches to the class rooms; in these class room are to be found from fifty to eighty pupils; the teacher directs from the platform in a wholesale way; the students act in unison and everything is done to prevent them learning in any other way than in unison, the texts are only those of the Depart-

ment of Education; while in use, they are unimprovable and absolute; students advance lockstep through the grades; examinations determine everything; there is no children's library; all classes end at the same time; teachers then retire to the teachers' room.

Can the following situation, then, be imagined?

The clothes of the students are all different, some even with their overcoats on; the children hurry joyously to their class rooms; there are no more than twenty-six to a group; there are no classes as such, but groups named after the flowers of the spring or the fall, according to the time of year that the students have entered school; teachers mingle with the students in a friendly way; in arithmetic there are three books in use, the regulation one, the hand book of the teacher, and one prepared by the school itself; each student is working at a different place and advances as he can with the individual help of the teacher; there are no examinations and no marks given, hence the teachers teach and spend no time on that sort of clerical work; the buildings are old (former barracks) but there is plenty of room to laugh; there is a children's library where, under the guidance of a teacher, each child spends two hours a week; classes begin regularly but end when the children become tired; teachers have no teacher's room to which to go as it is looked upon as a 'lazy room,' but they are out with the children; each teacher is permitted to try his ideas out—the music teacher writes songs, the art teacher permits the children to draw and paint what they please.

Those who know the fixed forms and instructions for education in the primary grades in Japan will be interested in these contrasts.

OTHER SCHOOLS	SUBJECT	SEIJO
Begin in 1st year	Morals	Begin in 4th year
1	Arithmetic	2
4	Nature Study	1
1	Writing with brush	4

Regarding "morals" it is held that the mind of the child cannot grasp the principles involved before the fourth year; children are not men and in a sense they must create their own morality; in the Japanese Language a great deal of time is given in the first year, and of Chinese characters where forty-two are given ordinarily, *five hundred are given in Seijo*, for the language is regarded as the weapon (*buki*) of knowledge; the library then becomes easy—one student making a record of two hundred books read, borrowed from the library, in a single year; oil painting is permitted in this school.

Take the study of "morals." This is admittedly the one subject that the government wishes to be taught and it is the one that students with one accord hate. (As usual it is taught by the principal.) In this school twenty boys brought their chairs into the office of the dean and sat around a table. Each boy closed his eyes for a time at the beginning and at the end of the lesson when the dean spoke quietly and let the lesson soak in. The points up while I watched the class were these, written out previously by the different pupils.

1. Three things I did wrong.
2. Three things I did that were right.
3. Three things in which the teacher might be criticised.

Dangerous? But fearlessly and gladly he faced that earnest group. Such a thing can be done because of the intimate friendship basis. And these criticisms came:

1. You are late sometimes.
2. You do not remember the names of all the pupils.
3. Because you are too easy, the boys become undisciplined.

That particular precipice suggested in the last criticism is always present to the educator straying from the beaten path. Regarding stories in the teaching of morals or in the story hour of the school the method of Felix Adler is admired, because of the rich treatment of the content, the language, the indirect

moral teaching, the creation of desire to read further, and the bringing into the class current events for the judgment of the students.

In a school of this sort, one would think that the children who come are the sons of exceptional parents. The fact that only one third come from Ushigome Ward indicates the truth of this. Mr. Obara has the Simon-Binet tests for intelligence as they have been translated and adapted by Mr. H. Sendaya, M. D., and uses them somewhat but not enough to make any statement from their use. The tuition is ¥6.00 per month (the average in the Empire where tuition is charged at all is eighteen sen); the teachers, if they are married, get ¥85.00 per month; if they are single, ¥60.00. In this school there must be some teaching for love, for out in the city these same teachers could command 30% higher wages. The idea is to keep the school self supporting. From April, 1922, English has been given in the school. A middle school (perhaps high school of seven years course) will also be started and children will be permitted to enter after only four years in the primary school if they have the capacity. In the government regulations students may not enter unless they are fully twelve years old and have finished five or six years of the primary school. At the present time those recommended by the dean enter middle school without examination. Trips are taken each term—the wife of the dean goes sometimes. One trip was as far as the Inland Sea.

Besides Japanese educational magazines, these were found on the table in the dean's office: Elementary School Journal, School World, Pedagogical Seminary, Journal of Educational Psychology, Teachers College Monthly, and Educational Review, and Nature Study.

About the dean who can carry a school like this. Educated at the Hiroshima Higher Normal School and the Kyoto Imperial University. A Christian. On Sundays in the fields near his home he has what he calls a "Woods Sunday School." Boys come running into his office and climb on his knees, reminding one of the pictures of Pestalozzi.

"Freiheit" is a word he often uses. A report came to the group that he may not come that day, *tsumaranai* (no good without him) was the expression heard. He goes about and helps the teachers, not as an inspector but as a supervisor. His love for children must be deep to continue as it does. He is willing to say that "sometimes the pupils' moral judgment is better than mine." He has published many books, among them "Religion as the Fundamental Problem

in Education" and "An Experiment in Ethics Teaching." He edits two magazines put out by the school, one a children's magazine, and one on education. Three or four thousand yen a year are made from the publications and the money is used to give good teachers further training.

I said to him, "You remind me of what I have read of Yoshida Shoin." He smiled and replied, "I received hints from Christ and Socrates."

The C.M.S. Crisis

A Common Understanding Reached

OVERSEAS BISHOPS' CHALLENGE

THE grave crisis which has for many months confronted the Church Missionary Society has been, it is believed, brought to an end through a decision now reached by its General Committee in adopting a statement which expresses a common and clear understanding on the fundamental evangelical verities.

This statement unites men who differ on some questions, but are at one in these essentials. The statement declares "unwavering acceptance of the supreme authority of the Holy Scriptures and our full belief in their trustworthiness in all matters of faith and doctrine.

"We fervently acknowledge the Lord Jesus Christ to be our Lord and our God, the Way, the Truth, and the Life, who spake as never Man spake, and who made upon the Cross (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole World, and we believe in the absolute truth of His Teaching, and that His authority is final.

"In the interpretation which we, as Evangelical Churchmen, place upon the Creeds and Thirty-nine Articles of Religion, we humbly believe that we have

been and are being guided by the ever-present power of the Holy Spirit and by the teaching of the Holy Scriptures."

The agreement was reached in a meeting of the Committee attended by over 600 members and the ultimate adoption of the statement was all but unanimous.

It is significant that a short speech by Bishop Lander (late of Hongkong) putting with passionate vigour the needs of the world and the insistent claims of the missionaries at the front for a united backing, revealed the fundamental unity of spirit in the Committee and prepared the way for the common adoption of the statement.

This feeling has found expression in a widely circulated letter written by sixteen Bishops from Japan, China, India, Africa and Persia in which they say:—

"We write in the name of the army of men and women, European and native who depend upon this Society for their supplies. We write on behalf of the vast multitudes who are stretching out their hands to it as never before, many of whom are literally asking to be told of the Saviour of the world. We write as those who can understand as friends at home cannot understand, the responsibility of a Society again and again in

great areas alone representing the whole Church of Christ with the exception sometimes of the Church of Rome. The knowledge that the whole Society is once again, without distraction and in deepened fellowship, giving itself to its great missionary work with its old warm hearted enthusiasm and devotion, will change sorrow and fear into new strength and joy. For this we plead, believing that it will mean renewed health and life in the Society at home, and above all that it will mean saving health to multitudes abroad."

A step having world-wide significance has been taken by The Missionary Council of the National Assembly of the Church of England, of which the Bishop of Salisbury is Chairman.

In view of the national and international responsibilities that have been put upon the Council's shoulders the Archbishops of Canterbury and York at its suggestion have called the Rev. C. Bardsley D. D.,

Honorary Secretary of the Church Missionary Society to be its Secretary. Dr. Bardsley has this week accepted the position. The importance of the work that lies in front of Dr. Bardsley can be gauged from the fact that the official relationship of the Church of England with its enormous extension all over the world will be carried on through the Missionary Council. To use a rough analogy the new Council constitutes a kind of permanent Cabinet and the range of Dr. Bardsley's work will be analogous to those of the Foreign and Colonial Secretaries of the British Government. The Missionary Council is also the expression of the fact that the Church of England recognises the central place of the missionary enter-

prize in the life of the Church. It will therefore be a part of Dr. Bardsley's work to foster and create a world-outlook in the vast membership of the Anglican Church, taking full advantage of the machinery recently brought into being; while the Missionary Societies remain the natural and recognized channel through which this attitude will find practical expression in service.

Dr. Bardsley's career gives him unique qualifications for this task. As head of the C.M.S. staff for the past twelve years, as a leader in the international movement for world-wide co-operation ever since the Edinburgh World Conference in 1910, and as a member of the International Missionary Council which is now directly representative of the non-Roman Catholic missionary work of the whole world, Dr. Bardsley has intimate knowledge at once of the problems and the personnel of the overseas work of the Church. The "Visitors Book" at his home in Hampstead must be unique in its thousands of signatures of men from every part of the world and there are few dioceses in Asia or Africa whose Bishops and many of whose clergy have not stayed in that house, where his infectious enthusiasm and his fine camaraderie have won him friends all over the world.

Dr. Bardsley by his deputation visits in 1912 and 1913 to Canada, to China and to Japan and in 1921-22 through the length and breadth of India has acquired an unsurpassed first hand knowledge of conditions in the Asiatic mission fields and in our great dominion, while as one of the Secretaries of the National Mission in 1916 he kept close touch on home conditions.



Japan for Christ

By G. W. BOULDIN

I WAS not fortunate enough to be present at the Conference in Tokyo in May at which time this slogan was proposed, nor I had the privilege of attending a meeting of the Committee on Evangelism at which ways and means were discussed.

Thus my only qualification for writing on the subject is that I believe in it.

Our faithful Mr. Editor intimates that he will welcome a symposium on methods of evangelism. An excellent suggestion. But I am sure the *Evangelist* would like to hear from persons who are doing at least one thing well. But modesty will hinder. There are those who are doing things well but they will not likely respond to a general invitation put that way. Therefore, shall we not agree to try to comply with the Editor's request, and trust his judgment?

As for me, I have an alibi. It is no use for Saul to try to wear David's armor.

There were two most excellent suggestions in the September *Evangelist*. Dr. Rowland made it clear that the Committee on Evangelism does not undertake to lead an evangelistic campaign. The other suggestion was in the little dialogue between Organization and Spirit. My conviction is that for the present our principal need is spirit. We can organize when we need to.

Let us compare notes and ideas and see if we can help each other to get ready for the great day of reaping that we believe is coming. Let us read again the five great articles published in the *Evangelist* in September and October.

Here is a thought about ploughing. It takes various kinds of tools to really prepare the ground for a crop. If you plough with a slender, sharp-pointed plow, that leaves no big clods and is good to keep the ground from washing and helps the sub-soil. But it leaves hard ridges if you are not very careful. On the other hand if you use a great team or a tractor with big flat-bottomed

plows you turn over all the surface, but it is turned over in such big slices that you must use harrows or some other small tools and go cross-wise and break up these big chunks before you really have a seed-bed. No matter what kind of tools you use it does good to plough a second and third time at ninety degrees or at forty-five degrees to the first ploughing. Different angles and different kinds of tools; every farmer knows the value of these.

Now who on the mission field is using the tractor and who the harrow? Well, we don't need to settle those details now. But my point is that the ploughing is being done in various ways and ought to be so. I give the best part of my time to educational work, but I still believe that preaching is the most effective way of bringing men into obedience to Christ; that is, personal testimony and exhortation.

But in this day this testimony and exhortation may take various forms. For instance, when I go into the Shinseikan to help audit the books connected with Newspaper Evangelism I overhear Mr. Pieters behind a paper door dictating letters to those who have responded to his messages in the daily paper. He is exhorting the enquirer to take his stand for Christ. Though this message is transmitted through the Post Office it is personal testimony and personal exhortation when the received opens the letter and reads it.

Mr. T. Kagawa is speaking burning messages to thousands all over the country with his living voice and he has the ears of the country. Then his books go out by tens and hundreds of thousands and they carry the same personal message. This is true of Mr. Kanamori and of many others. But it is usually the living spirit of faith that proves to be good seed.

I believe in Sunday School work and can exercise a lot of patience toward the man who thinks that Sunday School

work can be made to solve all our problems. No doubt it could be made to go a long way toward bringing Japan to Christ. It offers a superb opportunity to teach and preach and lead to decision. But think what a big thing it is. In the first place you must build a house. Some say don't use foreign money to build houses of worship on the mission field. It will kill the churches they say. Others say if you don't build houses you cannot reach and hold and develop the people. I was on the fence about this. I didn't know which was right. But my good friend in Himeji nearly pushed me off on the side of building homes. And the possibilities in the way of using moving pictures in adequate buildings: the thought of this gives me another push in the same direction. No doubt it would be better if the native Christians could and would build their own churches. But if that is not possible shall we not help them?

But you cannot do successful Sunday School work without trained teachers and leaders. And how can you have trained teachers without Christian schools to train them in? Some business people may be trained in teacher-training classes if you have a place to meet, a suitable leader and enough enthusiasm. But working conditions in Japan are not very conducive to such a plan. Working hours are too long or too irregular, or both. The Christian school is so far the best place to train workers.

But the workers cannot be successfully trained nor Sunday School work successfully carried on without suitable literature. True, the biggest Sunday School that I know of anywhere in the world uses only the Bible *at Sunday School*. But the pastor and all his workers have read and studied stacks of books.

So then you cannot even carry on a Sunday School with a one-horse plow.

I believe in Christian schools for boys and girls. We ought to have more and better equipped schools. And we ought (as we are trying to do) to offer the best educational opportunities possible, certainly not inferior to other schools in the land. And we ought to contribute

our quota toward banishing the idea that science is in the way of religion, or religion in the way of science. Religion without science might lead us back to the Middle Ages, and science without religion might be the end of science and civilization too.

But while in our Christian schools we are giving the young people as good a general education as they can get anywhere, we ought to give them a spirit they can find nowhere else. If we don't do this latter we are wasting our time and money largely. In other words Christian schools ought to be kept saturated with the spirit of Christ.

Of course I believe in the power of the printed page. But all booksellers will tell you that the writings of some men sell and those of others do not. Some get better results after they are sold than others. It all depends on whether the writer has a living message or not.

Here comes in, in my opinion, the strongest argument for unity in pressing the battle. If there is life in any part of the field let all the field share it. Even the most zealous denominationalist will have to admit his indebtedness to those of other folds sometimes. What Protestant has not drunk from the well dug by John Wesley?

But this flow of life is not always promoted by organization. Often the opposite is true. Just as over-organized peoples are more subject to revolutions and more in danger of falling into anarchy than are others. It is a common-place that social revolutions do not occur in Anglo-Saxon countries. These peoples have traditions of freedom coupled with a high regard for law and order as such and great respect for individual rights. And they usually avoid over-organization.

There are clearly two things necessary to a big harvest. The one is to sow plenty of seed over wide areas of ground. The other is that the roots should go down and find the source of nourishment and moisture.

For the first I believe in Newspaper Evangelism. And it can do and does do more than merely to advertise. It helps the roots to get started, too. A Christian

institution of any kind is a permanent advertisement. But from my limited knowledge I am inclined to think that a campaign such as is carried out by Mr. Kanamori (and others) is the quickest way of making known to a particular community that Christianity is on hand and doing something. It is Mr. Kanamori's practice to have hand-bills distributed to the extent of at least one (and preferably two) for every person in the city where he is working. Other means of advertising are used also. And after he has held two or three big meetings and worked in the town a week it is not likely that there is any intelligent person in the city who has not heard something about the evangelistic campaign.

These last are the methods of the fine-toothed harrow, a very useful and necessary tool, but not sufficient for the whole task. Here is where people get disappointed with results. To be sure deep ploughing must be done either before or after the harrowing, or both.

Now a word as to the growing of the seed. At this stage the Master spoke parables about seed-sowing and the growing of the seed more often than any other kind. This is not a steam-roller process. It is quiet and invisible. Mass-movements and crusades may be expected to work successfully in rare cases. But there must be long periods of germination preceding such movements. And they must work from within. A steam-roller attracts attention and wakes up opposition, while the mustard seed grows so quietly that no one would think of opposing. Oriental peoples probably will not be changed internally by external demonstrations in force.

Christianity has won its way in Japan against tremendous odds by virtue of its character, and to some extent because of its method.

Real Christians are better workers than others.

They are more cheerful and hopeful.

They have more patience and sympathy.

They are more loyal for loyalty's sake.

They are more unselfish and public-spirited.

They are more honest and upright.

They have more courage and are less moved by fear.

They are more persevering and long-suffering.

They are more chaste and pure-minded.

They have more respect for others, especially women.

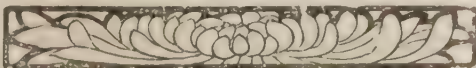
Modern civilization is largely due to their presence and efforts.

If we maintain this character and push the battle peacefully, discreetly and zealously our cause is bound to win.

Here is a living example. In the city of Y.....there lives a Christian woman. Her husband died and left her with four little children and a little shop where wooden shoes were sold. She did not call for help (at least to human ears). She takes the two-year-old baby on her back and journeys to Osaka and Tokyo, lays in her stock of goods and carries on the business. A fire burns her store and stock. The loss is about ¥3,000 with no insurance. She sends money every month to her brother who in Tokyo is preparing himself to be a teacher in a Christian School. Her church is building a meeting house. She pledges ¥100 and pays the total in cash before any other member pays all of his. *By this sign we conquer.*

Henceforth let no man say that Japanese women are all *geisha* or prostitutes.

Come, let us hear from you. You can scarcely do worse than I have done in this.



Aoyama Gakuin Anti-Alcohol League Organized With 300 Members

Mr. KAZUTAKA ITO Addresses Special Chapel Service

Professor YUZO SAIKI Elected head of New Organization

STARTING its work with over three hundred members, the Aoyama Gakuin Anti-Alcohol League has been organized following a special temperance chapel service in the auditorium Thursday morning at which Mr. Kazutaka Ito, a prominent business man of Tokyo, gave a very splendid address.

Mr. Ito, who is a director of the Japan Oil Company and of other firms and a leader in the National Temperance League of Japan, spoke very forcefully of the harmful effects of alcoholic beverages both to the individual and the nation. As practically all of his hearers were already abstainers he emphasized especially the social aspects of the question. After relating in a most interesting way some of his own early experiences in temperance work, he dwelt upon the steadily increasing testimony from the largest European and American life insurance companies showing that the average life of the abstainer is from twelve to fifteen years longer than that of users of alcoholic beverages. Mentioning that the average life expectancy for a young man of 20 years who is an abstainer is 44 years more, while the average life expectancy of a young man at 20 who drinks is only thirty years more, he humorously pointed to himself as a good example. This brought a hearty applause from the students, for Mr. Ito who happens to be just sixty-four is very strong and active.

The speaker then discussed the marvelous sociological and industrial gains that have been realized in America by the closing of the saloons and quoted a prominent English statesman who, after making an extended investigation of the results of prohibition in America, prophesied that in ten years America would have such an economic advantage in her greater efficiency and productivity that

England would be compelled to follow her example in sheer self defence. Mr. Ito then declared that unless Japan follows America's example she is certain to be the loser in the growing international economic competition. He closed by appealing to the students not only to abstain personally but to organize for an active and intelligent part in the scientific solution of the alcohol problem.

Two hundred and ninety-four students from the college department enthusiastically started the Aoyama society and additions from the Theological department soon brought the total to well over three hundred members. At a later meeting in the afternoon for preliminary organization Mr. K. Kuramatsu, Secretary of the National Temperance League, spoke about practical methods of work; and a committee was named to draw up regulations for the society.

In the regulations adopted at a third meeting on Friday, February 16th, the purpose of the league is stated to be, "To make a thorough study of the alcohol problem in the broader relations and to work for its social solution."

Professor Yuzo Saiki was elected president and Mr. M. Ohta, a student leader, vice-president and a committee of twelve was chosen from the different college classes. Dr. Masanobu Ishizaka, President of Aoyama Gakuin, Professor Seiichi Murakami, head teacher of English, and Mr. Mark R. Shaw, who for several years was connected with the Intercollegiate Prohibition Association in America, were made faculty advisors. Not only faculty and students, but the alumni of the school are eligible to membership.

The plans for activities include a public speaking contest later in the year and a series of lectures on the various scientific, sociological and economic aspects of the liquor problem,

An Anti-Fundamentalist on the Fundamentals of Christianity

THERE has been much discussion, and in some quarters violent condemnation of Prof. Vedder's recent book "The Fundamentals of Christianity,"* That the book should be condemned by those who hold the traditional, orthodox view of the Bible is not surprising, since Prof. Vedder at the outset, very frankly—almost belligerently—takes the position that the Bible is the record of God's progressive revelation, containing numerous historically and scientifically inaccurate statements; and setting fourth, both in the Old and the New Testaments ideas of God and His relation to men that must be rejected in the light of His supreme revelation in Christ. His plea for honest and fearless teaching about the Bible by men of modern training, should give such men who tacitly approve current orthodoxy, some unpleasant hours with their own consciences.

The book is a study of the teachings of Jesus and Paul; and he begins with a chapter on Jesus as a peasant poet. His emphasis on the poetic quality of nearly all of Jesus' sayings, and his presentation of many in poetic form are particularly interesting.

He emphasizes the fact that Jesus had apparently nothing but condemnation for ecclesiastical organization, and feels that even His immediate disciples completely and tragically misunderstood Him on this point, and on nearly every other vital element of his message. Jesus' central teaching as to the nature of God as loving Father, he feels has never been fully understood; and he assails the theologians of the early, medieval and modern church for building theological

systems wholly out of harmony with this fundamental conception

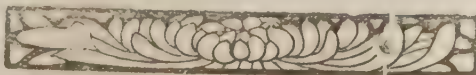
He is particularly severe in his treatment of the doctrines of election and the atonement. He declares that Paul's theology itself was in some respects out of harmony with Christ's teaching; and that later elaborations of Paul's theology on these two doctrines are really contrary to the true Gospel of Jesus. He vigorously defends his assertion that there is absolutely no ground in the teaching of Jesus for a doctrine of atonement, in the sense of the propitiation of God by His sacrificial death. He feels that there is an irreconcilable conflict between the Pauline, or he would probably rather say the pseudo-Pauline, theology which has been in domination in the church up to the present, and the real teaching of Jesus.

He naturally calls for a return to the pure Gospel of Jesus. Rather, he would say, "Let us make a new beginning really to shape Christian thought and practice by the primitive teaching of Jesus, letting Paul and the rest help when they can, and rejecting them when they diverge from Him"

To one who shares the author's general point of view, the book is stimulating and helpful; but even among such readers there will be many who will not follow him in rejecting, as later accretions, practically all the apocalyptic elements in the recorded sayings of Jesus. Many will also feel that he goes rather too far in his condemnation of certain aspects of Paul's theology.

D.D.

* "The Fundamentals of Christianity" by Prof. Henry C. Vedder; \$2.00.



Edith Parker

MISS Edith Parker, a valued and faithful member of the Churches of Christ Mission in Japan, was born at Emerson, Missouri, May 2, 1879 and died at Kobe, Japan, January 13, 1923—aged 43 years.

Miss Parker was educated in the public schools of Carrolton, Missouri, and in 1906 was graduated from the University of Missouri. Having prepared herself for educational work she spent several years teaching in the public schools of Carrolton and Columbia, Missouri, before becoming a member of the faculty of the University of Missouri.

In 1909 resigning her position on the faculty of her Alma Mater Miss Parker came to Japan to be associated in the work of the Joshi Sei Gakuin or Margaret K. Long School for Girls, Takinogawa, Tokyo and with the exception of a few months spent in the country in language work she continued in active connection with the School until her death. To the work in Japan Miss Parker gave fourteen years of untiring, faithful, and exceedingly fruitful work.

In America Miss Parker's special work had been in Domestic Science and soon after arriving in Japan she inaugurated the movement that finally resulted in the establishment of the Home Economics Department of the Margaret K. Long Girls' School. The building housing this department was the gift of Mr. R. A. Long of Kansas City, Missouri, but very much of the equipment was secured by Miss Parker from personal friends and by the gifts of the "Edith Circle" of the Christian Church of Columbia. Miss Parker had been the teacher of this circle of Christian young women who had given her name to their Circle as an evidence of their love and admiration and in appreciation of her unselfish life of service. Together with her Japanese associates Miss Parker had brought this department of the school to a very high degree of excellence. Her work won her recognition in a larger way for she had been asked to assume the deanship of the Department of Domestic Science of the

Woman's Christian College and had been released by her Mission for this larger field of service. Miss Parker was to have assumed her new work April 1, 1924.

It was most efficient service that Miss Parker rendered on various important Mission committees and the Mission freely acknowledged its indebtedness, due to her ability and consecrated service, in both the educational and the evangelistic work. Having pursued a regular architect's course of study Miss Parker was of especially great service to the Mission in its building problems. For several months just prior to her death she had given all of her time to overseeing the remodeling of the Girls' High School building and the erection of a new dormitory and gymnasium—all of which had been made possible largely through her interest and efforts. It was while returning from a short vacation trip to Korea and China following this special work of looking after the school buildings that she contracted small pox and died in the International Hospital at Kobe, Japan.

While Miss Parker gave herself devotedly to the work of her own Mission she still found time for many outside interests. At the time of her death she was Secretary of the Board of the American School in Japan—she had served on the Board of the Woman's Christian College and had been a very loyal member of the Red Cross Society. She had also given much time in conferences planning for the new buildings of the Woman's Christian College. Especially was Miss Parker appreciated by the members of the Missouri Club—composed of alumni of the University of Missouri—to all of whom Miss Parker was a most valued friend and adviser.

Through the years of her work in the school Miss Parker had endeared herself to the students and no rarer devotion and love could be found than that among her Japanese friends and associates. Her life was a most fruitful one in Christian service as she constantly held before the young women of Japan the highest of all

possible ideals—a life controlled by the spirit of Jesus Christ giving itself in unselfish and loving service. "Holding

forth the Word of Life she did not run in vain—neither did she labor in vain."

T. A. YOUNG

Missionaries as English Teachers

DURING the Conference on English Teaching by Foreigners in Japan at Karuizawa during the first week of last August, frequent references were made to the important part played by missionaries in the English Teaching done by foreigners in this country. According to records existing at that time over 70% of the foreigners in Japan teaching English were either members of missionary bodies or indirectly affiliated with the missionary movement at least in such ways that when they were questioned they would intimate that they came to Japan primarily to carry on Christian work and not to secure employment as teachers.

The following two inferences in the Report of the Survey Committee of the Commission on English Teaching by Foreigners in Japan created much serious discussion:—(1) that the present ways of teaching English in Japan were being destructively criticized especially by teachers in Mission Schools; and (2) that gossip existed among English teachers and others interested in English teaching to the effect that many of the English teachers in Japan have as their aim, "conversion" instead of "conversation."

These statements, it was generally agreed upon, if they in any way portrayed an actual situation, were not especially helpful to the educational work of Missionary Societies established in Japan. So when opportunity was given during the above mentioned conference for sectional meetings the teachers in Mission Schools for Men and Boys met on the afternoon of August 9, 1922 to discuss these problems. Prof. F. A. Lombard of Doshisha was made chairman and J. H. Covell of Kwanto Gakuin was chosen secretary. Twenty-four teachers assembled.

The discussion of the afternoon was crystallized in the following resolutions:

RESOLVED:

That we record our high appreciation of the very careful, painstaking work of our Japanese colleagues, and that we should undertake a more earnest effort to co-operate with them in every possible way to bring about a concerted effort on the part of the whole English-teaching force of the schools in which we work, to effect through co-ordination greater economy of effort and greater efficiency.

Believing that no amount of evangelistic zeal can atone for inferior methods or lack of professional skill, while insisting that the evangelistic ideal in no way vitiates the professional ideal, but rather deepens and glorifies it, therefore be it

RESOLVED:

That we should undertake a most careful restudy of conditions and a most earnest investigation of up-to-date methods of instruction, and that we urge the Commission to represent to the various missions the need—if such need should be borne out by fuller investigation—for professional training for teachers of English in educational work in the mission field.

These resolutions were submitted to the new Commission on English Teaching by Foreigners in Japan, which organization referred them to its executive committee for action. The executive considered them at its meeting on November 27 and it instructed (1) its secretary to prepare statements to interested bodies, embodying the spirit of that Karuizawa meeting, and (2) its Survey committee to carry on the further study desired by the above mentioned group of mission teachers.

W. R. F. STIER.

Christine Penrod

By A. D. WOODWORTH

MISS CHRISTINE PENROD was born at Crawfordsville, Indiana, Jan. 4, 1864, was educated at Union Christian College, Merom, Ind., and came to Japan as a missionary in 1892. Thus on Dec. 15th of this year she completed thirty years of service in Japan.

All that have known her agree that she was remarkable woman, doing a work which few women have the capacity to do. It may be well, therefore at this time to recount some of the qualities that have brought her into such prominence in Japan.

I may name among these in the first place the strong body she possessed as a basis of what she was able to accomplish. Few men have the physical strength and endurance that she possessed. Some of her volunteer helpers in rescue work supposed that while they were engaged in assisting her they would have certain hours for service, certain hours for Bible study and fixed hours for sleep. But in a large family with babies and rescued women of all ages, somebody is sick all the time and needing constant care. At any time some crazed woman may begin to scream, or try to run away. It is not surprising then that some who came to help Miss Penrod found their dreams of delightful rescue work rudely shattered. But Miss Penrod seems rather to have enjoyed the hardness of the work, and during all the years of her service almost defied the laws of nature that others carefully observe.

Another quality apparent in her work was that of thoroughness. As a teacher in the common schools in America, or as teacher in the Sunday School, no hours were too long and no pains too great to make her work a success. In her student days she was once engaged to clean a college building, and used twenty five dollars' worth of soap at a time when beef steak was selling at ten cents a pound. The college treasurer was aghast but he paid it. But probably that building was never so clean before or

after as it was at that time. After she came to Japan again and again she displayed the same quality. One time at Sendai she undertook to clean the preaching place in preparation for Christmas. After cleaning everything in sight she took up the mats and scrubbed underneath, but the rusuban who was absent at the time, was seriously offended, taking such efforts at cleaning as a reflection on her. In the reform work she did among the women she was not satisfied unless she could bring them up to the high standard of Christian belief and character which she herself held.

One may easily suppose that she was a woman of strong will, undeterred by any obstacles where duty called. Those who are familiar with Jiaikan doings may remember an occasion when certain governmental delays made it impossible to secure coolies for the burial of a body because of the lateness of the hour and because the rain was falling. But at last she did succeed in getting a kurumaya to go with her. So she set off at night in the kuruma, carrying the little coffin in her lap, but at one place had to get out and assist the kurumaya to ascend one of the slippery Ushigome hills. They had difficulty in finding the grave, for the attendants were gone. So she and the kurumaya completed the burial, filled the grave and returned at midnight triumphant.

All who have been in contact with Miss Penrod have been impressed with her sympathy and love. They may have disagreed with her and opposed her methods, but no one ever doubted the earnestness of her heart or the sincerity and purity of her motives. These qualities were especially manifest in her dealings with outcast women. Who but she would think of sitting up all night with one of the new women, pleading and praying that the woman might give up her purpose to run away? No seeker for pearls, gold or hid treasure could be more zealous and indefatigable in the

quest than she was to save these women to the Lord whom she loved.

In her consecration, too, Miss Penrod was unsurpassed. She never spared herself in waiting on the sick through the day or all through the night. Nor was she less sparing of her pocket book than she was of her time and strength. Always the needs of others had the first claim over herself. If it had not been for the kind offices of others, at times she could not have made a presentable appearance in public. We have heard how one of her very dear friends once gave her a hundred yen to buy necessary clothing for herself. But all the money even to the last penny was spent in relieving the needs of those in her family which she considered greater than her own. Those who desired to help her learned by experience that the only way to make sure that their presents were used as they desired them was to give them in such shape that they could not be passed on. Naturally she could not save money, but she found fulfilled in herself the great promise, "My God shall supply all your needs according to his riches in glory by Jesus Christ." Having nothing she possessed all things. With no prospect of paying a cent for the services she received in her last illness, no millionaire could have been served more devotedly, lovingly, tenderly, than she. The Master may say truly to her, "I was an hungered and you gave me meat; I was thirsty and you gave me drink; I was a stranger and you took me in; naked and you clothed me; sick and you visited me; in prison and you came unto me."

Miss Penrod has met with some criticism, but the cause of the criticism was that she was absolutely conscientious. She doubtless made mistakes in judgment, for every one does. But as the needle points to the pole, her heart and aspirations pointed to the one purpose to be faithful to the leading, as she saw it, of the Lord Jesus Christ. Originally she

came to Japan as a missionary under the American Christian Convention. But when she came into touch with the holiness movement, which she unreservedly endorsed, she did not find the fellowship in her own mission that she desired, and she was received into the Japan Evangelistic Band. In her rescue work even in that mission she felt hampered in carrying out her plans, and she did not hesitate to start a new venture, which to put it on its feet, ought, from a human standpoint, to have required ten more years of her useful life. But in this, too, with all love to those who differed from her, she followed unswervingly the guidance of her conscience.

As one thinks of her career, it is plain that she was an extremist, which in her was not a discredit, but an honor and a glory. She accepted the Wesleyan view of holiness and it was to her not only an inspiration, but a passion. It colored all she thought and did. Anything which diminished the greatness of her Lord as Lord of lords and King of kings was held in strong abhorrence.

However that may be, we all feel that a great life has come to an early end at a time when we might have expected its greatest fruitage. In her lifetime she sought the hardest place, saving others, but unable to save herself. Her work on the earth is in a sense done, but like Abel of old, being dead, she still speaks. So her voice, though silent in death, will continue to be heard through those whose life torch has been lighted by the torch of her faith and hope and consecration, so that it may be that the work she began may be carried on with greater success and zeal because of the inspiration of her life.

After all shall we not say that hers was a successful life? The Lord used her here for his glory, but in the glory land it is said, "And his servants shall serve him." So we believe she has been called to the higher and more glorious service of her Lord.



WHAT HAPPENS

Through the kindness of one of the secretaries of the Y.M.C.A. we received a copy of "What Happens." It sets forth in a most striking manner what many of us are prone to neglect. We reproduce it for our readers, with the earnest hope that it will stir up a renewed interest in writing to those who make our work possible.—Eds.

When You Write

Seven Actual Cases

¶ "I went into a home in Philadelphia not long ago to ask for a renewal and had not been there long, when Mr.— went into his study and came back with a letter from a Secretary in Japan. He was as proud of it as if it had come from the President of the United States. After I presented the Foreign Work he said, 'My wife and I were afraid we could not give to any Christian work this year, but we have reconsidered it and will gladly give \$500.' He wrote out the check."

¶ "We wrote an Association asking them to put on their annual canvass for a foreign budget. They replied: 'This is the worst time of year for us, but we have just had a splendid letter from our Secretary, which has been sent out to the members of our Association. We know his expenses are going on. We will not wait for better times, but will act at once.'"

¶ "On returning home on furlough last year, I found scores of men whom I did not know, giving me a splendid welcome because of their interest in my work which they knew about, namely, through my reports. In 1913 when I went to the field, my constituency gave \$2,192 to the Foreign Work. Last year they gave \$12,717."

¶ "Two years ago Mrs.— gave the Foreign Department \$1,000 for China. A reporter from China was assigned. Last December, I called to renew her gift. She said she had received letters, and snap shots regularly from her reporter. When I told her our financial needs, she said, 'I have reserved \$1,000 for China and this will leave but \$200 in my

When You Don't

Seven Other Cases

¶ "A young banker in the Far West three years ago gave \$3,000, his first really unselfish gift to any cause. He was promised a reporting representative. The Secretary failed to do his part. The banker expected for a year some report, or letter from the Foreign Field, but it never came. He not only has never renewed his interest in the Foreign Work, as he said we failed to keep our part of the contract, but I am told he has never given anything substantial since for any philanthropic cause."

¶ Mr. C.— in 1918 became deeply interested in the Foreign Work and gave \$3,000 a year. Before leaving for the Foreign Field, this Secretary met Mr. and Mrs. C.— in their home. The personal letters passing between them were quite regular the first year. The second, our Foreign Secretary reported but once or twice. It was with some difficulty that we persuaded Mr. C.— to give \$2,000 in 1919. The personal letters and reports practically ceased after 1919. We have received nothing from Mr. C.— since 1919. He once asked, "Why is it that I never hear from Mr.—?" (his reporter).

¶ When I went to renew a \$3,000 gift a few days ago I approached Mr.— by saying that I hoped he had enjoyed the report letters from Mr.—. "I haven't received anything from him, but because I believe in the Foreign Work Program I'll renew," he replied. Had he been receiving regular letters he would probably have increased his gift.

¶ "You will understand how disturbed I am that we have not had direct reports from Mr.— for a long time. If three or

philanthropic account. You may have that before December 31st, and more if I can spare it.' She sent in \$500 additional."

¶ "I met one of our contributors not long ago and after saying 'Good morning,' he pulled out a report letter from one of our Secretaries, and said, 'I have sent that around to over a dozen of my personal friends to read.' Result—wider interest, large support, more prayers."

¶ "The Association needed \$600 to complete its Foreign Work budget. We offered to help raise the amount. They replied, 'Our Secretary has just written a personal note to each of our eighty contributors, and the money is coming in, most of it voluntarily. We will not need any more help.'"

¶ A Christian layman was asked to renew his subscription of a full budget. He said, "My source of benevolences has been exhausted for two years. I have no right to give anything away, but my Foreign Secretary has reported so faithfully that he seems not only like a member of our family, but a member of our firm. I have his picture on my desk in the office. I will borrow money to carry him through until better times."

four times a year we could hear from him direct it would tremendously strengthen our hold and enable us to do a larger and better piece of service for the Foreign Work."

¶ The Secretary of the Association wrote that his Board had decided not to continue to carry the foreign budget this year, but to invest the same amount in settlement work in Chicago. We urged him to continue, pressing the special need just now. His reply was brief. "We supported our man two years. I have heard from him once. It is impossible to keep up the interest."

¶ A small Association with many problems raised a full budget for one of their own men on the Foreign Field for two years. For the last year and a half no reports were received. The Association made an honest effort to raise the budget, but trying to build interest on the imagination secured only a little more than one-third of last year's amount.

¶ "We don't wish to support Mr.—any longer. We haven't heard from him for two years and shall have to ask you to transfer our support to another field. We find it impossible to maintain interest in Foreign Work without regular letters from abroad."



News Bulletin from Japan

President of World's W.C.T.U. to Visit Japan

MISS ANNA A. GORDON, President of the World's W.C.T.U., is expected to arrive in Japan on April 6th to spend ten days in fellowship with the leaders of the Japan W.C.T.U. and others. During her stay here she will attend the annual convention of the National W.C.T.U. Later she will visit China and other parts of the Orient.

Tokyo W.C.T.U. Gives International Party

THE Japanese Tokyo Circle of the W.C.T.U. was hostess at the 7th annual New Year's party for foreign students held at the W.C.T.U. Headquarters in Akasaka early this year. More than half of the one hundred students present were young men and women from China, Korea, the Philippines and Persia and the others were largely Japanese from the more distant parts of Japan, including Hokkaido and Formosa, and two Americans. The evening was spent in fun and frolic and in eating together, as well as in the consideration of more serious topics. Mutual respect and good-will were evident throughout.

1,680 Cases of Farm Disputes Occurred In Japan in 1921-2

OFFICIAL reports to the Home Office state that 1,680 cases of agricultural tenancy disputes occurred throughout the country in the fiscal year of 1921-2, which ended on February 28, and more than 1,500 cases in the last ten months of 1922. There were 318 cases, which occurred in Hyogo Prefecture in these ten months, 147 in Aichi Prefecture, 94 in Kumamoto, 83 in Okayama, and 73 in Osaka Prefecture.

The subject matter of these disputes is said generally to have changed from a question of temporary reduction of farm rent to the question of permanent reduction, while the attitude of tenants against

their landlords has steadily become firmer. The growing hardship in the tenant's life, due to the change in the financial conditions of the country, is thought to be an essential cause of the increase of disputes. —*Osaka Mainichi.*

The Y.M.C.A. in Japan

THE Association idea first came to Japan through American residents, who as early as 1875 organised the "Young Men's Christian Association of Yokohama." In 1878 a similar group in Tokyo organised the "Tokyo Christian Association," composed of both men and women. This latter group dissolved itself when in 1880 a group of Japanese Christians, including Dr. K. Ibuka, the present Chairman of the National Committee, organised the "Japanese City Y.M.C.A." In this same year the Christians of Osaka organised a City Association.

The City Association idea gradually spread, and the following associations were eventually organised:—1884, Yokohama; 1886, Sapporo; 1889, Kobe; 1903, Kyoto; 1906, Dairen, Manchuria. In 1921 there were 39 city associations, with a membership of 17,694, with property valued at 2,000,000 Yen, and with current budgets totalling 450,000 Yen, all of which was contributed locally.

The first Student Association was probably organised by Professor Clark, of the Sapporo Agricultural University, in the early eighties. In 1888 the Tokyo University Y.M.C.A. was organised by a strong group of Christian leaders.

From the beginning the student associations increased rapidly in number. As early as 1889 a Summer Conference of student associations was held at which there were 400 students and professors present from twenty different schools. There were in 1922 sixty-seven student associations, with a membership of 5,000.

In 1897 the Japanese Student Y.M.C.A. Union was organised, and in 1901 the Japanese City Y.M.C.A. Union. At a National Convention of both student and city associations in 1903 the two movements were amalgamated under the name

of "The Japanese Young Men's Christian Association Union of Japan."

In the development of the city associations one feature of outstanding importance has been the emphasis placed on the work of the educational department. This may be explained by two factors: first, Japan was, and still is, a country teeming with young men anxious for an education but without adequate opportunities; and second, most of the pioneer secretaries and many of the associations' directors were themselves educational leaders. The result is that to-day this feature of the work overshadows all others. In 1921, in five of the largest associations, there was enrolled in the educational classes a total of 4,600 students. Of the total number of persons affiliated with the nine leading associations the percentage who were students ran from 20% to 91%.

From 1903 to 1916 there took place, too, a rapid increase in the material equipment of the association. This included the building of gymnasiums, which were evidence of the emphasis which began to be placed on the physical work of the association and which became the cause for an increasing emphasis. In 1913 the first Physical Director for Japan was sent by the International Committee in New York.

Methodists Unite in Training School for Japanese Women.

ON November 24th, 1922, came the news that the Woman's Boards of the Methodist Episcopal and the Canadian Methodist Churches had approved the plans for a new union school for the training of Japanese young women for Christian service. At the first meeting of the new Board of Managers on December 14th, the new institution was named the Nihon Joshi Shingakuin. The Board adopted a curriculum which provides a three years' course of study for graduates of a five years' Koto Jo Gakko; also an advanced course of one year for graduates of colleges or for those who have finished three years of work in a higher department of study. Courses in Bible, Religious Education, Church

History, Evangelism and Missions, Church Efficiency, Social Service, Recreation, Music and Religious Art, English and Japanese Languages will be given. Practical work connected with these courses will be required.

The foreign staff will consist of Miss Harriet J. Jost of the Woman's Missionary Society of the Canadian Methodist Church, superintendent of practical work and of Miss Louise Bangs of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, as principal.

For the present the school will occupy the buildings at 221 Bluff, Yokohama and will begin its work April 10th, 1923.

The two schools formerly supported by the Woman's Foreign Missionary Society of the Methodist Episcopal Church—the Higgins Memorial Bible Training School (Seikei Jogakko) at Yokohama and the Biblical Department of Kwassui Jogakko at Nagasaki—will be closed in March and their students sent to the new institution.

Near East Relief to Continue

NEAR East Relief is still continuing. The Armenians have not all been provided for and Christian brothers and sisters in all parts of the world are now taking the burden of responsibility for rehabilitation.

A moving picture describing this statesmanlike service may be borrowed at any time from the American Relief Committee, which has headquarters in the League of Nations Association Building next to the Imperial Hotel, Tokyo. "Alice in Hungerland" is its title. It is the story of the adventures of a little girl who went to see for herself the conditions that her father, a Near East Relief worker, labored so hard to better. This story has absorbed people in every walk of life.

In New York the motion picture has won admiration from a great many people. Groups composed of prominent ministers, newspaper and magazine editors, artists and authors have commended it as telling graphically the need in those stricken countries of the Near East, and the beneficent work being done there by the Christian brethren from other lands.

From Los Angeles, the home of the

motion picture, have come many compliments on "Alice in Hungerland." Norma Talmadge has written, "I wish to pay my tribute to your splendid moving picture, 'Alice in Hungerland.' I have never seen anything more stimulating or more dramatic. It made me feel proud that I belonged to a profession which possesses the power to convey to the public in a graphic, irresistible way, such a magnificent message as yours."

It is urged that missionaries and school workers use this film so that Japanese may learn of the International Service going on in the Near East. It may, of course, be the stimulus for collecting a few more yen for that cause from Japanese sympathizers.

If you are interested in details regarding Near East Relief write W. R. F. Stier of the Tokyo Y. M. C. A., who is also one of the secretaries of the Japanese Committee, which is headed by Viscount Shibuzawa.

Evangelistic Workers' Conference

THE Council in Japan, of the Woman's Board, Canadian Methodist Church, has had a standing Evangelistic Committee for the last two years, and we have found it so helpful talking over the conditions, problems and opportunities of the work that one of our Committee meetings held during the last annual meeting of the Council, the wish was expressed that our Japanese workers might have a similar privilege. It was decided then and there to hold such a conference in Tokyo in the mid-winter holidays, and a program was arranged by our Evangelistic Committee during the summer holidays. Accordingly from January 6—8, some forty-four evangelistic workers gathered in Azabu for our "Shuyokwai," with some thirty-three Japanese Bible teachers, and eleven missionaries in attendance.

Some of the Japanese delegates were entertained in the School dormitories, others coming from the homes of friends living in the city—Higakubo entertained two missionaries, and the School the other foreign delegates from the country,—and what a happy time we all had together.

The results more than repaid for any expenditure of time and money, all returning to their homes, feeling that it "had been good to be there," and encouraged to more earnest effort in the service of the Master.

Some of the outstanding features of the program were:—

Three lectures on Colossians

Rev. Mr. Yoshioka,

District Chairman Japan Methodist Church.

The Literature of the Old Testament

Miss Bosanquet,

Department, Christian Literature Society.

Joys of Service

Miss Shimada,

Senior Bible Teacher, Tokyo.

Girls' Club Work

Miss Watanabe,

Senior Bible Teacher, Kofu.

Sex Education

Mrs. Jo,

Well-known Social Service worker, Kobe.

Sunday School Methods

Miss Ando,

Senior Bible Teacher, Shizuoka.

Buddhism and Christianity

Dr. R. C. Armstrong

Social Teachings of the Old Testament

Miss Jost

To-day's Needs and To-day's Opportunities

Col. Yamamuro.

Salvation Army, Tokyo.

Round Table Conference,

Miss Watanabe, Kofu.

Question Drawer,

Miss Tweedie.

Special Music.

Workers from the various fields.

Prayer Meeting,

Miss Courtice presiding.

The first evening was given over to play, each District contributing its quota to the amusement of the evening. On Saturday and Monday afternoons we had afternoon tea together in our School foreign parlors, Bishop Uzaki, of the Japan Methodist Church, and Mrs. Uzaki, being also with us. On the third evening came the climax, with Colonel Yama-

muro's fine address, followed by a pleasant entertainment with refreshments, served by the School.

Our Japanese teachers took part very freely in the discussions, and we hope this conference will be but the beginning of a conference of all our evangelistic workers, held at regular intervals, when we can together talk over methods of work, and our various problems; when the Japanese Bible teachers can have the benefit of special Bible study and of hearing inspirational addresses, such as the missionaries often enjoy; and when in testimony, prayer and praise, Japanese and foreign co-workers can consecrate themselves afresh to the calling wherewith the Master has called us.

The Swords of Neeshima

ON the 29th of November, Founder's Day at the Doshisha, students, faculty and friends to the number of 2,000 or more gathered under a rarely mild and beautiful sky in front of the Theological Hall. The balcony over the front entrance served as a platform.

After the usual opening exercises Dean Suzuki, who was presiding, said: 'When in the first year of Gwanji (1864) our founder, Neeshima, left Hakodate for America he went girt with two swords. These he gave to his American benefactor. They have been returned to Japan, and will now be presented to the Doshisha by Professor Cobb and Mr. Nichols.'

Dr. Cobb, handing the short sword to President Ebina, said: "As a representative of Amherst College, and on behalf of the Hardy family, I present you with this sword which they received from the founder of the Doshisha."

Mr. Nichols, bringing forward the long sword, said: "On behalf of Amherst College and the American Board it is my privilege to present to Doshisha the long sword of Joseph Neeshima. It was received from the Hardy family, who are glad to give to the Doshisha through the representative of Neeshima's Alma Mater what they received from him over fifty years ago. Here is its fit resting-place, in the country in whose service he labored and in the

university to which he devoted his life. It is the Christian education which he introduced into Japan that is to-day bringing peace to a troubled world. America is proud to honor him with you. May this sword, now a weapon of peace, bind more closely in ties of friendship the East and the West, your college and mine."

In accepting the swords for the Doshisha President Ebina spoke as follows:—

"Neeshima left Japan as a Samurai wearing these two swords. In America he presented the long sword to his benefactor, Mr. Alpheus Hardy, and came back to Japan a swordless commoner. The deep significance of such an act at such a time is hard to measure. It is impossible to fathom the depth of purpose with which he abandoned the sign and rank of a Samurai. I believe that it was with something of the sacramental feeling that our Lord put into His Last Supper that Neeshima laid aside the sword of the militarist and took up the 'Sword of the Spirit.'

"To-day we are permitted to add to the treasured mementoes of our founder this sword of Neeshima as a symbol of the 'Sword of the Spirit,'—the Word of God,—that he brought back to Japan."

—*Japan Mission News.*

Doshisha Dedicates New Recitation Hall

JANUARY 8th Opening Exercises of the Academy in Doshisha included the dedication of the new Recitation Hall which has just been erected at a cost of ¥44,000.00. This amount was contributed by the parents of the students at present enrolled in that department, the largest single gift being ¥4,000. Such co-operation in meeting the growing needs of the school is a great tribute to the character of the education afforded and to the work in particular of Principal Suzuki. The building contains six class rooms, to be occupied by the class of the fourth and fifth year, and a "Quiet Room" for reading, meditation, and prayer, where the students are now holding prayers before chapel each morning.

—*Japan Mission News.*

PERSONALS

News from Missionaries Abroad

Word from Dr. J. G. Dunlop indicates that he is in demand as usual as a speaker while on furlough. His third son Jack is studying at Queens University, Kingston, Canada. Jack has already won his spurs on the athletic field, wearing the college colors as his father did before him. This last year for the first time in many years Queens won not only the intercollegiate championship in Rugby but won the Canadian championship as well. It is hoped now that Jack will recover the sight of his injured eye.

Departures from Japan

Dr. and Mrs. Hilton Pedley sailed from Kobe on February 5th to spend a year's furlough in America. Their address will be 138 Hancock Street, Auburn-dale, Mass., U.S.A.

Rev. Albertus Pieters sailed for America on the Empress of Canada on February 17th for a temporary furlough occasioned by the health of his daughters. Mr. and Mrs. Pieters will make a home at Battle Creek, Michigan for the care of their daughters.

Rev. E. G. Hutchinson left for furlough in England by the S. S. Nellore on January 28th. Mr. Hutchinson who is one of the missionary sons of the late Archdeacon A. B. Hutchinson has spent his first period of service in the Sanindo where his work involved a great deal of itinerating.

Miss Jex-Blake of the Hokkaido Mission of the C.M.S. sailed for furlough on January 4th and Miss A. Evans of the same Mission in Otaru, sailed on February 18th. Miss Evans first came to Japan in 1901 and Miss Jex-Blake in 1898. Both Ladies will spend their furlough in England.

Miss E. R. Gillett of Kashiwagi, Tokyo fu, sailed for furlough by the Kashima Maru on February 18th. Miss Gillett has been in independent missionary work since 1896.

Rev. R. W. Andrews of the American Episcopal Mission, sailed for America by the Empress of Canada on February 17th.

Miss Flora M. Bristowe of the American Episcopal Mission in Taira, Fukushima Ken, who has been in Japan since 1889 is retiring on account of ill health. Miss Bristowe sailed for America by the Empress of Canada on February 17th.

Arrivals in Japan

Miss Katherine Shannon a member of the faculty of the Hiroshima Girls' School, arrived in Japan on the S.S. President Jackson on January 28th. Miss Shannon is returning from furlough, a part of which was spent in post-graduate study at Peabody Normal College, Nashville, Tennessee.

Miss Annie Endaley of Chatianoga, Tennessee, arrived on January 28th to join the staff of Palmore Institute, Kobe.

Miss Charlie Holland of the Southern Methodist Mission, returned from a furlough spent in the United States, on December 24th.

Dr. Sidney L. Gulick after spending a few months in China arrived in Japan again on January 28th. Dr. Gulick is spending February and March in bringing to the churches of Japan the message of the

Federal Council of Churches in America regarding international relationships. He will give April to a similar campaign in Korea and China, the climax of which will come at the first annual meeting of the National Christian Council of China to be held from May 3rd to 10th.

Mr. Fletcher S. Brockman Associate General Secretary of the International Committee Y.M.C.A., New York, arrived in Japan on February 19th. After a week in Japan in which he conferred with the secretaries of the International Committee in Japan and some of the secretaries of the Japanese Y.M.C.A., Mr. Brockman proceeded to China.

Removals

Miss Virginia M. Mackenzie is temporarily taking the place made vacant by the return to America of Miss Wilmon of Wilmina Jo Gakko, Tamatsukuri, Osaka.

Miss Martha R. Stacy of the Christian Mission has removed from the suburbs of Tokyo to the mission home at 26 Kasumi cho, Azabu, Tokyo.

General

American Baptist Foreign Missionary representatives in Japan on February 6th paid honor to Mrs. William Ashmore of Yokohama, who, as Mrs. Nathan Brown, landed there just fifty years before that date. This was the beginning of the work of the Northern Baptists in Japan. Friends of Mrs. Ashmore will be glad to know that she is able to be up and that her memory of early days is clear.

Miss Annie Bell Williams, Principal of Lambuth Memorial Bible Women's Training School, Kobe has been spending some time in Soochow on a much needed vacation.

Mr. H. W. Hackett, Kobe College, 60 Yamamoto dori, 4 chome, Kobe, has succeeded Mr. D. I. Grover as Treasurer of the Japan Mission of the American Board and Rev. E. S. Cobb, Ichijo dori, Karasumaru Nishi, Kyoto, has assumed Mr. Grover's duties as Secretary of the Mission.

The Northern Presbyterian compound in Hiroshima is being divided in two. Part of the land will be sold and a church and manse erected on unsold parts of the compound. The sale will help to provide a residence in Wakayama for Rev. and Mrs. D. C. Buchanan.

Friends of Mrs. Clarence Gillett will be glad to know that she is making steady improvement and that there is every hope of her complete recovery.

Mr. Melvin N. Sutley, who has been teaching in the Hokkaido Imperial University, Sapporo, since 1919 has been appointed superintendent of St. Luke's International Hospital, in Tokyo. His address will be 1 Akashi cho, Tsukiji, Tokyo.

The funeral services of Mrs. C. A. Clark of Miyazaki were held in the chapel of the Evangelistic School, Kobe, on January 29th. Miss Searle, Rev. W. L. Curtis, Mrs. Takenouchi and Dr. Sidney Gulick, brother of Mrs. Clark took part in the service. Mr. and Mrs. H. W. Hackett sang "O Love that will not let me go." The service at the grave was conducted by Rev. W. L. Curtis. There Mrs. Clark's ashes rest beside those of her mother and a large number of the Gulick family.

Deaths

Aileen Bach infant, daughter of Rev. and Mrs. D. M. Bach of the Lutheran Mission, died at Brooklyn, N. Y., on Jan. 7th.

The National Sunday School Convention

THE Biennial National Sunday School Convention will be held in Tokyo this year, from the third to the fifth of April, inclusive. Representative workers will be present from all parts of Japan and it is hoped that a very large percent of the 106 Branches will be represented. There will be special interest in the convention this year, due to the fact that it will come in the midst of the campaign for the Brown Memorial Sunday School Building.

In view of the fact that the new building is to serve the Christian workers of Japan, not simply in providing for the National Sunday School Association, but as a lodging place and, Social and information center for those coming to Tokyo from all parts of Japan, it is fitting that these representatives should be in Tokyo at the time of the campaign so as to go back with enthusiasm to present the proposition to their respective constituencies.

A new plan for organizing the Sunday School classes for boys and girls (The S.S. Shonen Dan) is just being completed, and this will be presented to the convention delegates for the first time. The best ideas are being taken from the Boy Scout movement, and the Canadian Efficiency program that is being used by the Sunday Schools of Canada, and an all-round cultural program is being worked out that we believe will be well received and be of great value to our work.

There will be some special features, including the visiting of the Imperial Palace grounds. The Five Branches of Tokyo are cooperating with the National Sunday School Association to make it a convention that will be remembered.

Those who wish to attend as regular or visiting delegates should notify the National Sunday School Association.

LET US HELP YOU

in your Evangelistic Work

Shinko no Michi—Kanamori...	.05
Demand of the Times and the Un- changed Gospel ... ..	.01
What Christianity is doing for the World ... ..	.02
Essentials of Christianity ... ..	.05
Christianity and Buddhism ... ..	.04
Why I am a Christian ... ..	.03
Disabled in Body, Triumphant in Spirit... ..	.03
Divinity of Christ ... ..	.03
Soul and Body Saved ... ..	.03
Witnesses to Grace ... ..	.08
What Christian Believes ... ..	.06
Arguments against Tobacco ... ..	.06
Why I urge others to believe... ..	.04
Accounts of three Conversions ... ..	.05
Life of Ebara ... ..	.05
Bean Vender ... ..	.03
Why I Left Buddhism ... ..	.15
My Faith and Christianity ... ..	.06

in your Sunday School Work

Preparation for Teaching—Oliver..	1.00
Problem of Worship in the Sunday School—Coleman ... ..	.30
Social Service in the Sunday School —Coleman... ..	.25
Daily Religious Talks in the Kindergarten—Upton	1.20
What is the Sunday School04

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Editorial Comment

Multiplying Ourselves

WE are often reminded that the greatest work a missionary can perform on behalf of the Cause is that of "multiplying himself", by seeking, enlisting, training, and temporarily leading native workers who will carry out the efforts he has launched.

Jesus took this method.

* * *

But there are several ways to multiply ourselves. For example, three obvious methods come to mind immediately:

1. By developing a number of *duplicates* of ourselves;
2. By developing a lot of *fractions* of ourselves;
3. By developing a few who *surpass* ourselves.

Of these three methods the most employed appears to be the second. The missionary and the evangelist, the mission school teacher and the native educator, all seem most concerned with quick results in the largest number of "converts". These converts swell the numbers of church-members, but add little strength to the Cause; since they are only *fractions* of their teachers,—in their faith, their vision, their zeal or their actual work for the Kingdom. It would take dozens of them to make one evangelist of the ordinary type. It might take hundreds of them to equal one missionary. This is a slow and insecure way to multiply ourselves, altho it looks so fast in the annual report.

* * *

The first method,—that of producing *duplicates* of ourselves,—is far more

effective. The more popular missionaries have either consciously or unconsciously employed it most. We find a goodly number of native workers and semi-leaders who are practically duplicates of their respective leaders. They think and act and decide and live very much like the one who has trained them.

Obviously, there are fewer of these, as there is a limit to the number whom one leader can influence intimately enough to thus transform them into duplicates of himself. But these few will count for many fold more in making permanent the missionary's work than hundreds of "fractions."

* * *

But I would have us consider a yet more excellent way. The third method,—that of developing one or two who are greater than ourselves,—is the highest service we can hope to perform.

Japan needs great leaders. If we cannot hope to qualify as such, we may at least spend our lives in searching for and developing one or two. Japan needs saviors, in all the departments of her life. If we can be John the Baptists to prepare the way and introduce one such, we shall have accomplished more than by adding hundreds of "members" to any church. The church in Japan needs Pauls to evangelize and solidify the scattered believers. We may not be able to preach or organize like Paul, but if we can be the Gamaliels who ferret out the future leaders of Japan, one by one in their youth, and personally develop them and inspire them with vision and consecration to become a Paul,—if we can in our whole

career enlist even one such,—our service to the Kingdom of God in the Orient will be beyond reckoning.

* * *

The fundamental weakness of our movement at present—and especially is this true of our schools—is the failure to concentrate on a few prospective leaders, instead of scattering our influence over a large number of mediocre candidates. Not in numbers, but in *quality*, is there hope. Not in fractions, nor yet in duplicates, but in outstanding leaders should we “multiply ourselves.” —W.M.V.

National Council Faces New Problem

IT may not be generally known that the proposed National Council is facing a new crisis which may necessitate an extensive readjustment of the present plans. Quite a number of Japanese churches and organization have entered the Council on condition that the financial obligations be decreased. There seems to be no objection to the principle by which the financial responsibilities of each organization were determined, but the leaders of the Japanese organizations say that their constituencies are simply unable to meet the new levy in addition to the financial responsibilities which they are already carrying. There are several ways of meeting the new problem. The burden of the churches might be lightened and a heavier levy made upon the mis-

sions. Or some of the funds might be secured from foreign sources. The adoption of either one of these plans, however, would be a surrender of the ideals which actuated those who have fought for the Council all along the way. Special contributions might be solicited from wealthy Japanese Christians. In the event that it should prove to be impossible for the Japanese churches to raise their quota would it necessarily mean that the Council could not be organized? A prominent Christian leader in America is reported to have said that unless the Council can be organized with a sufficiently large budget and a full secretariat, the plan had better be abandoned. We are inclined to doubt the wisdom of this statement. If the budget as now proposed cannot be secured, rather than abandon the plan altogether, would it not be better to follow the suggestion made by Dr. G. W. Fulton in this number of the *Evangelist*? Dr. Fulton's plan has the virtue of simplicity. It follows the natural course of development. It would solve the intricate problem of membership. We are not advocating Dr. Fulton's plan, but if for the reason stated above, the present plan should have to be modified, rather than drop the National Council idea altogether, as been suggested, we would recommend the adoption of such a plan as has been outlined in Dr. Fulton's article.



Foreign Missions and National Consciousness

By ARTHUR JORGENSEN

CHRISTIANITY comes to the East as a foreign religion. No logic, no kind of interpretation, can circumvent the manifest truth of that statement. Despite all our protestations, Oriental people as a whole will not be persuaded that to accept Christianity is but to claim their birthright. In his opening address before the National Christian Conference in China last May, Dr. Chen Ching Yi, chairman of the Conference, spoke as follows ;—"We do not want to build a Church that is foreign, but we must admit that there is still little or no sign that the Christian Church in China is becoming Chinese. Christianity in China is seriously handicapped at present by being regarded as a foreign religion. This handicap should be removed. We make bold to affirm that it is the right principle, and one applicable to the whole Christian body, to expect the Church to develop along lines that will make it independent of foreign control, and free from the stigma of being a foreign institution."

I am not much concerned about what this noted Chinese leader may have said in addition to this paragraph in the course of his address. It doubtless included courteous and genuine words of appreciation of what has been done and still can be done by missionaries. But I submit that there is enough solemn truth in the words just quoted, if concurred in by a considerable number of native Christian leaders, to give any foreign missionary society serious pause before increasing its present staff by a single man, or yielding by so much as an inch to the easy-going theories of expansion. We should be grateful for such frank words spoken in love and so obviously for our edification. At the same time we should seek the forgiveness of a long-suffering Providence for the agile manner in which we almost invariably hurdle their obvious warning, and contrive by methods of interpretation that do indeed savor of higher criticism, to discover in them

urgent appeals for, and ample justification of, further re-enforcements to fill the gaps "in the thin firing line at the front."

Jesus was an Asiatic. That point we have a right as well as a duty to emphasize. But it does not follow that Christianity too is Asiatic. Jesus was born in Asia but his religion took root in Europe and after 2000 years returns to the Continent of its birth so overlaid with a thick crust of Western accretions, much of which has little if any reference to the original content, that Asiatics instinctively detect its alien atmosphere. It is probably not a hazardous venture to say that not until Christianity overcomes this unfavourable bias that prevails pretty generally throughout the East, will it really establish its position as an indigenous faith, equipped to take its place among the influences that direct and enrich the mighty stream of Oriental culture. There is little evidence in the theory of missions, and virtually none in the practice, that this unmistakable aspect of world evangelization has been taken seriously into account.

Why is it we are failing to "evangelize the world in this generation," the generation which with more zeal than knowledge first took upon itself that impressive task. The failure is obvious ; the reasons for it variously interpreted. Those who view the problem of evangelization largely from the missionary angle, will be inclined to cast responsibility upon the home churches, charging them with smallness of faith and inexcusable remissness in sending forth a quota of men and money sufficient to brighten up the oppressive gloom of the world's "hunger maps." For those who reason thus the center of gravity of world evangelization is still to be found ultimately in the mission rooms of New York and London. There are hosts of missionaries and perhaps even a larger proportion of Board secretaries loyal to this conception both in theory and practice. Pursuant to this conception, mighty and intricate machinery has been set up in all parts of the world. The

noise of its wheels which it must be said in complete frankness, speaks largely in the accents of unreliable statistics, can be heard everywhere. And meanwhile nobody has the slightest idea how the thing is to be stopped.

There is also a considerable group who through professing to have renounced this theory, find it too great a strain upon their traditional outlook and habits to face up to the practical consequences of their renunciation. And finally there a small and, one may hope, growing group who are persuaded that the missionary aspect of world evangelization has been grievously exaggerated; that the place of foreign missions in the Christianization of the world, while significant, can only, in the light of the whole task, be described as quite incidental; and that the continuing emphasis upon the urgency of missions with its concomitant devotion to programs of expansion, is not only unwise but places the missionary enterprise in danger of becoming an actual hindrance, particularly in such major field of service as Japan, China, and India.

The influences which thus delimit the sphere and the significance of missions are many and varied, but they may be gathered up and given fairly accurate delineation within the ample purport of the phrase, national consciousness. Missionary statesmanship can not learn too soon, nor can it too speedily put into practice the knowledge, that the nature and extent of mission programs in such lands as mentioned above are not contingent primarily upon the faith and resources, in men and money, of the home churches, nor upon the "needs of the field" as seen through the eyes of people who must on the whole be described frankly as biased propagandists, but rather, and let this be said emphatically, upon the rejuvenated ideals, the self-reliant purposes, and the robust enterprise of great and ancient non-Christian nations, aroused by the impact of the Western world to consciousness that if they would preserve their heritage from extinction they must be up and doing.

This is not exaggeration. No careful student can read the history of the world's

Europeanization as it has been going on, say from the beginning of the nineteenth century, and not be persuaded that but for the growing self-assertion of the victims, plus the rivalries of the 'civilizers,' the Eastern world would doubtless have been drawn completely under the dominance of Europe and America. At any rate the strong hand of Western politics, of Western commercialism, and it must be added of Western religion, was never stayed by any well-deserved respect for the cultural achievements of the East. These were secured against complete inundation, by the speedy rejuvenation of the essential spirit of the people concerned. We think of this reaction as the operation of national consciousness. Its most striking exemplification in Asia is to be found in the history of Japan during the past fifty years. Immediate history is bringing other examples to the fore. The day is therefore at hand when national consciousness must be taken into serious account as a factor of first importance, probably the factor of most directive influence, in determining the character and magnitude of the missionary enterprise.

In a certain fundamental respect, aggressive missionary ideals such as characterize the present generation of missionary leadership, and a fully operative national consciousness, must be viewed as conflicting ideals. When in the course of a people's development they reach a vantage ground from which they look out upon a new and engaging prospect, whatever the intervening difficulties, they are usually stirred to a consciousness of their latent capacities and untried powers. Simultaneously there arises a sense of self-sufficiency, the will to face and do the job, which is not only a natural psychological reaction, but on the whole entirely justifiable. It is of the very genius of missions to doubt this self-sufficiency, and to make its doubt evident by coming over to help whether welcome or not. Missions have never stood much on ceremony. We must not be surprised therefore if others see us not, as we see ourselves. What strikes us as an enormous boon, may strike hosts of sensible people as a nuisance or at best a wholly gratuitous performance. Everything depends upon

the point of view. And despite the missionary movement's many noble exemplifications of the Christian spirit, it must be acknowledged that there is about it an eager aggressiveness, a total disregard in the last analysis of the sensibilities of others, which savors suspiciously of Western imperialism, an institution devoted mainly to the self-appointed task of carrying "the white man's burden!"

Viewed in the large therefore an honest critic, even one standing on the inside, would be obliged to describe the missionary movement as abounding in zeal and sincerity but lacking in the finer manifestations of courtesy and wholesome urbanity. And while it may be necessary for the purpose of giving Christianity a world-wide introduction to ignore the scruples and circumvent the opposition of those without a clear understanding of its message, it can spell nothing but ruin in the long run to persist in doing for others what they wish to do for themselves and what can only be done by themselves with thoroughness and permanence. Once there exists a group of native Christians not only ready but eager to assume responsibility and leadership, the position that the task should be viewed as theirs and that co-operation from foreign lands should consequently clear through them and not through the missions in the field, becomes unassailable.

In all these Eastern lands there exist such native groups. They are finding difficulty in knowing how to treat us for the reason that we have never defined the aim of the missionary movement in anything but high-sounding slogans. Even in the presence of a powerful national consciousness in Japan, and a growing one in China and India, well known missionary leaders persist in defining the task of missions in terms of quantity. It is no wonder that native leaders despair to find a satisfactory basis of relationships, realizing as they do that in the judgment of responsible missionary leaders our vast machinery must be kept in motion until the last remaining 'heathen' has, so to speak, been chased into his lair with the words of salvation sounding in his unhearing ears. This you say is caricature. Perhaps

so. At the same time it would not be difficult to demonstrate that missionary statesmanship, if there is such a thing, is wholly absorbed with the idea that it is the work of missions to evangelize the world, and in its judgment that means the whole world. When missionary leaders pause long enough in the midst of their multiplying agencies, their statistics, and their surveys, to really think their problem through in the light of history, of the best psychology, and of common sense, they will see that in so profound a task as the attempt to introduce a new spiritual experience, the most that a foreign agency can contribute is to sow the seed in love and faith.

From the time when native leadership is willing and fairly prepared to take central responsibility, and this time usually comes much sooner than is supposed, the watchword of foreign missions should be not expansion but concentration, and even rapid or gradual demobilization as the circumstances may direct. The persistence of expanding foreign agencies tends to divide responsibility, thus depriving the native Christians of the inspiring and invigorating consciousness that the task is theirs. Missions should now be restricted to their natural function of making a qualitative contribution. But even this task must be assigned by the native Church and performed under its direction. If the foreign enterprise fails to make these adjustments and perseveres in programs of expansion it runs amuck; it loses the exhilarating sense of mission which abides only so long as motives find adequate expression. In my judgment this is precisely what has transpired in Japan. The force of foreign missions in this country is as the force of a spent ball. The issue of Japan's national consciousness and its influence upon mission policy should have been met twenty-five to thirty-five years ago; it was evaded then and has been evaded ever since. Instead of throwing ourselves unreservedly into the hands of the small but growing Church which we had come to create, in order that we might serve it and be used by it, we discouraged on the whole its desire for independence, and huddled together in little droves, and annually in one large drove,

where we now get our main satisfaction in conferring together on our immense importance with its broad implications of the helplessness of the Japanese Christian movement without us! We should have stopped long ago the 'sending' of missionaries to Japan; they ought to come only upon invitation. If the term 'missionary' becomes a misnomer under such circumstances, let us loose no time in finding a new nomenclature.

Let me summarize briefly. National consciousness, thought of in the most general terms, may be said to reveal two powerful impulses. The more obvious of these looks to the great task ahead and expresses itself in a vigorous purpose to work out the nation's own salvation. The people become restive under foreign control of any kind, though it is entirely true that simultaneously they may be absorbing foreign ideas with avidity if only they are introduced with appropriate unobtrusiveness. This phenomenon of national psychology calls for careful adjustment of mission policy. It is not enough to theorize on the subject of its intimate relation to the task and program of missions, and then go about the business of expansion as though nothing had happened. The situation calls for action. We must acknowledge the secondary nature of foreign missions, and show forth unmistakably our desire to exalt and serve under the primary agency. In general this will involve reduction in the quantity of missionary operations and exclusive emphasis upon quality. It further implies that mission boards will send only men and women who are qualified to render such a contribution. This will not be easy, but fortunately it will require a much smaller number of missionaries to

operate on this basis than on the old 'imperialistic' plan of covering the earth with a thin veneer of Christianity. Such readjustment should of course have taken place in Japan long ago; in other fields it is imminent at the present moment.

A second very general manifestation of national consciousness may be described as retrospective. It is a tendency to re-examine the past, and to find new confidence in their own cultural past. He is a superficial observer who does not see that this is precisely what has been going on in Japan, and what is beginning to transpire in China and India. From this there usually springs a commendable loyalty to the sources of their cultural values and an effort to reinterpret their meanings in the light of modern thought and ideals. A wholesome national consciousness thus becomes a great creative impulse. How is it to be met by Christian missions? Are we to come with aggressive schemes of 'conquest' and with broad assumptions of superiority either spoken or implied? This will unquestionably win a certain kind of delusive victory, but in the long run it will prove fatal. Christianity's superiority is not a thing to be shouted from the rooftops. It will require a much closer integration of Western social institutions with the spirit of Jesus before the East will accept our protestations of its efficacy; and if and when that noble result is achieved, our protestations will be largely unnecessary. In the meantime it will not be inappropriate for Christians to rest their case for superiority, less upon their highly organized machinery to convert the world, and more upon victories won in the open market of the world's spiritual competition.



Summer Camps—Character Builders

I. Boys' Camps

By GEORGE S. PATTERSON

THERE is little evidence to show that camping has assumed wide-spread proportions in Japan as yet. There are signs, however, in several quarters which indicate that we shall probably see a great increase in interest in camping during the next very few years. This interest is being encouraged in one direction by the schemes for living out-of-doors in summer time, promoted by some of the large newspapers. A sign of great significance is the interest in camping for boys which is being shown by the Boy Scouts and the Y.M.C.A. The movement itself is not large as yet, but one would judge from the enthusiasm of those who have tried it that it is just about to "catch" and spread rapidly and probably widely.

Should this prophecy prove to be a correct one there is every reason why the Christian movement in Japan should shape its course to recognise this new interest and relate itself to it. Should the prophecy be an incorrect one, there are still many reasons why the Christian forces themselves should explore the possibilities of camping in its relation to their main objectives. It is rather a remarkable fact, when one considers the variety of auspices under which boys' camps are held, in America at least, to note the unanimity with which all indicate character building as one of their chief purposes.

1. Health Giving
2. Nature Acquaintance
3. Wholesome Fun
4. Social Adjustment
5. Self Reliance
6. Joy of Achievement
7. Leadership Training
8. Altruistic Service
9. Religious Worship
10. Character Making.

These are the objectives which H. W. Gibson, author of "Camping for Boys" indicates as the objectives of a worth-

while camp. He suggests that "a summer spent by a boy in camp with such a purposeful goal will be equivalent to a winter spent in school." Most men who have had experience in camping with boys will agree that these are not merely commendable objectives which we may set up in our minds as a goal toward which a camp along with other agencies may aim. They are rather the objectives which experience indicates as the ones which a good camp actually does reach and reach more quickly than any other agency.

If the reader will ponder, as the writer has done since writing the above, on the value of each of these, and if he can recall from his own experience, illustrations of the ways in which camping has been the means of accomplishing one or another of these objectives in his own life, or in the lives of other boys, he will need no further persuasion as to the value of camping in Christian work. If camping is to become an activity of the Christian forces, in Japan, there are without doubt many readers of the *Evangelist* who have had valuable experience which ought to be utilised. The object of this article is to suggest the desirability of mobilising such experience and making it effective, and to make to others who may be considering the holding of camps, some suggestions which may be of practical value.

There is a practical question as to the feasibility of camping on a large scale in Japan on account of climatic conditions. Without doubt the period during which it is reasonable to plan for holding a camp is a limited one. This will not prevent a large number of camps from being held during this limited period. The time between the beginning of school vacation and the probable beginning of heavy rains is long enough for the easy accommodation of one camp in which all the members stay for the whole period. It

is long enough, in most cases, for a camp in two sections where the equipment will accommodate at one time one half of the number who wish to attend. Even if a camp is held for only a short period it is worth planning for and worth planning well for well. As a matter of fact, with boys who are not accustomed to camping or to being away from home, it will probably be found that more than ten days is too long for the best results.

Whether Japanese boys will "take to" camping is a question which cannot be answered with certainty until a larger number have tried it. As suggested above, however, the experience of those who have conducted camps is that they take to it well. In reply to my question as to whether I might safely state publicly that our Lake Chuzenji Camp, held for ten days last summer for some eighteen older Middle School boys, was a real success, Mr. Suzuki, my associate said, "You may say that it was a great success. Possibly Japanese boys do not at the time show the same signs of satisfaction and pleasure as western boys do, but their enjoyment is real and the impressions are lasting. Our experience during this year has shown that the influence of the camp was very great. The boys were knit together as a group and have responded since in a way that is most gratifying." (Most of the boys were strangers to one another when the camp began).

In this connection it may be well to refer to the fact that experience in America goes to show that the boys who may be depended upon for leadership and for the willing assumption of responsibility, are the boys who were at camp. The camp is a short term activity but its results last through the year. This is especially true if a little follow-up work is done in the way of camp reunions.

Those who may be considering plans for establishing a camp will find exhaustive suggestions and directions in the books referred to at the close of this article. It may be of value to refer to some questions with special reference to conditions in Japan.

Site.—Under this heading Gibson refers to "i. a sandy sub-soil; ii. an open

campus surrounded by hills or sheltering trees and facing the water; iii. good drinking water and water for swimming; iv. base of supplies within convenient distance; v. away from civilisation far enough to be free from visitors and the temptation to go to town on the part of the boys. Nothing demoralises a boys' camp so quickly as proximity to a summer resort."

We should like to urge, as strongly as possible, consideration of the last point. In the first stages of camping in Japan it may be difficult to impress upon all the value of getting away to a secluded site. The tendency will probably be to wish to keep near enough to town or highway so as to feel that you're not far away after all. Some may advocate the use of buildings. It would be most unfortunate if such a conception of camping should be established. Our chances of reaching the objectives of Nature Acquaintance, Social Adjustment, Self Reliance, Joy of Achievement, Religious Worship and Character Making would be seriously impaired by such proximity to town or home as would beget the feeling that the camp life is superficial and a bit unreal and that the real life is just over the way, back home. As far as possible the camp should be a separate community with ideals, traditions, morale, folkways all its own—developed out of the social experience of the members of the group one with the other, and their contact and conflict with nature. The camp should reproduce for boys as far as possible, the conditions under which the race has worked out its salvation. Emphasis on the influence of present environment has done much to break the force of the Recapitulation Theory. And yet there is enough truth in it to make us feel that it is a wholesome and beneficial thing once in a while to pick a boy up as far as possible out of his present environment and put him down in a situation where he has for himself to achieve many of the things which otherwise he accepts as his share of the racial inheritance.

What Edward Everett Hale says of the need of the American boy contains truth capable of wide application. "The greatest help after all is to take the

children back to the garden that the Lord God planted. A boy must learn to sleep under the open sky and to tramp ten miles through the rain if he wants to be strong. He must learn what sort of men it was who made America, and he must not get into this fuss and flurry of our American civilisation and think that patent leather shoes and kid gloves are necessary for the salvation of his life."

It would seem preferable to arrange for a shorter camping period where some such conditions could be secured or approximated than for a longer period in a site where it would not be necessary to take camping as a very serious proposition.

Equipment.—This question is covered very fully in the manuals on camping. A company which makes very satisfactory tents is the Take Shito (Sheet) Shokwai, 1 Ichome, Shinjuku, Yotsuya, Tokyo. A wall tent, 9 ft. by 12 ft. and 9 ft. high, made of the best duck costs 85.00 Yen with 30.00 additional for a fly. A tent 6 ft. by 12 ft. costs 75.00 Yen. These tents would probably be found to be quite satisfactory without a fly for several years. A tent 9 ft. by 12 ft. accommodates six very nicely. If it is desired to spread the cost of equipment over a number of years it is often possible to borrow one or two large tents from the military stores. It is almost essential to the life of the camp to have, in addition to the sleeping tents a large tent for dining and for meetings and games on a rainy day.

"Camping Out" says: "For waterproofing a tent, dissolve half a pound of alum in two quarts of boiling water, then add two gallons of pure cold water. In this solution place the material and let it remain for a day. Dissolve a quarter of a pound of sugar of lead in two quarts of boiling water then add two gallons of cold water. Take the material from the alum solution, wring it lightly, place in the second solution, and leave for five or six hours, then wring out lightly and allow it to dry.

"If you want to avoid trouble with a leaky tent, the following is a sure cure. Take a gallon or two gallons of turpentine and one or two cakes of paraffin, drugstore size. Chip the paraffin fairly fine; dump it

into the turpentine. Place the turpentine in a pail and set same in a larger pail or a tub of *hot water*. The hot water will heat the turpentine and the turpentine will melt the paraffin. Stir thoroughly and renew your supply of hot water if necessary. Then pile your tent into a tub and pour in the turpentine and paraffin mixture. Work the tent all over thoroughly with your hands so that every fibre gets well saturated. Work fast, however, as the paraffin begins to thicken as it cools; and work out-of-doors, in a breeze if possible, on account of the fumes of the turpentine. When you have the tent thoroughly saturated hang it up to dry. It is not necessary to wring it out. Just let it drip. If you use too much paraffin the tent may look a little dirty after it dries but it will be all right after you have used it once or twice."

At the American Boy Scout Camp in 1921 and 1922 and at the Lake Chuzenji Y.M.C.A. Camp, we used boards for floors. These are quite expensive but it is possible to do with a smaller number by leaving space between them and nailing the boards to two crosspieces to raise them from the ground. A medical doctor advised us that boards were not necessary, but most people will probably hesitate in this damp climate to have boys sleep on the ground or on boughs as is done in America.

For beds many campers prefer a bed of pine, spruce or fir boughs on the ground. If these are laid with care the result is a bed made for sleep. If boughs are used they should not be cut when wet. Cots are often used especially in permanent camps. The Osaka Y.M.C.A. Camp uses the popular double decked canvas bunk. This is economical of space. Directions for making them are in the camp manuals. The ground itself is warmer for sleeping however and if your camp is in the mountains this is a point worth remembering even in Japan in July or August. A tick 2 1/2 feet wide and six feet long filled with straw, hay, leaves or grass is a good bed for a short term camp. This is the kind we used at the Boy Scouts Camp and the Lake Chuzenji Camp, filling the ticks

with *wara* obtained by tearing up *mushiro*. A sheet of *aburagami* should be placed under the mattress. Blankets should be in the boy's personal equipment.

Tables and benches can be made on the spot by providing a few boards, nails, hammer, and saw. If the boys make them themselves they find that the food tastes ever so much better.

It is wise to have an advance party go to the camp one or two days early to prepare to some extent for the camp. Let them not be so thorough, though, as to leave nothing for the main body to do when they arrive. If on the last day they will leave a bit of work undone and prepare a good meal to which all can sit down as soon as they arrive in camp, the stage is then set for the camp director to take charge and have every boy do something to make the camp complete and make him feel that the camp is his camp. The chance of the first day being rainy, however, makes it highly desirable that there should be an advance party even if it is possible for the main party to reach camp early in the day and in time, on a fine day, to make sufficient preparations to spend the first night under canvas in comfort.

Cooking utensils, dishes and food should be procured in consultation with that most important and necessary individual, the cook. It may be possible to hold a camp without a cook but it is not advisable. Camp should provide opportunities for teaching the boys to cook and letting them try the results on themselves occasionally. But it is seriously to be questioned whether any other objective would be reached if the cooking were to be left altogether to the boys. Good food in sufficient quantities is as essential to a camp as it was to Napoleon's army.

Equipment should also include a first aid kit, but here again, if it is at all possible it is wise to have a doctor in the camp or available on very short notice. Very often a young doctor or one who has just graduated may be obtained to go as a leader without much expense to the camp.

The only other equipment which seems

to call for special reference in Japan is that for lighting. Steel lanterns may be obtained in Japan now and two or three of these should be taken as well as electric flashlights and a plentiful supply of candles.

Leaders.—It is not physically possible to hold a camp without a site and equipment. On the other hand if we define a camp in terms of what it is for, a camp is not possible without leaders even with an ideal site and the most complete equipment. Only leaders make it possible to reach the objectives referred to above with the possible exception of number one. This point requires no further emphasising for *Evangelist* readers. Perhaps it should be said that it is difficult to conceive of a condition where leadership can yield greater results for good or evil in the lives of boys than exist in a summer camp.

With such necessity laid upon us to secure the best leaders possible it should also be said that the best leader is often handicapped because the leaders are too few. Life in a boys' camp is exceedingly strenuous. There is an unceasing drain upon nerve energy. Therefore if possible have enough leaders so that each in turn can relax at times and so that all will feel that together they are well able to carry the responsibility. Of course in a boys' camp we must preserve the proportion in numbers between boys and men. It is the writer's experience, however, that one leader to four or five boys is not too many. This does not of course mean that each leader should be related to as small a group as this. The regular group leader may have responsibility for as many as eight or ten boys. In providing for leadership, it ought to be found possible to secure young men who are very willing to serve in this way if their travel and living expenses during camp are met.

In the division of responsibility, one man should be placed in charge of the commissariat for the period of the camp, and one in charge of swimming. For the other duties it may be better in some for all to take turns and in others for the leaders to take joint responsibility. A good working arrangement is to have

each leader in turn become officer of the day. The officer of the day is responsible, for one day, for everything from getting the crowd up in the morning to seeing lights out at night. For the first or second days of camp his last job is the hardest. After the second day though his hardest work is over when the last camper turns sleepily out of his tent in the morning for setting-up exercises and perhaps a dip in the lake.

The leaders should meet before camp often enough to come to understand one another, to determine the camp objectives and program, and to come to an attitude of enthusiasm towards both. If it is possible they will gain much by spending a day or two together on the camp grounds before the boys arrive. During the camp, too, they will wish to meet daily to confer on the program and on the problems which emerge daily, to renew their sense of communion with God and fellowship with one another in a great talk and to ensure that as a group they keep keenly sensitive to the possibilities of the camp as they develop. Sometimes it seems as if the day's duties, the spirit of the camp and nature itself were all agreed in proclaiming that God is near. The boys themselves desire now to do Him special honor, and it becomes the responsibility of the leaders to prepare the day's program for Him. This is incomparably more important than any other plan; this is the leaders' great task.

Applications.—Applications from boys who wish to attend should be made out some time before camp begins. They should indicate the boy's willingness to abide by the rules of the camp and to enter into the program heartily. The application should be countersigned by the parent. If at all possible every boy should have a physical examination before his application is finally accepted. This will enable the leaders to make provision for any boy with a physical defect or weakness. It will also protect the camp leader in case of serious illness developing during camp due to previous weakness.

Expenses.—The expense of the camp will depend on the standard maintained.

It would be unwise, however, to expect that the ordinary boys' camp can be maintained on the income from the boys' fees. In boys' camps under private management this is done and a profit made. There, however, the fees are such as only wealthy parents can afford to pay. It is fair to suppose that ordinarily the boys' fees will cover such items as travel, transportation of personal baggage, food, fuel, cook's wages and some margin to be applied to the equipment account. The equipment will in most cases have to be secured through contributions from men who believe in the camp's character building values.

H. W. Gibson suggests the following system of accounting.

1. *Investment Account* including a. Lands and Buildings; b. Equipment. The equipment account on its expense side contains such items as, Tents and Floors, Cooking Utensils, Table Ware, Furniture, Cots and Bedding, Lanterns, Supplies (buckets, brooms, etc.) Boats. On the income side are gifts and net profits from Running and Special accounts.

2. *Running Expense Account.* On the expense side are: Rent of Land, Transportation, Food Supplies, Freight, Telephone and Telegraph, Postage, Printing Stationery and Advertising, Salaries and Wages, Fuel, Hauling, Removal of Waste, Boat and other Repairs, Medical Supplies, Lectures, Trophies, Games and Athletic Supplies. On the Income side are Board, Registration Fees, Visitors' Board, etc.

3. *Special Account*—Under this heading he includes the goods sold to the boys from the store (which it is probably wise for each camp to have even if the supply is a very limited one) and offerings to special objects made by the boys at the Sunday services.

In planning a budget he gives as a safe estimate: 45% for food; 30% for leadership, wages and program; 10% for printing, postage, etc.; 10% for repairs and replacements; 5% for miscellaneous.

Program—A schedule something like the following is followed in most camps. 6.00 a.m. Reveille; 6.10 a.m. Setting-up Exercises; and morning dip; 6.50, Flag

Raising and Morning Prayer; 7.00 Breakfast; 7.30 Getting out Bedding to Air and Camp Duties; 8.00-8.45 Bible Study; 9.00-10.30 School Studies; 10.45 Tent Inspection; 11.00 Swim; 12.00 Lunch; 12.30-2.00 p.m. Rest, Letter Writing etc.; 2.00-4.30 Afternoon Program of games, hiking etc.; 4.30, Swim (though many leaders will advise only one swim a day) 5.30 Supper; 6.00-7.00 Games or Boating; 7.00-8.30 Camp Fire; 8.50 Tent Devotions; 9.00 Lights Out.

One point to be guarded is the danger of filling the day's program too full. Most boys will appreciate free space occasionally in which to shift for themselves. Under camp duties it will be well to have all in turn responsible for such duties as helping the cook, cleaning the grounds, carrying water, going for mail, etc. etc.

Reference Books—The following books will be found useful in preparing for camp:—

Camping for Boys by H. W. Gibson, Association Press, 1913. The standard book on the subject.

Camping Out, Volume X in the Father and Son Library, published by the University Society Company, Incorporated, New York. This book is filled with practical suggestions and detailed directions.

Camp and Outing Activities, by Cheley-Baker, Association Press, is a book of social, athletic and religious activities for a boys' camp.

Around the Fire, by H. M. Burr, Association Press, is a book of hero tales for use around the camp fire.

Told by the Camp Fire, by F. H. Cheley, is a book of tales of camp life in the Rocky Mountains.

The writer knows of some ten or a dozen camps which are being planned for this coming summer. He would suggest the great value to those who are interested in camping of making available for the common good the experience which may be gained.

II. Uradome Girls' Summer Camp

By ELEANOR BURNETT

IT was at the American Board Mission Meeting in Karuizawa, in 1921, that Miss Coe introduced a request for Mission backing for her summer work with girls in Tottori. I happened to be a member of the committee to which the request had to be presented.

"This sounds like a summer camp," I said. "It's one of my hobbies. I'll vote for it with both hands."

Then I was promptly punished for speaking out in meeting by being placed on the Summer Camp Committee. I had been a bit homesick for the camp life with which I had been associated in America, and Miss Coe had little dreamed that she would find some one who would immediately respond to her especial plea. Thus do things work together for good.

A little later Mr. Leeds Gulick arrived in Japan, fresh from camp experience in America, with eighteen perfectly good dollars from a girls' camp with which

he had been connected. We joyfully annexed him to our committee.

In the bright October days I made a week-end trip to Tottori, site hunting. The objective was Uradome, a little fishing village on the Japan Sea coast, where is only a handful of Christians. In fact, Sunday School and church service are held in the home of a member of the Sawada family, fine, influential people. Miss Coe and I spent several hours one afternoon, floating along the shore in a sampan, viewing possible sites. We spotted one almost at the first glance a row of cottages situated in a cove by a lovely beach; an ideal location for a camp. Could we secure one of these cottages? They were owned by wealthy Japanese, and the rent would in all probability be prohibitive. But after seeing them, nothing else looked good to us.

On the train returning to Kobe I pondered ways and means. Suddenly an idea flashed into my mind. The

Milwaukee High School Girls' Bible Club Camp had cleared \$100 that season. Perhaps they would share their proceeds, and thus help to establish a similar organized camp for girls in Japan. Amid the jolts of the train a letter was written. In due time—which means months in this far away land—came a favorable response. A check for ¥100!

Then the problem of paying the Japanese leaders presented itself. We must hang on to that precious check. Possibly we might find a less expensive cottage. Accordingly, early in April, the committee made a second trip to Tottori. The conference was preceded by a house party for boys and girls in the home of Miss Coe. This procedure was an innovation in its coeducational nature. Such social departure is an indication of the trend of development. Japanese young men and women are beginning to meet each other in normal ways. The time of their meeting first on their marriage day is passing away. An era of happier home life is being ushered in.

Our committee was increased by the addition of Dr. Inouye, a fine Japanese woman physician from Tokyo. Mr. Gulick met with us too. New possibilities presented themselves. A temple at Igumi seemed to have advantages, especially as it was inexpensive. But another visit to the cove at Uradome spoiled us again, and we returned to our respective posts with the hope that unexpected might happen.

Well—it happened!

One Sunday I was walking home from the Kobe Union Church; not a unusual occurrence at all. In fact, an almost weekly event. But the incident that interrupted my stroll was far from usual. Across the street I saw two ladies, one of whom looked startlingly like an acquaintance from the home land. Therefore I stepped across the highway and asked. "Are you Mrs. N. of M.?"

"No," she answered, "I am Mrs. A. of C."

In the conversation that followed my apology, I learned that she was a Congregationalist. Accordingly, I invited her to visit Kobe College.

The next morning she and her friend

presented themselves at our institution. They appeared to be much interested in all they saw and heard, and they asked many intelligent questions. Incidentally they were told of the summer camp project. When they left the campus, Mrs. A. said, "We shall leave less money on Motomachi than we had planned. You will hear from me again."

Weeks later on their return from China, Mrs. A. sent up to me from the steamer a check for \$100! The cottage seemed to be assured, and the Japanese leaders would not have to go unpaid!

Smaller sums rolled in, also unsolicited. A professor (an American) from a neighboring boys' college visited our school one day. As he wandered over the campus, he remarked on the bright responsive faces of our girls. Quite accidentally we spoke of our vacation plans.

"Summer camp?" he said. "That interests me." Opening his purse he took out ten yen and handed it to me, saying, "See that it gets into some one's life." And one little lame girl had "the most happy time of her life" because of this gift.

In the course of a few weeks we heard of a house at Hogi that might be secured at a very low rental. The suggestion was made that we apportion our funds carefully, and thus provide a nest egg for the next year. But when we saw the house, we pronounced it impossible, setting and all.

Miss Wrockloff (music teacher at Kobe College) had made the trip with Miss Coe and me. Leaving Hogi, we journeyed to Uradome, took a sampan, and again floated along the beautiful shore, past the cove with its cottages and splendid bathing beach. We just *must* have one of those cottages! But what wires to pull to secure it within our means was the question. Suddenly Miss Coe broke the thoughtful silence that had followed an animated discussion.

"Mr. Sawada tried to get me by telephone several times while I was in Tokyo recently. I wonder what he had up his sleeve." (You know Japanese kimono sleeves are ample!)

We promptly instructed our oarsmen

to pull for the shore. Miss Wrockloff and I went to a Japanese hotel by the seaside and rested on the tatami-prayerfully rested. The room was open on two opposite sides, and we could see the green mountains rowing up into the sunset colors which were reflected in the placid waters of the harbor that stretched out before us. In the meanwhile, Miss Coe was interviewing Mr. Sawada. An hour later she returned with this fine young Japanese gentleman, a graduate of the Imperial University of Tokyo, and we four discussed the project. So desirous were the Sawadas of having the camp in Uradome, thus bringing Christian influences into their village, that Mr. Sawada promised to secure one of the cottages for us at sum within our means. A few days after our return home, word came that the promise had been deemed!

It had been the plan for us leaders to stay at a Japanese hotel, (with one chaperone for the girls, of course). But when we arrived at Uradome the last week in July, our fairy godfathers and godmothers the Sawada families—had opened up their own private cottage for the leaders! And so we lived in a lovely Japanese cottage next to the one where twenty-eight girls spent ten happy days.

An azure sea rolled great white breakers over an ideal bathing beach. High rocks tipped with pine trees separated the camp from the village. Wooded mountains protectingly overshadowed the scene.

From four schools gathered the Japanese maidens, in kimono, in hakama, in middies and bloomers (the latter the desirable camp costume which grew in popularity). Writes one of the girls:

"Kobe, Kyoto, Osaka, Tottori—There was no distance among us. Some of us were not so friendly at school. But the camp life bound us up closely and we talked and played frankly."

Long before the whistle blew for the morning dip, girls were up and wandering along the beach. Some followed Miss Wrockloff into the waves; others took the setting up exercises under the direction of Miss Uoki (Matsuyama Girls'

School). But all were ready for breakfast when the bell rang. Meals were prepared by different groups of girls, and what lessons they taught themselves! What scampering to put the cottage in order before the camp inspectors arrived, each floor contesting for honors!

"We must be strong enough to work and play", wisely announced one of the campers. Dr. Inouye (Peeress' School, Tokyo), in a series of daily talks, gave the girls new ideals for the care of the body, the temple of the soul.

Miss Nakaji (Osaka Baptist Woman's Training School), through her wonderful addresses, opened up visions of the larger life we may have through Christ. In a letter from one of the girls written after her return home, she says:

"I heard always good speech from Miss Nakaji. I was deeply moved by her speech. I know now that I cannot live without Christ. I thank God that I went to Uradome Girls' Camp. When I receive baptism I will write you."

While some girls splashed in the sea during the morning swimming hour, supervised by Mr. Gulick and Miss Wrockloff, others climbed Shrine Point for a sing with Miss Clapp (Doshisha Girls' School). Walks, boat rides, games, and swimming followed the afternoon singing hour. Through the courtesy of the Sawadas, the whole camp was treated to a sampan boat ride up and down the picturesque coast. Finally we landed and climbed a high point, where we ate a picnic supper as we watched the sunset, sky and sea gloriously red and gold. Other evenings we sang at the sunset hour, gathered on the rocks by the waves. "Vesper Rocks" we called the spot the girls learned to love.

One Sunday evening we held a service in the new community bath house erected at the beach over in the village. The building is another evidence of the public spirit of the Sawadas. It was a thrilling scene. The structure was then unfinished and the partitions not yet up. Most of the girls sat on the floor to sing and to listen to Miss Nakaji speak. In the open windows were gathered the villagers—men, women, and children—in various stages of dress and undress.

Probably the majority had never seen or heard a Christian service before, and eyes glistened as they looked and listened.

Each camp day closed with a gay frolic hour. Every sort of stunt was staged. All too soon the retiring whistle blew. "Mother Coe" tucked under their nets, if not in their beds, the girls who felt the hours of the day entirely too few.

Peeping into the diary of one of the campers we read:

"Our camp life was sometimes inconvenience, but we found true love in that inconvenience. It bound up our hearts closely. These were good points of our camp:

1. Morning dip or swimming and walks were very good for health.
2. Living with other girls led us to friendship with others.
3. Cooking was good practice for us. And it led us to sympathize with mothers and maids."

One mother wrote, "My daughter has returned improved in color, spirit, and weight."

From the girls' letters are coming testimonies like these:

"I found a spring of God's blessing."

"I am recalling nice friendships we got there."

"I had most happy time in my life. Did you remember the beautiful night when we went by boat? I cannot forget it. The black sea, the tiny diamond stars."

"How we enjoyed it! We had living lesson by great nature, and our eyes were feasted by the fine scenery. Our hearts had good association with our Heavenly Father, and we had good time to associate with the Bible. I wish to go the Uradome Girls' Camp again."

"I was very glad to hear Miss Nakaji's talks, and I got many good friends in Summer Camp. I am waiting for next year's Summer Camp. Perhaps all the girls are waiting for it. I think so. I wish to go next year to get good spiritual training as this year."

The prospects for next year are almost unbelievably encouraging. The Christian interests of our Sawada friends have led them to give us land near this year's site for a permanent camp, and to offer a generous share of the funds necessary for the erection of permanent buildings. An auditorium and five cottages where sixty girls may come to have a more abundant life for body, mind, and spirit through nature, friendship, and service—this is our aim for 1923.



The Old Order Changeth, The New Challengeth

By J. H. SCOTT

WE are in the midst of a new age and facing its great problems, responsibilities and opportunities. We have lived through generations of experiences since the year 1914. Events are taking place in society, in business, in politics, in education and in religion which would have seemed utterly impossible a few years ago; and the new age is marking an epoch in Christian thought and Christian activity. The concerns of religion in this new age are bound up as never before with science, art and social idealism, and the present day is not insisting as strenuously as the past upon strict adherence to doctrinal statement, but is emphasizing spiritual heroism and nobility of Christian service. And the great changes bring great crises. Listen to what some of our best men say:—"The human race now stands at perhaps the greatest crisis in its history." (Dr. King) "There never has been such an hour for a thousand years past. There may not be another such an hour for a thousand years to come. This makes at once the crisis and opportunity of our time." (Dr. Batten.) "We must get a new world or else there will be a new war." (Dr. Sherwood Eddy.) "What happens in the Far East within these next few years spells war or peace for the whole world. He must have a callous heart who can pass through times like these and not hear a voice whose call he must hear or lose his soul. Your country needs *you*. The kingdom of God on earth needs *you*. The cause of Christ is hard tested, and righteousness is having a heavy battle,—they need *you*." (Dr. Fosdick.)

With these tremendous facts ringing in our ears does there not come emphatically to our consciousness that as Christians we are now called to a faith, bravery and service more earnest and devoted than we have shown in the past?

How great the need of divine guidance! How important that we live near Him and catch His spirit and inspiration! If He were with us, what would He counsel? What does He urge upon us, as we come into His presence in prayer?

Much would He say to which we cannot refer in this paper, but to which we should give most careful thought. But are there not certain things that He would urge upon us as being especially imperative in these days?

(1) He would urge us as never before to be seekers for truth.

Only the truth can prevail. Without it there can be no progress, no victory. Remember His own words, "The truth shall make you free." "Everyone that is of the truth heareth my voice." "To this end have I been born and to this end came I into the world, that I should bear witness unto the truth."

(a) The truth in God's Word.

To be students of truth, we must be students of the Bible. Only by knowing the truth revealed in the Bible can we escape the shams about us and be strong to do His will. If we are to keep a firm footing and a clear vision amid the changing conditions of this new day, we must have much of faith in our God, in the power of His Gospel and in the supreme truth revealed in His Word. In these days, as never before, this Word, the Bible is being studied and known by a host of those who are scholarly, reverent and loyal. The results of their labors are open to us, but the fulness, richness and power of this blessed Word can be known only by an earnest, personal, living acquaintance with it. Perhaps this age more than any of the past is witnessing the production of a wealth of most helpful literature regarding the Word of God. "As the Magi brought gifts to the infant Christ, so scholarship is bearing gifts to

the Church of Christ." Because some of the present day literature may be untruthful in its teaching, is no reason why we should shut our eyes to the richness of living truth which God would now reveal to us.

(b) The truth from other sources.

All truth is of God and the earnest seeker for truth will gleam in many a field to which we cannot even refer in this paper. To be true messengers of truth to the people about us, we must know, not only their language, but also their habits of religious thought; and how can we truly sympathize with them and bring to them the fulness of Christian joy and salvation, unless we know what are the religious teachings that control them? We will find much in their religions which we must reject as being most pernicious, but if we find the truth even amid these objectionable surroundings must we not be willing to acknowledge it as truth? Indeed must we not say in the words of a recent paper in the *Japan Evangelist*, "Christianity has nothing to lose, but everything to gain by the recognition of the truth in other religions.

(c) The truth in Science.

Probably we do not aspire to be classed among the scientists of these days, and knowing that I know but a bare smattering of recent scientific developments, it is with much hesitancy that I venture the expression of any thought whatever. But must we not be willing to acknowledge any truth revealed by science, although we may not understand the method of discovery? We do not insist upon knowing where gold comes from before using it. And shall we, not only acknowledge scientific truth, but also use it, as may be possible, to meet the demands of this hour? And dare we ignore these questions of science when so many thinking men and women, and great numbers of young men and women, are eagerly studying and inquiring, seeking for the light that can come only from Christian sources?

The old astronomers studied the stars because of the brilliancy of the thoughts suggested, but the desire, or expectation,

of helping man's need did not enter into their purpose. But the astronomer of this day compels the stars to be our chronometers, to tell us when to work and when to rest, guiding the traveller safely over pathless seas and through trackless deserts. And are not the other sciences also being studied in these days, not for the mere satisfaction of knowing things, not for mere intellectual discipline, but that all may be made messengers of truth and servants of man's needs, thus bringing to us all many a rich blessing which otherwise would be impossible?

This is most encouraging, but it is only a beginning, the best is yet to come. The higher mission of science perhaps has not been undertaken by the scientist or expected by the Christian, but may it not be that each one of us should have a part in bringing about the coming of that day which in the eternal purpose of God will see each of the sciences, not only contributing immensely to man's material needs but also most actively aiding man to know the truth in God, showing him how the heavens declare the glory of God and the firmament sheweth his handiwork; how day unto day uttereth speech and night unto night showeth knowledge?

We may indeed in these days have the vision of a prophet and see by faith the coming of that day when it will be the highest aim of the scientist, as well as of the Christian, to know the truth in God.

Surely it must be God's will that religion and science should advance together, each the companion and helper of the other, the one giving to man the highest culture and mastery of nature, and the other sitting in his heart, controlling his every impulse, adoring the Creator and accepting the Saviour.

It is of great importance that we *know* the truth, but we must bear in mind Christ's "He that *doeth* the truth cometh to the light." Accordingly we must test our acts, our plans, our lives, yea, our theology, strictly by a truth that we live day by day. We must meet present day problems, and have a living message to the thinking men and women of to-day, with the vital truth which God would now reveal to us. The message that will win souls to Christ to-day cannot be based on

any old theology which does not measure up to the living truth which God would

- (2) **As we face this new day, Christ Would urge us to remember that both the old and the new have lessons for us.**

"Like a householder who brings out of his storehouse new things and old."

If we bring only old things out of the storehouse, we lose the challenge of opportunity and the inspiration of progress. If we bring only new things into use, life is apt to lose its gravity, the gathered harvest of experience is forfeited and we will venture upon mere emotion without the steady control of matured conviction.

Some are crying out that all the old things must be scrapped. They have had their day. They must cease to be. Even the garnered wealth of the church and the rich heritage of the faith of the saints of old must be shelved. This is the cry of a multitude.

On the other hand there are many who would bring only old things from the storehouse. They are blind to the new conditions. They measure all things with yardsticks which cannot follow the new windings of modern necessity and modern aspiration. Their emotional strength is not large enough or sensitive enough to respond to the healthy stretchings and growing pains of a new age.

But Christ's plan was the only wise one. We need new sympathies for new presences, new causes and new possibilities. Yes, and we need the help of the old. Calvary is not an abandoned legend. Christ is not in His grave. The things of His kingdom are as old as His love and also as new as our need, new as the new age which we are now facing. "We have a new psychology, a new metaphysics, a new biology, a new sociology. It is inevitable that there should be a call for a new theology. Yet this does not mean there is need of a new gospel. The 'modern man' needs the 'old gospel' as truly as the man who never heard of Darwin."

- (3) **Christ would urge upon us the very great importance of having an intensely active "compassion for the multitude."**

Centuries before Christ came God spake through His prophets emphasizing the great importance of social service. "When you make many prayers, I will not hear. Seek justice, relieve the oppressed, judge the fatherless, plead for the widow." And of Christ we read, "When he saw the multitude, he had compassion for them and he called unto him his disciples and gave them authority over unclean spirits . . . and to heal all manner of diseases and all manner of sickness."

The soul is of infinitely greater value than the body, but this fact must not shut our eyes to the certainty that Christ was most tenderly solicitous for the needs of the body and was deeply sympathetic with those in pain or perplexity. Moreover we will not touch men and women with the saving power of the gospel until we with loving zeal seek to give to society justice, peace and health.

It is Christ's command to "heal the sick." We do not have the gift of miraculous healing, but we do have what may be much better. There are facts of medical science within our reach which if put into practice would greatly stop the awful ravages of tuberculosis, of infant mortality and of social impurity. We are appalled at the dreadful conditions in society. But what are we doing? Do we let our interest fizzle out with a few pious regrets? Are we making any effort to educate the public conscience in regard to the dread evils in society?

Some are hesitating to engage in social service because they do not see any religion in it and because they regard it simply as an effort to save lives rather than souls. But undertaken with the Christ spirit will not every effort for social betterment be blessed by Him abundantly in the coming of new life to hungry souls? Perhaps we may think ourselves so occupied with things distinctly religious that like the priest and the Levite we pass by "on the other side" and leave many an unfortunate one who has fallen among such dread thieves as disease or greed and has been left "more than half dead."

- (4) **Christ would urge upon us the importance of united action, of working together.**

Organic union may not now be possible, may not even be desirable. But does not the challenge of the day call for a greater spiritual union and a larger measure of cooperation among the various Christian bodies?

I have in mind the picture of a large group of Christian workers, all in a great circle from the center of which many a radius goes out in all directions. If all inside this circle were perfectly agreed as to doctrine, policy, etc., all would be on the same radius, and everything would be peaceful and harmonious. So important has it seemed in some days of the past that all be on the same radius that the rack and the thumbscrew have been used to bring over certain ones who were on other radii.

But in these days we teach that each believer must have liberty of thought and action, and accordingly you will rarely find two persons absolutely of the same opinion in all respects, and hence each is on a radius of his own. And too often an individual thinks that he has the whole truth and is the special guardian of the "faith once for all delivered to the saints," and with a zeal worthy of a better cause he spends his time trying to pull those on other radii over to his own. Indeed at the present time whole denominations are well nigh split asunder over bitter theological discussion regarding matters that might be decided either way without making any special difference in

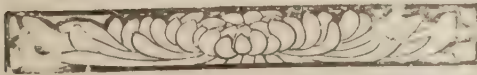
the most important issues of the day.

With these conditions within the ranks of Christian workers, how can they get together, face the challenge of the new day and meet the tremendous crisis of these times?

Let us return to the picture of the circle and the Christian workers each on a separate radius. Christ is at the center of that circle and each should seek to face toward Him and move toward Him. By so doing we each may by example and exhortation persuade those on the other radii also to face toward Christ and get nearer to Him, and moreover with such a spirit we can win others to our radii or be won to theirs.

Also we must bear in mind that all the radii meet at the center and the nearer we get to the center, the nearer we get not only to Christ but to each other, and such a nearness to Christ and to each other makes possible the most efficient, united service in meeting the challenge of the new order.

With such thoughts in mind, with such a spirit actuating us and with such a nearness to Christ and to each other, we may accept the challenge of the new day and be profoundly grateful for the honor of living and acting in this wonderful epoch. And we would do well to keep in mind that the importance of the present subject lies in the fact that it touches the deep foundations of our Christian faith, love and hope.



The Door of Hope

By GLADYS D. WALSER

"THE Door of Hope"—in other words, the Kōbōkwan, the W.C.T.U. Social Settlement at Nos. 32-33 Matsukuracho, Honjo—will soon stand open to receive the many needy women and children of that crowded slum district.

A short resumé of the development of this Settlement might interest those who have not yet heard about it. In 1919 a Committee was appointed by the W.C.T.U. to consult with Mr. Merle Davis of the Y.M.C.A. as to the advisability of undertaking some definite work in the slums of Honjo ward. As a result of this consultation, the special Committee made several recommendations to the Tokyo Circle of the W.C.T.U. It was decided to begin work in the slums, a building to be rented for such work with the idea of eventually buying land and building a model Settlement house. A Board of Directors, with three Japanese members, was appointed. A canvas of Japanese and foreigners was made to raise money for the work.

In June of the same year 199 tsubo of land in Honjo were rented for six years at twenty sen a tsubo. The old buildings were bought and removed. Yen 3000 had to be borrowed for the moving expenses, but this amount was paid back with interest before the end of June, thanks to the generous response from contributors.

A matron was then engaged to call upon the families of the neighborhood, and to hold various meetings in the rented building. The Building Committee began to get estimates on a building.

All through 1919 and 1920, frequent meetings of the Board of Directors were held to discuss the various problems that arose. It was finally decided that it would be best to buy the land, but the price (Y.22,000) was thought too high.

However, through the efforts of various Japanese friends, the owner finally consented to lower his price and on June 28 1920, the Building Committee reported

the purchase of 300 tsubo of land for Y21,000. Part of the sum had already been raised and the remainder was borrowed. Folders, explaining the work, were prepared and another canvas to raise funds was started. In addition to the canvas, various other means of raising money were tried. Candy was sold at the Sunday School convention, a Christmas sale of dolls and sweets was held and a pencil sale was started. The Committee in charge of raising money was indefatigable in its efforts and the results were encouraging.

The development in the work in Honjo was also encouraging. A playground, on the newly acquired land, was organized and brought a daily attendance of about a hundred children. The Sunday School was also well attended. A Christmas gathering was attended by between four and five hundred children. Gifts, contributed by friends of the work, were distributed and gladdened many a young heart.

But it was not all smooth sailing. There was a law suit over the removal of some of the tenants on the land. There were times when the Board wondered where the money for the running expenses and the building fund would come from. But it always came!

In March 1922 a Day Nursery and Kindergarten was started in the rented building. A large daily attendance proved that this was meeting a great need of the neighborhood.

In April 1922 came the good news of a gift of ¥20,000 from the Department of Home Affairs. There is also a promise of a large sum from Tokyo-fu and from Honjo ward. The Board felt justified in letting the contract for the building and of breaking ground for the long hoped-for building.

At present writing the frame of the building is up and the first payment has been made.

In addition to the building itself and bare furnishings, several other articles have been added to the equipment. A moving

picture machine has been purchased, as well as an organ.

In the building there are rooms for Kindergarten, Day Nursery and club meetings. There is a maternity ward and a free Dispensary, as well as isolated rooms which may be used for an infirmary. The opportunities for being of service to that slum community are infinite. The support of the Japanese and foreign community is greatly needed in order that all the activities may be successfully carried on.

Just a word about the district itself. Honjo ward is composed of 1,782,110 tsubo (1 tsubo=6 ft. x 6 ft.) and has a population of 251,860. The number of houses is estimated at about 63,264. This part of Tokyo is the seat of the worst kind of filth and degeneracy. The houses are dark and filthy. 39% of the families (average family numbers five persons) live in a three mat room (6 x 6 ft.). Children are dying at the rate of one out of every three before reaching the age of five years. The alleys, lined with tumbled down shacks, are filthy and muddy. The sun rarely penetrates into the dark, little rooms, where often those who are ill must lie in one corner on a pile of rags, while the rest of the family works and eats in the other corner. Although *official* statistics state that 98% of the children are in school, it is known to be a fact that 53,956 children under sixteen years of age are employed as factory hands, pedlars, laborers, geisha, waitresses, acrobats, etc.

Such is the ground into which the Kōbōkwan (Door of Hope Settlement) is

to sow good seed. Already some of the seed sown has borne good fruit.

In the annual reports of the matron and Kindergarten, there were amazing examples of what good influences can accomplish in a degenerate community. Many a mother and father have come to thank the matron for what she has done to make the unmanageable son or daughter docile and industrious.

Again and again, we hear instances of how "a little child shall lead them." One little girl went home from Kindergarten every day and laboriously taught her mother the words of "Jesus Loves Me" until the mother knew the whole song. Later she came to ask for further Christian teaching. The seed had been sown.

A short account of the December 25, 1922 Christmas centertainment will show what strides the work has been making. The little house was packed with two hundred children and many parents. The yard and adjoining streets were also filled with eager urchins. Eight hundred parcels—containing toys, oranges and cakes—were distributed. The various girls' schools and several individual donors had made this possible by their gifts. The children gave a little program, during which one might have heard a pin drop, those listening were so still. Then Mr. Nobechi, the Christian Story Teller, told a story. At the close those two hundred little voices were raised in the hymn "Jesus Loves Me"—and two hundred little children, who a few years ago had never heard the name of Jesus, now praised Him in song.



The National Christian Council

By GEORGE W. FULTON.

LET us face the facts: Notwithstanding all the efforts that have been put forth to arouse keener interests in the National Christian Council, there continues to exist an extraordinary amount of luke-warmness on the subject, both in the missionary body, and in the Japanese Church. The Missions are acting slowly, hesitatingly or with reservations, and in private conversation, there is manifested very little of that enthusiasm which should precede such an important venture. Among the churches and workers the situation is not dissimilar. Very few Christian workers throughout the country know anything about the proposal, and the attitude of the "Church of Christ in Japan" may perhaps be taken as typical. The Clerk writes, "The Synod voted to participate providing the expense was not great, the general sentiment being that a body of this kind was not of so much importance."

What is the matter? The writer is inclined to think the trouble is not so much with the Council itself, as with some features of the plan which the organizing committee has proposed, which do not command the hearty approval of those who are asked to enter the body. What are they?

1. The arbitrary limitation of membership in the Council and the hard and fast proportion as between Japanese and foreigners. Why should the membership of such a body be exactly one hundred, no more no less, and why should such a body tie itself to a cut and dried proportion of three Japanese to two foreigners? If circumstances so demand, there would seem to be reason why the numbers should not be equal, or on the other hand why the Japanese should not be three to one, or four to one. In the future the churches will increase and the missions will decrease, and the basis of membership should be so elastic as to allow the Council free development. The provision also for coopted members is unnecessary and is offensive to many. It

has never been found necessary in the Federation of Missions, and the latter body has been able on occasion to have the benefit of the services of necessary outsiders. All over the world organizations are formed by fixing a basis of membership, and allowing bodies to enter freely on that basis, and this would seem to be the only equitable or workable basis for the National Christian Council in Japan.

2. The arbitrary fixing of a heavy budget beforehand. No doubt the Council will require money for its running expenses, and for such work as it may see fit to undertake. But there is no question that such a budget as has been suggested will at the beginning deter many of the churches from participating, as is indicated by the attitude of the N.K.K. as reported above. It will also cause many of the Missions to pause and consider. The Federation of Missions has for many years done excellent service in Japan on a budget of less than two thousand yen, and even now has scarcely more than two thousand five hundred yen at its disposal, excluding special contributions for special work. It would seem to be the part of practical wisdom for the National Christian Council to begin with a very much lower budget than the minimum amount proposed by the organizing committee, and allow the Council to develop gradually in finances as well as in numbers. There is a pretty strong feeling abroad that there is no need in Japan at present for such a Secretariat as is proposed. Very different conditions are found in Japan from those in China or India. Investigations and surveys have been well done here, and there is no wish to have them repeated or multiplied, as would be the natural tendency where a strong secretariat exists. And the secretariat, directly or indirectly, consumes the big portion of the funds. Without a heavily subsidized secretariat, a budget of five or six thousand yen would be ample at the beginning of the Council. The

writer believes that such a modest budget to start with will much more fully meet the wishes and the capacity of the Christian forces in Japan at present in view of their responsibilities in many other directions.

Moreover, the only fair and self-respecting way of distributing whatever budget is adopted is pro rata according to membership in the Council. No Mission wants to be treated as an inferior, neither does the Japanese Church. In such an organization which links up with the Christian forces of the world, the Japanese Church should be on an equality. Fix the membership fee, and let every separate body come in on identical basis. No other method is equitable or self-respecting. Furthermore, with the separate missions and separate churches, and the frequent

changes that are bound to occur in the several bodies and in the membership of the national body, this will be found to be the only method of raising the budget without friction.

To recapitulate, the writer would like to have the organizing committee further revise the plan for the National Christian Council, removing the arbitrary limit and distinctions of membership, with the co-operating feature; fix upon an impartial basis of membership, and a membership fee identical for all participating bodies pro rata; and he would venture to suggest that such fee be not more than fifty yen to begin with. He is assured that such a plan would meet with a much more cordial welcome from the constituencies which the Council is expected to serve.

What is Leadership?

IN the *Evangelist* for January, two items appear which present radically different points of view concerning leadership; and which deserve careful attention since they apply to a fundamental question of the missionary movement. I refer to the article by Mr. Olds, on "The Missionary as Japanese Associate" and the editorial comment upon it.

In the former, we are asked to believe that leadership reaches its highest aspect in personal influence; in the latter we are told that the opportunity for leadership is passing, because the foreigner is less indispensable as official manager. Between these two lies a great gulf. Whether we can cross that gulf or not may determine whether or not we possess the qualities that fit for service in the foreign field. As the Editorial suggests, it is tremendously important that candidates for the mission fields be set straight on this point before they sail for *any* foreign post, not to mention Japan.

What is leadership?

The true leader is one who *draws*; never one who *drives*. The young man or young woman who contemplates leaving native land to enter the foreign field with the idea that he or she is to

become automatically a leader among a people less advanced, is a sadly mistaken person. Bossism and hereditary or official authority have nothing to do with leadership. If the candidate has the qualities which would make of him a leader in *any* community of his homeland, then he, or she, cannot be kept from becoming a leader eventually in the field to which he is called. If he would be a scrub in his home town, he will be a scrub in Japan, or China, or Africa. Very probably he may become a *more conspicuous* leader abroad, because of the greater need for leadership. And very certainly he will become a *more complete* scrub abroad, because of the handicap of a foreign language.

Leadership is not necessarily occupying a position of prominence. How many kings are real leaders? Not even all presidents are leaders. How many rulers, if suddenly stript of their rank and regalia and allowances could make their own livings; much less command the following of considerable numbers of men of ability. If we want to find out whether a man is a leader or not, we must divest him of the accidental backing of any organization or office. Then

we shall see how many people will value his opinions or respond to his challenge.

So the missionary who is a "leader" because, perchance, he is stationed in some outpost where there are few to attempt responsibility; or because he handles the finance of his station; or because he is a "foreigner",—or for any other reason that would not render him a leader voluntarily followed by his associates under other circumstances,—is not a leader at all.

Neither is leadership a matter of piltoing a bunch of weak-willed dependents. A true leader is followed by associates of ability—often by men greater than himself, who will perfect the work he begins. But the associates of a true leader are inevitably *voluntary* followers. No rules or regulations or official authority can force great men to bow to the dictates of pigmy bosses. Let us earnestly pray that Almighty God may hinder from coming to Japan as missionaries any upstart theologs or adventurers who hope to assume authority over the evangelistic forces of this Empire, just because they are "foreigners", or are paid by a foreign Board! Such missionaries hold back the Cause of Christ and make impossible the realization of the Kingdom of God—simply because they themselves do not apprehend the fundamental principles of that Kingdom.

Leadership is needed. Nothing in the world is needed more than leadership. We are overpopulated with those who follow and who stray; we are oversupplied with those who assume authority.

But of *leaders* there is always a dirth; and nowhere in the world is this fact more evident than in Japan.

Nothing could be more inopportune than the present day tendency to belittle the chance for leadership in Japan; because nothing could be farther from the facts.

At no time in history have there been such opportunities in Japan for missionary leadership as we find today. The greater the progress of native leadership, the higher the quality of missionary leadership that is demanded. At no time has there been such seeking after Truth; such openness on the part of the *educated*; such responsiveness to the help of the foreign friend. The new vision of internationalism greatly facilitates this improved condition. This is no time to discourage the highest talent among Student Volunteers from offering their lives to the Kingdom of God in Japan. Let us not mix the situation and mislead possible recruits. There is an unparalleled opening in Japan to-day for *leadership*; but there is no call whatever for professional bosses or constituted officials. There never was need for such as these, and our Cause has only been handicapped by such as have come in the past.

Mr. Olds' article presents the climax of missionary achievement thus far. The only regrettable thing about it is the fact that such an action as he describes was made necessary by the original failure to constitute complete co-operation between native and foreign workers in the beginning.

—W. M. V.

Mrs. Anna Thompson Moore

An Appreciation

A human life lived purely and unselfishly is like a beautiful song. It has its beginning, its major and its minor notes, and its ending. While it lasts it is a blessing. Even after its last note has died away, it still continues to hallow those whose spirits were touched by its sweet harmonies.

Mrs. Anna Thompson Moore, who passed away at Sendai on December 8th, lived such a life. She lived her girlhood days in the state of New Jersey. Very early she lost her mother, and for a while the responsibility of the home rested upon her young shoulders.

After reaching womanhood she heard

and heeded the call to go to Japan as a missionary teacher in Ferris Seminary. There in that school situated so beautifully on the Bluff in Yokohama she lived and served for twenty-five years. Her life belonged to the girls in her school, many of whom are now women of influence, and of devotion to all that is good. She also became a part of the unique life of the Yokohama foreign community,—in church, in social affairs, in all good movements. In both spheres she was rarely popular and beloved.

The third period in her life began when ten years ago she married the Rev. J. P. Moore, D. D. This was the happiest period of her life. Once more after nearly forty years she had a real home. It was to her a sweet haven. Yet the joy of being in a home was not so great as the joy of serving in a home. She threw herself into house-keeping with a keen zest and a rare skill. Her sole purpose in life seemed to be a comfort and

help to her husband. His health, his happiness, his success in his work, his peace of mind were always her first consideration. Even on her sick-bed, as the end approached, she forgot herself in her interest in her husband's welfare. It was all wonderfully beautiful. Though she undertook little direct work of her own, it was her devotion that added ten happy years to her husband's long and successful missionary career. This was recognized especially by the Japanese co-laborers, who spoke remarkably warm words of appreciation at the end.

She was laid away on beautiful Kitayama north of Sendai, and as the hymn "Asleep in Jesus" was sung so beautifully that none who heard it can ever forget it, so the song of her life will continue to sound and resound in the hearts of all who knew her. "The Lord gave; the Lord hath taken away; blessed be the name of the Lord."

D. B. SCHNEDER

Carrying Coals to Newcastle?

By J. EDGAR KNIPP

TO carry out the request of the editor of the *Evangelist* and write a few suggestions regarding the best kind of material to send to America for the publicity campaign on Japan this fall and winter seems to me like "carrying coal to Newcastle." Perhaps you who have many times written about Japan and your experiences here may feel the same way about sending articles to your home Board or letters to churches that are supporting you. We need, however, to bear in mind that:

1. *A new generation of readers is constantly coming on.* To them there is still much about Japan that is not familiar. For instance, in a letter just received a young enthusiast asks: "Does it get real cold where you are? Are Japanese cherries just like those in America?" This shows that there is still need for some one to keep repeating the old facts, giving them of course from a little different stand-

point so that both new and old readers will be interested.

2. *A variety of material is greatly needed in this present campaign.* The wide discussion in the magazines and daily papers of the Washington Conference has created a new atmosphere for the presentation of truth about the missionary situation in Japan. Many who formerly were indifferent or even hostile are now ready to read facts interestingly presented. At the same time it is well to remember that multitudes of Christians in America are still provincial in their outlook and must be fed "with milk, not with meat," not yet being able to bear it.

3. *Concrete and to a certain extent personal facts* have the greatest interest for the majority of readers. Oftentimes a brief personal incident or experience will throw more light on a situation than much generalized material. Pictures, not often of groups, but of a few individuals are always

valuable. Rather than a group of graduates posing for the camera, a picture suggesting motion or action is much more preferable.

4. *Americans are interested in results.* They do not want to pour water down a rat hole. We missionaries are oftentimes so engrossed in solving our present problems that we forget the tremendous progress our Cause is making. If you doubt this, take down from your shelf a copy of the Osaka or Tokyo Conference and read a few pages here and there, and then take up the last number of the Christian Movement. Wonderful changes for the better have taken place. We are generally so near to the present that we cannot appreciate its full significance without getting away back into the past. Broad views of work, especially at this time when the Japanese Church is just entering upon its second fifty years of service will convince many of our constituents that they are helping a winning Cause.

5. *Japan is seething with new life.* Underlying the movement for universal suffrage, larger rights for the workingmen, and greater freedom for women is the teaching and spirit of our Christ. Through contrasts between conditions now and only a few years ago the wide-spread influence of Christianity and the Christian ideals can be forcibly presented. For instance, a sign-board in the woods of Higashiyama, Kyoto, reads: "Let us be careful to guard against fires, let us not remove flowers, etc." This change in the form of the verb shows how the democratic spirit is growing and how the value put by Jesus upon every individual is being more and more appreciated.

By reporting to our constituency in America what our eyes see and what our ears hear, we may be the means of helping them to follow the call of Jesus today to "lift up your eyes and look on the fields that they are white already unto harvest."

The Japan National Christian Council

Matters that Matter

WORD has just come that at the last meeting of the Committee of Reference and Counsel of the Foreign Missionary Boards of the United States and Canada the following significant resolution was unanimously passed:

"It is the sense of this Conference that every encouragement should be given to the Christian forces of Japan in the formation of the National Christian Council of Japan and we recommend to the Committee of Reference and Counsel on the receipt of information in regard to the budget of the proposed National Christian Council of Japan, that the information be transmitted to the Foreign Mission Boards working in Japan for their favorable consideration of their proportionate share of said budget."

Here is the deliberate opinion of the missionary leaders at the home base regarding the need and urgency of or-

ganizing a National Christian Council for Japan. Are we here on the firing line going to fall behind them in vision and mission statesmanship?

At a recent meeting of the sub-committee of the Organizing Committee of the proposed Council it was decided to take special steps to acquaint the members of the Japanese Christian press as well as prominent Japanese laymen with the purpose of the Council and enlist their cooperation in the work of setting it up.

The committee also fixed on May 23—one year from the time of its appointment—as the day on which it hoped that the Organizing Committee would be able to call the first meeting of the eighty-five elected delegates for the purpose of launching the permanent organization of the Council. Should this not prove feasible this meeting will be called during the early Summer.

Since my last statement of the status

of the work of organization the Young Women's Christian Association has voted to enter the Council. The Japanese Methodist church will take action in the near future and the Episcopal groups will determine their attitude at their Annual Conference in April. Some missions have already appointed their delegates, others have appropriated their share of the budget.

Recently the officers of the Japan Continuation Committee and the Organizing Committee held a joint meeting and appointed Dr. Y. Chiba, Chairman of the Organizing Committee and president of the Japan Baptist Theological Seminary

and Mr. S. Saito, General Secretary for Japan of the Young Men's Christian Association, as delegates to represent Japan at the next regular meeting of the International Missionary Council which is to be held at Wadham College, Oxford, England July 9—17 of this year. At last year's meeting Japan was represented by such able leaders as B'shop Uzaki and Drs. Kozaki and Wainright. The representatives chosen for this year will maintain the poise and prestige which their predecessors established last year.

WILLIAM AXLING,
Foreign Secretary of the Organizing
Committee.

The Tokyo Union Church Building

THE entire Japanese people is interested in Tokyo whatever may be the extent of their local interests, and the same may be said of the entire missionary body. A generation ago there were many missionaries who had never been in the capital city, and of course many, many more who had never tarried there even for a night, but thanks to the Japanese Language school it has come to pass that the missionary who has not lived there for at least a half year is the exception.

It is quite true that much of the best missionary work is done in the provinces and that many of the flourishing Tokyo churches owe their prosperity to the members who have been brought into the Kingdom in their home prefectures and later for various reasons came to the center. From many viewpoints the missionary work down in places remote from the three or four largest cities of Japan is by far the more important, but at the same time the eyes of the nation are ever turned on the Imperial city, and a Christian movement that is not strong in Tokyo could not be very strong elsewhere.

The Christian movement is really an invisible thing, and yet it has its visible expression in bricks and mortar, and

when it comes to making an impression on the world about us, this must be taken into consideration. The high towers of the Catholic and Protestant churches in Yokohama bear constant witness to the fact of Christian worshippers residing in that city. Their absence would be a very distinct loss. Tokyo has not many Christian churches in prominent places, but we all owe a debt of gratitude to the saints who contributed the good money that erected the conspicuous houses of worship at Ginza, Reinanzaka and Kudan.

The Tsukiji Cathedral and the German Church in Tokyo speak constantly of worship and worshippers among the foreign population, but not loudly enough and the moment to build a church for the Union Church congregation is as inevitable as it is necessary. It is rarely that a building is contemplated that will serve so many interests. The large majority of missionaries in the country have a spiritual affiliation to the Union Church, and if in Tokyo over Sunday would surely attend its meetings. They are interested in having a church in an accessible place to which they can direct tourists and Japanese friends. They are interested in having a place in which informal and impromptu committee meetings can be held.

The Japanese Language School is no longer an experiment. It has come to stay and can no longer be accommodated under the eaves of this, that, and the other established institution. It must have a home of its own, and its inclusion in this new building project is the most natural and suitable thing imaginable. Economics demand to-day that church property not lie idle half and more of the time, and schools are used nights as well as days in many places. The linking up of the school and church interests is a most happy thing, a matter of interest to the entire missionary body as much as to the Tokyo congregation.

Outside of the lot, on which about Yen 23,000, one third of its value, is still owed, some Yen 80,000, will be needed to erect and equip the plant. Just now we are concerned with the Yen 80,000. The congregation voted to begin the work of building when pledged to the amount of Yen 70,000, have been secured. On March 1st, the pledges amounted to Yen 54,416, including the Yen 30,000, pledge of the Language School. Payments amounting to Yen 10,458.37 have been made. When work is begun the Language School payment will be made, so we can consider ourselves as having Yen 40,458.37 in hand.

A number of Missions have requested gifts from their Boards. Letters have been written to interested individuals in the United States, and the Foreign Community is to be approached methodically. It was hoped that work could begin this spring. It does not look that way just now, but the congregation has its heart in the enterprise and is pushing it in ways visible as well. It is expected that when once building operations have been begun interest in a number of quarters will be aroused and money that is slow in speaking at present will make itself vocal.

It is not an easy thing to build a church. It always calls for self-sacrifice, prayerful devotion and untiring zeal. If the Tokyo congregation really ought to have a church it will get it, and probably as soon as it deserves it. Perhaps the same can be said for the missionaries outside of Tokyo, for the Boards, and for the Tokyo community at large as well.

It is quite proper to stress the added comfort of the Language School, the Church Sunday School, the congregation and all those whose interests will be helped by the new building, but we must never forget that such houses of worship where God's people assemble and from which the incense of prayer and praise constantly arise, give satisfaction to our God whose we are and whom we serve.

Cultivating an International Mind

THE thirtieth annual session of the Foreign Missions Conference of North America, held at Bethlehem, January 9-12, 1923, the old historic center of Moravian missionary activity, gave fresh evidence of the value of the Conference as a means of drawing together the leaders of the foreign mission enterprise. In the United States and Canada there are a great variety of Societies, large and small, those with missions in every part of the globe and those which work in a limited area. In large measure their problems are similar and may be attacked and solved co-operatively. The mere assembling each year

to study together their common problems throughout the world draws our mission Boards into a relationship which promotes mutual understanding and a growing understanding on all matters of fundamental concern.

The Conference this year was truly representative. Fifty-six of the Boards and missionary organizations of North America were represented, not only by their responsible Secretaries and Board members, but by distinguished missionaries who came from all quarters of the globe. The well organized program, arranged by a committee of which Bishop A. T. Howard, D. D., of the United Brethren

Church was the chairman, commanded close attention.

The Foreign Missions Conference has a wide range, not only transacting a great deal of business and considering many problems of foreign missionary administration, but listening to appeals of various kinds of need, and making helpful studies of missionary activity. The business of the Conference centers in the consideration of the detailed report of the Committee of Reference and Counsel, which acts as the standing committee of the Conference throughout each year, dealing with the matters of national and world-wide interest which concerns all our mission boards. These matters range from the holding of many kinds of conferences in this and in other countries and the promotion of the work of various commissions to providing for publications, for research and for the innumerable details of the missionary enterprise.

The review of various mission areas by those who know them at first hand is always a significant part of the Conference program. This year the Near East, India, the Far East and Latin America were predominantly at the front. Dr. Arthur D. Berry of the Aoyama Gakuin, speaking of Japan, referred to the breaking down of the old Mikado-centered social, intellectual and religious life of Japan. He said that the great task of today, viewed by non-Christian as well as Christian leaders, was the development of a new idealism of modern Japan. He pleaded for a renewal of the old-time friendliness between Americans and Japanese, saying that it was fully deserved by the great mass of the best people in Japan and would be heartily reciprocated.

The deepest impression made by any speaker from the Orient was made by Dr. Cheng Ching Yi of China, one of the foremost leaders of the Chinese Church to-day. He pointed out that the development of the Christian movement in China was towards the Chinese Christians assuming more and more the burdens of carrying forward the work of Christ in all parts of China. Chinese Christians shirk no responsibilities, but need leadership. Dr. Cheng pleaded for the enlargement of the means of training those competent

for this leadership, that they might be able to assume its burdens.

The situation in Latin America was surveyed in the ample report of the Committee on Co-operation. Dr. Speer took this occasion to deplore the lessening of that era of abounding good will and understanding which seemed to prevail during the war between North and South America. With Secretary Inman he urged the value of a renewal of this friendliness. In fact, the note of international friendship was sounded again and again as the wisest method of meeting most of the problems which vex our international relationships to-day.

An important issue, considered in much detail by the Conference, was that of educational work being carried on under Christian auspices in China. The members of the China Educational Commission, sent out in 1921, on behalf of the missions at work in China to make a careful investigation of the educational situation in that area, whose valuable report was published last summer under the title "Christian Education in China," made stirring addresses regarding the steps to be taken to develop a resourceful, independent, fruitful church and community life among the Christian Chinese. They were a unit in favoring a far more thorough scheme of Christian education in China. Conservation, concentration and co-operation, according to Chairman Ernest D. Burton of Chicago, was the proper motto to be adopted by the Boards. He pleaded for the conservation of the evangelistic institutions. President Butterfield of the Amherst Agricultural College, in speaking about the Evangelization of rural China, stated that there were at least one hundred thousand Chinese country communities, comprising a group of hamlets and containing some thousands of population, each capable of being treated as an educational unit and sorely needing a simple training in the development of community resources, material and spiritual alike. President J. Leighton Stuart of Peking University, speaking for higher institutions of learning in China, favored the pooling of their resources in accordance with the far-sighted plans of the Commission, even at the cost of such reorganization as may

be required. He believed that Christian schools still have a superlative opportunity in China, but only as they equip themselves to take the lead in making educational history. President Mary E. Woolley of Mt. Holyoke College, discussing the education of women in China, paid high tribute to the capacity and earnestness of choice Chinese girls, who make first-rate students but demand the very best of teaching. Dean William Russell of Iowa State University emphasized the devotedness and fine character of the missionary teaching forces in China, but declared that it was suicidal to overlook other elements in educational efficiency, such as adequate equipment and professional training.

At every Conference some vital theme is opened for discussion by missionaries, administrators and laymen alike. At the Bethlehem Conference this theme covered the elements in our thinking at home which require modification in order that our missionaries on the field may not be hindered from helping their peoples to attain a true and natural Christian experience. It was generally agreed that we cherish many distinctions in thinking and in practice here at home which we ought not to unload upon the field. The discussion traversed high ground, freely shared in by such alert-minded men as Dr. J. C. Robbins of New York City, Dr. Samuel M. Zwemer of Cairo, Professor Lucius C. Porter of Peking University, Dr. Edward C. Lobenstine of China, Professor Arthur D. Berry of Tokyo, and many others. It was novel and rather refreshing to hear that not infrequently in China Christianity is denounced by non-Christian students as being capitalistic, unscientific, superstitious and unphilosophical! The way of meeting such misunderstandings was said to be the sending out of missionaries who are broad-minded, well-trained and sincerely desirous of interpreting the life of the peoples to whom they go in a spirit of true friendliness, without that touch of racial pride which draws lines between peoples and is often the greatest handicap of the Christian propaganda. The possession of a real international mind is almost a primary asset for the missionary of to-day.

Dr. Mott's masterly address on "Augmenting the Leadership of the Missionary Forces" made a profound impression. He defined as leaders those who are ready and fitted to give a maximum of unwearied, far-sighted, capable service. The missionary enterprise has reason to be grateful to many such outstanding men among its secretarial forces. It sorely needs, however, a group of leaders to replace the men on whom the movement has been leaning in the past, men like Dr. Samuel B. Capen or Dr. John F. Goucher or Mr. Louis B. Severance or William Sloane, Bishop Lambuth, Bishop Thoburn, and Dr. Frank L. Brown, men who gain a vision of what ought to be and then set themselves to bring it to pass. Such men are indispensable in enabling the cause of foreign missions to keep pace with the increasingly great demands for missionary statesmanship and promotion.

The Conference welcomed to this meeting Dr. Ida Schuder of the famous missionary family of India, who has been rendering such yeoman service in the campaign to equip and endow the woman's colleges of India, China and Japan, herself the founder of the first woman's medical college for supplying doctors for India and Arabia. A resolution was passed expressing appreciation of the remarkable service rendered by Mrs. Henry W. Peabody as the leader of this national campaign for funds for the colleges for women, which has been so successfully carried through.

One paper that made a profound impression upon the gathering was presented by Mr. James M. Speers, president of the James McCutcheon Company of New York City, a well-known Christian layman. He interpreted the impressions of a recent extended tour of the mission field. He made the rather novel suggestion that the missionary task must be kept in the hands of those relatively young and vigorous by a regular scheme of retirement for age. He advocated the utmost care in the acceptance of missionary candidates, in their education and in following them up at intervals during the active period of service in order that they might be fitted to cope with the conditions which confront all missions to-day.

News Bulletin from Japan

British Bible Society Has Successful Year

Scriptures Printed

New editions printed in 1922 include :

Bibles	New Testaments	Portions
10,500	56,400	118,570

Scriptures Issued

The year's issues amounted to 225,332 copies in 18 languages. Of the total copies issued 7,169 were sent out to other Agencies.

Issues	Bible	New Testaments	Portions	Total
1920.....	5,918	32,944	170,074	208,936
1921... ..	6,337	35,520	117,421	219,278
1922.....	7,632	48,080	169,620	225,332

Scriptures Circulated

The total number of Bibles, Testaments, and Portions circulated during 1922, was 220,314. The following table shows the channels through which the circulation was effected.

Table of Circulation.

Medium	Bibles	N.T.	Portions	Total 1922	Total 1921	Total 1920
Sales by Colporteurs	1,089	11,003	145,473	157,565	165,289	162,639
Sales at Depot ..	5,944	33,448	20,710	60,102	53,930	47,553

Total Sales ...	7,033	44,451	166,183	217,667	219,219	210,192
Free Grants ..	2	45	3,602	2,647	1,553	2,445

Total Circulation. 7,035 44,496 168,783 220,314 220,772 212,637

Bible Society Colporteur Visits Manchuria and Formosa

MR. F. PARROTT, agent for the British Society in Japan tells of the visits of one of his colporteurs to Manchuria and Formosa.

"During the year we were enabled, by a specific gift, to send a Colporteur to the Japanese colonies in Manchuria, and to Taiwan. Mr. Maruyama met with very much kindness; also he received considerable encouragement and assistance from the officials of the South Manchuria Railway. This report affords an opportunity to show our recognition of and the expression of our gratitude for much kindness and hospitality shown to Mr. Maruyama throughout the whole of the five months of his tour. In the many centres of industry which were visited by him, Christians everywhere gave him a

heartly welcome and did much towards making his trip a success. His sales were 529 Bibles, 2,599 New Testaments, 1417 Portions, a total of 4,545 copies."

American Bible Society Notes

A Lively Time at the Bible House

WHILE other dealers around us have complained of decreasing business we have had the pleasure of experiencing continued increase of sales at the Bible House. Not infrequently our sales have amounted to over ¥100 for a single day, and some days they have been as much as ¥300. Hence every member on the staff has been kept very busy in receiving stock from the printer and handing it out to patrons in various ways. It has been interesting to notice that the harder our assistants have had to work the happier they have been because of the knowledge that thus Bible readers throughout the country have been increasing in number every day.

Scriptures Printed

New editions printed in 1922 included :—

Bibles	16,000 copies
Testaments	71,200 copies
Portions	145,304 copies

Total 232,504 copies

Scriptures Purchased

Bibles	849 copies
Testaments	3,122 copies
Portions	234 copies

Total 4,205 copies

Circulation

The total circulation in 1922 amounts to 209,334 copies, comprising books in fifteen languages. The following summary indicates how they were circulated :—

	Bibles	Test.	Portions	Total Copies	Total Value
Sold by Colporteurs	337	4,396	37,094	42,067	¥. 6,078.81
Sold by Commission Sellers	551	4,450	5,973	10,973	5,266.52
Sold to Correspondents	8,191	40,084	29,313	77,588	55,130.98
Sold for Free Distribution	392	7,550	22,656	30,598	4,322.29

Cash Sales (Bible House)....	2,426	10,305	6,031	13,762	17,693.96
To Home Office ...	910	2,700	20,444	24,054	8,963.67
First Total	13,047	69,475	121,501	204,023	97,415.70
Donations.....	33	1,379	3,879	5,291	727.65
Grand Total.....	13,080	70,854	125,380	209,314	98,143.25

In the first total of circulation 222 copies in raised type for the blind folk are included. Donations were made chiefly to hospitals, reform schools and jails.

Comparison of Circulation for 1921 and 1922

	Bibles	Testaments	Portions	Total Copies	Total Value
Total Circulation in 1921, 6,996	53,635	57,966	118,597	Y64,200.84	
Total Circulation 1922 ..	13,090	70,854	125,390	209,334	98,145.35
Increase in 1922.....	6,094	17,216	65,445	90,758	33,942.51
Percentage of Increase ...	87%	32%	101%	81%	58%

Publication of the Smallest Japanese Bible

This, the smallest complete Bible ever issued in Japanese has 1654 pages and only measures 3 × 4 × 1 inch. Although only on sale since the first of April, a total of 4150 copies had been sent out by the end of the year. Many expressions of warm appreciation of this book have come to us on account of its small size and convenient form for carrying about.

Our Bible Booth at the Peace Memorial Exposition in Tokyo

Some time before this exposition was opened in the spring we applied to the authorities for a place for the sale of the Scriptures. The Buddhists also had applied and we had some difficulty in obtaining the desired location, repeated application being necessary before we were finally privileged on March 28th, two weeks after the opening of the exposition, to open a salesroom in one corner of the Peace Tower. Our argument was based on the close connection between the Bible and Peace: "If the exposition is really, as you say, a Peace Memorial, you certainly should set aside a special place for us, for the Scriptures we publish are the foundation of peace among individuals and also among nations. That very day a well dressed Japanese lady stopped and bought a copy of the most expensive edition we had, giving directions for it to be sent to a high government official.

Our records show that by the end of July, when the exposition closed, 96 Bibles, 831 Testaments and 2027 Portions had been sold, amounting to a sum of ¥991.66. For this we praise God.

Many of our Japanese friends called to thank us for the great work of the American Bible Society in this land. Quite often as the people passed by we overheard them saying to each other, "Oh, here is the Bible Society. That's good. How thankful we should be for them!"

Scriptures Among the Blind

Though year by year the circulation of the New Testament in Braille type among the blind has not been very great yet as it has gone on steadily for the last thirty years, comparatively, God's Word is quite well diffused among them. But as education of this folk is making encouraging progress the number of those who can read Braille type is fast growing larger. Therefore urgent appeals have come to us from the Christian blind and others for special consideration of, and effort for, a still greater circulation in immediate coming days. Because those who can read *must have something to read*, and if we Christians do not take advantage of the present splendid opportunity of getting our Scriptures into every hand other concerns will furnish them with literature that will do them more or less harm. Therefore during this year we have not only prepared larger quantities of the books of the New Testament and Psalms, but have started transliteration of the Old Testament into Braille type as well, in order to capture and hold this whole class of society for Christ. The Christians among them are helping us most enthusiastically in the publication of these books, in fact many of them put us more fortunate folk to shame.

Children's Magazine Issues Bible Number

REV. T. NOBECHI, editor, of the "Niji" (Rainbow), a children's magazine, suggested to the American Bible Society to make the February issue of his magazine strictly a Bible Number.

The Bible House in Tokyo, therefore, provided all the subject matter needed gladly allowing him to put it in a language children could appreciate. This was done, and the Bible House has sent a copy of this issue to 3000 public schools in the Northern half of Japan. As a happy result already, every day, interesting letters containing orders for Bibles are being received at the Bible House from teachers and others who have been wanting this book for some time. This is only one of the many ways by which it is discovered that the Bible is wanted by the different classes of the people in Japan.

Evangelical Orphanage Receives Imperial Grant

THE Aisenryo, the Evangelical orphanage conducted by Miss Susan Bauernfeind and her associates at Koishikawa, was recently given a grant of ¥500.00 by the Imperial Household Department in recognition of the good work being done by the institution. At the same time the authorities of Tokyo fu contributed ¥2,100.00 towards an addition to be erected shortly. There are at present about 35 children in the orphanage.

Retainer of the Military Ruler Knocks at the Door of the Nippori Settlement.

JANUARY is a cold month for an old man of 72, homeless, sick without food or friends. Yet such was the condition of a once proud retainer of the great Tokugawa Military Rulers of the Japanese Empire. In his youth he had walked with firm tread and fondled the hilt of his sword as he moved about disdaining the common people. To-day he lives alone in a little house 9 feet by 6, hungry, sick and childless. After the Restoration, the task of making a living in competition with the common people was too much for this retainer so he gradually slipped down and down, still fighting and battling with fate. At 72 sickness seizes him and he is scarcely able to drag himself along to the Nippori Settlement where, he hears, people get help whether they deserve it or not. The Settlement was glad to look after him.

The Prodigal who did not Come Back

WHEN we think of a prodigal we usually imagine that he will come back. The Nippori Settlement has to do largely with those who never return to their fathers' home. Such was a man found by the Settlement Case worker in the summer of 1922. Twenty years ago, he ran away from a good home. The necessity of earning a livelihood drove him into the printing trade but laziness and much drink prevented his success. When the case worker came across him he was living in the inevitable 9 by 6 room and was far gone in consumption. The woman living with him and 20 years younger, was not his wife. Drink and laziness had done their work but dread tuberculosis was now bent on the completion of it. No longer could he earn money and buy food for the family. The woman was forced to gather left over materials from other houses for their food and she supplemented this by helping a certain widower with his housework. This was natural enough but circumstances seemed to combine to crush the sick man. The widower got intimate with the woman and the sick man hearing of it refused the case workers suggestion that he go to the hospital. Finally he had to accept the inevitable and negotiating through a "go between" brought about the transfer of the woman to the widower was brought in return for his promise to pay certain debts and also to give him enough food to live on.

One night last August there was a great storm. The rain came down in torrents and the low lands and streets of Nippori were flooded. Roused perhaps by the tempest without, he nerved himself for the last act of the tragedy. He got up, staggered along the road to her house, stole six yen money and once more passed out into the night and the tempest. Where he went is unknown. He may have known that the quickest way to get into a charity hospital is to fall down on the street. At any rate in about a week's time the Settlement received a card from him. He was in the the Old People's Home. He asked the case worker to call his sister and to come

and see him as his end was near. The case worker had interviewed the relatives several times before on his behalf without securing more than unfulfilled promises. He thought perhaps the dying man's plea might bring some response so he asked again but no one came and the weary, passion betrayed prodigal passed out into the Great Unknown alone.

The Unrecorded

IT is important to have one's name recorded in the Lamb's Book of Life and it is likewise important for a Japanese child to be duly recorded in the public offices or he will not be entitled to the various privileges of citizenship. For instance he cannot attend school unless he is a registered child. The birth of a child should be registered by the parents soon after birth. If this is not done parents are liable to a fine and this overhanging penalty keeps them unregistered and leads to hiding them from the officials and the police. The people have no fear of the Settlement workers and for that reason many unregistered children have been discovered and over fifty have been registered by the Nippori Settlement within a year. The case worker is able to get this done at a minimum cost to the people concerned.

The Fugitive

THE slum is a good place in which to hide from the arm of the law and besides it is a good thing to have the sympathy of others in a similar relation to the guardians of the peace. While recording unregistered children the Nippori Settlement worker discovered such a man. He was a very drunken fellow. There seemed to be little human left in him. All the money he earned he drank and he cruelly beat his sick wife and forced her to go out to work. There were 3 children all under nine in the home and another the case worker succeeded in placing out under a good master. The mother was urgently in need of an operation but the small children demanded her care and she had to toil for their bread. The case worker interviewed the relatives but they were unable to take charge of the children.

To add to their difficulties the man took sick and the disease proved, on examination, to be consumption. Arrangements were made to place the children in an Orphanage but a doctor's examination proved that two of them had contagious diseases. They are now under the care of the Settlement nurse and will be until they are fit to be handed over to the Orphanage. In the meantime the Settlement worker is taking charge of the family.

W.C.T.U. Delegates Return from Abroad

MRS. Kubushiro reports that she has accomplished the purpose for which she went abroad, namely to attend the World's Convention in Philadelphia, and to prepare herself further for Temperance work in Japan. The trip lasted six months, and the countries visited were, the United States, Canada, England, France, Holland, Belgium and Germany, together with the port cities of various countries on the way home. In all these places, with the exception of Holland and Belgium, meetings were held for the Japanese, sometimes as many as 400 or 500 would be in attendance.

Mrs. Kubushiro was greatly impressed by the work of women in these various countries, not only for Temperance but also for Purity, Peace, and Woman Suffrage. She declares that Licensed Vice in Japan ought to be stopped, also that free treatment for venereal disease should be adopted. To this end students should be sent abroad to study for the abolition of vice when it comes.

Peace

IN Europe Mrs. Kubushiro saw women really working for Peace even against public opinion in their own countries. She had heard of the terrible effects of the war, but when she saw for herself the blind and maimed, the unemployed thronging the streets even of London, she could not help asking the question, "Are these the conquerors?"

PERSONALS

News from Abroad

Word has been received from M. S. C. Bartlett Jr. formerly connected with the George A. Fuller Construction Company in Tokyo that he has joined the Stone and Webster Co. and will probably be located in Philadelphia.

Dr. J. J. Maclaren of Toronto has been elected president of the World's Sunday School Association to succeed the late Mr. John Wanamaker. Dr. Maclaren will be remembered as having presided at the sessions of the eighth Sunday School Convention held in Tokyo during October 1920.

Dr. A. Oltmans and family are now in New York City. Their present address is Biblical Seminary, 541 Lexington Ave., New York City.

Departures from Japan

Miss Hazel Verry of the Yokohama Y.W.C.A. left Japan by the S.S. *President Grant* on March 20th for Seattle. She will be away for eighteen months during which time she will study in America.

Mr. J. J. Chapman of Kyoto with her children sailed for America by the *Empress of Russia* leaving Yokohama March 3rd.

Miss Isabelle McCausland, Professor of Sociology in Kobe College leaves for Europe and America on the *Fushimi Maru* sailing from Kobe April 1st. She will spend one year in England studying at the London School of Economics and will return to Japan in the fall of 1924.

Miss L. Norman well known to so many as the efficient matron of the Canadian Academy dormitory in Kobe will also be a passenger on the *Fushimi Maru* returning to Canada via Europe.

Rev. W. F. Madeley of Sendai has returned to England on furlough sailing on the *President Jefferson* via America early in March.

Professor W. G. Smith of the Tokyo Foreign Language School who has been in educational work in Japan for many years has resigned and returns to England by the *Fushimi Maru* sailing from Yokohama March 28th. Mr. Smith came to Japan shortly after graduation from Cambridge University in 1890.

Miss Bertha Clawson, who has been President of Joshi Sei Gakuin from its beginning will sail for America on furlough on April 10th on the S.S. *President Pierce*. During her absence Professor Y. Hirai will be head of the school.

Dr. and Mrs. Harvey Brokaw and daughter Miriam will sail on furlough for America by the S. S. *President Jefferson* on May 7th.

Rev. and Mrs. T. D. Walser and their two children will return to America for a year's furlough on May 31st.

Arrivals in Japan

President Charles T. Paul of the College of Missions, Indianapolis, and Mrs. Paul are in Japan for some months of observation and study. President Paul was the chief speaker on the commencement programs of Sei Gakuin and Joshi Sei Gakuin.

Dr. W. O. Carver of the Southern Baptist Theological Seminary, Louisville, Kentucky, arrived in Kobe on March 12th. After a short visit to Seinan Jo Gakuin at Itozu, near Kokura, and to Seinan Gakuin, Fukuoka, Dr. Carver will visit South China. He will return via North China and Manchuria and reach Japan in the early summer to make a longer stay and a fuller study of mission work. His subject is comparative religions.

Mrs. Katherine Willard Eddy arrived in Japan the first of March to assume the position of Friendly Relations Secretary at the Y. W. C. A. National Residence, 75 Ichome, Kobinata Daimachi, Koishikawa, Tokyo.

Miss Clara D. Loomis of the Woman's Union Missionary Society 212 Bluff, Yokohama is expected to return to her work in Doremus School in June of this year.

Miss Ada M. Eickmeyer of the Y.M.C.A. office force in Shanghai spent a few days visiting Rev. and Mrs. C. P. Garman in Tokyo recently. Miss Eickmeyer expects to return to Shanghai after visiting her parents in America.

Miss Esther Rhoads of the Friends' Mission is expecting her mother from America for a visit. She is due to arrive on the S.S. *President Lincoln* the latter part of April.

The Presbyterian Mission, North, has been notified of the appointment of Rev. David Paulin Martin to be a member of the Japan Mission. Mr. Martin will graduate from Princeton Theological Seminary in May and will probably arrive in Japan in the early fall.

Mr. and Mrs. D. O. Larsen of the Omi Mission returned to their work in Hachiman after a four months' trip to America on behalf of the Omi Sales Company.

General

Announcement has been made of the engagement of Miss Evelyn Ensign of the Presbyterian Mission who has been teaching in the Hokusei Jo Gakko in Sapporo, and the Rev. A. A. Leininger of the Evangelical Mission, Tokyo.

Rev. T. D. Walser of the Presbyterian Mission, Tokyo, has been awarded a missionary fellowship for 1923-1924 by Union Theological Seminary, New York.

Mrs. Florence C. Newell who has been acting Hostess Secretary at the Y. W. C. A. National Residence, Tokyo, will soon leave for a two months' trip to China.

Rev. C. P. Garman who was laid up for some time by a painful illness caused by a bone abscess on the jaw has recovered and resumed his work.

Mr. J. B. Hunter who has been teaching in the Sei Gakuin Bible College will be located in Akita from April 1st. From this date the Seminary department of Sei Gakuin unites with Aoyama Seminary. In this work Mr. R. D. McCoy is the missionary representative and Mr. Zenda Watanabe the Japanese representative from Sei Gakuin.

Rev. Marion Palmer, a younger brother of Mrs. R. P. Gorbald, and a missionary of the Presbyterian church in Siam, recently spent a few days in Osaka with his family en route to Siam after a year's furlough.

Removals

Rev. and Mrs. P. B. Waterhouse and Dr. E. V. Peak of the Omi Mission have taken a house in Kobe in order that the children may attend the Canadian Academy. Mr. Waterhouse spends five days a week in evangelistic touring in Omi province.

After many years of service in Kanazawa, Miss Jost of the W. M. S. of the Canadian Methodist Mission is retiring from the work in that city to take up her duties in the newly constructed Bible School of the Methodist Episcopal Mission, the Nihon Joshi Shin Gakuin. Miss Jost is to represent the Canadian Methodist Mission on the faculty of this school from April first.

Birth

A daughter, Helen Margaret, was born to Mr. and Mrs. R. L. Durgin, Dairen, on March 7th.

Marriage

Miss Mary Cleary of the Nagasaki Methodist Girls' School and Mr. Joseph B. Hunter, of the United Christian Missionary Society, Tokyo, were married at Nagasaki on March 14th.

Deaths

Miss Doris DeBerry of the Japan Evangelist Band died at the Akasaka Hospital after a painful illness on Wednesday February 28th. Miss DeBerry had been a student at the Japanese Language School since arriving in Japan last year. Her father arrived from China before her death.

Mrs. Charlotte Ashmore who came to Japan in 1875 as Mrs. Nathan Brown and who was the oldest Baptist missionary in the country died on March 8th at the home of her daughter Mrs. McArthur in Yokohama. Mrs. Ashmore had lived for many years in Swatow, China. Her death came a month and a day after the fiftieth anniversary of her landing in Yokohama at which time many of her friends had gathered to do her honor.

JAPAN RESCUE MISSION

Miss Whiteman desires to communicate to the readers of the *Japan Evangelist* that she will be pleased to hear from any one who desires help in connection with rescue or preventive cases. Please write to her at 386 Yodobashi Machi, Kashiwagi, Tokyo-fu.

LET US HELP YOU

in selecting your Japanese Books

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Introduction to the Life of Christ	
—W. B. Hill...	1.70
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—T. Miyagawa...	.50
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Editorial Comment

Two Great Conventions

IN the beginning of April the convention of the National Sunday School convened in Tokyo. A few days later the W.C.T.U. met in annual session in Osaka. The Sunday School convention is reported to have been the best ever held in Japan. A progressive spirit characterized all of its sessions. Considerable attention was focussed upon the financial campaign to raise the quote allotted to Japan for the Frank L. Brown Memorial building to be erected in Tokyo, but other important matters were not forgotten. Teacher training, graded lessons, Sunday School music and plans to hold the older boys and girls were given proper attention. The Association is planning to issue a Sunday School hymnal which will contain many of the best songs for children. The present paucity of such material will make the new hymnal a welcome addition to our Sunday School equipment. The vital problem of holding the adolescents was introduced by Mr. Coleman of the World's Association and by the hearty response given to his proposals it was readily seen that Sunday School leaders of Japan are alive to the urgency of the problem. It was gratifying also to observe the cooperation of all the leading denominations in this convention. There was a danger at one time that the denominational Sunday School boards would greatly curtail the National Association in its activities. This convention has demonstrated, however, that there is a large field of service which no single denominational agency can adequately fill. With a clear re-

cognition of the place of the denominational boards and with an unselfish desire on the part of all to cooperate in the interdenominational sphere the National Association is looking forward to an increasingly effective service on behalf of the children of Japan.

* * * * *

THREE things stand out in the report of our correspondent from the W.C.T.U. convention. The first of these is the plan to raise a fund of ¥100,000 in commemoration of the marriage of the Prince Regent, this fund to be used to send delegates to the W.C.T.U. conventions abroad. To the cynical this may seem to imply nothing more than a rather clever scheme to secure a much coveted trip abroad for several delegates, but those who have seen the inspiration that has come to those who attended the recent convention in America will recognize this plan as one of great value. A second action of the convention which we highly approve is the attempt to become entirely independent of foreign funds. This is always a step in the right direction, one which will commend itself to many public spirited Japanese. But the most far reaching action of the convention was the plan to reach the 10,000,000 children of Japan with scientific temperance instruction. This is generalship of the highest order. Such a fight as this cannot be won in a day. It was over a hundred years ago that the first gun in the American campaign was fired. Public opinion must be created, but to create public opinion in the

present generation sufficient to lead to definite action is almost hopeless. The child is the hope of the future. We believe that the W.C.T.U. leaders have adopted the right strategy. We pledge them our complete support.

* * * * *

A Revival in Japan

MR. Vories has, we believe, stated concisely the trouble with the church in Japan. Japanese Christians recognizing that the church is not accomplishing her mission in these days often use the word "ikitsumatta" which has been translated as "stuck." Perhaps a more up-to-date rendering would be "dug in." This military term adequately describes the condition of the church in Japan to-day. The church is holding her own trenches. There are occasional skirmishes, occasional drives into the enemy line. A few years ago we had a three years' evangelistic campaign and in more recent days practically every church has carried out some forward movement. Kanamori and Kimura are still doing yeoman service. But in the last decade or two there has been no zero hour for the church in Japan. There has been no time when the Christian army conscious of its might has gone over the top behind a barrage of

prayer and sacrificial living, has swept irresistably across No Man's Land and has broken through the opposing line.

It is comparatively easy to point out the weakness in the church. But what is the remedy? There is only one—a revival. And when we speak of a revival we do not refer to one of those professionally stimulated, regular-as-an-alarm clock, smash bang drives (these undoubtedly have their place), but to such revivals which irresistably as a tide, lifted the moral and spiritual tone of a generation in the time of a Luther, a Wesley, an Edwards, a Finney and a Moody; such a revival as that which brought new life to the church in Japan in Meiji 16.

Are there any indications that such a revival is near at hand? We frankly admit that we cannot see them. Such revivals have usually centered about some great leader, but while there are many men of unusual power in the Japanese church, none has yet appeared, as far as a human mind can judge, to lead the whole church into a new spiritual consecration. Furthermore there seems to be no universal desire for such a revival; it is very seldom, if ever, mentioned in the religious press; one hears very little prayer for it. Let us honestly face the facts and humble ourselves before our God.



Sources of Spiritual Power

FAREWELL MESSAGE OF J. C. C. NEWTON TO THE JAPAN MISSION,
Methodist Episcopal Church South, delivered at the Mission
House, Kobe, January 7th, 1923.

I.

IN the days of Horace Greely, the great editor, people used to write to him for advice. Once a Committee of a declining church wrote saying they had tried everything they could think of—hot suppers, bazaars, concerts, excursions and had failed. What could they try next? He answered, "try religion."

This simple story suggests wider application. After two thousand years since the Son of God came down to earth from heaven, what is still the matter with so many nations? Alas, too few have tried Jesus Christ, really tried to live in Him and by Him.

A while ago a newspaper correspondent writing about France, said, "France needs many things, but what she needs most, is *faith in God*."

Several years ago, Frederick Godet, saint and Biblical scholar, was writing of Germany, which he loved, and with a sigh, wrote, "poor Germany." That was in the day of Germany's prosperity and increasing military power. Why then "poor Germany?" Because her Biblical scholars and theologians had been steadily pushing Jesus Christ to one side, and Godet knew that moral decay had already set in, and that the nation's downfall was sure to come, and it did.

But are Germany and France the only nations that have held all too lightly by God's Holy Word and played too loosely with Him whom God hath sent to save men and nations?

It is literally true that Jesus Christ is the very centre, substance and life of Christianity, or else we have none at all. And when we say this, it does not mean that He is to be separated from men and nations, from society and civilization, and made to stand as a lonely figure on some lofty summit of the Himalayas or Andes; but it does mean that He would live and move in the midst of the noise and bustle,

the suffering and sins of all mankind. And this leads us to the subject of the hour for the great question is, How? How is Christ to walk in the midst of suffering sinful men? The answer is, Jesus Christ, the Son of God and Saviour of mankind is still revealed and mediated to men through the Holy Spirit, the Word of God and a living, holy Church. The living Christ is set in the midst of the Trinity—the Spirit, the Word and the Church. I speak not of the historical Christ, walking among men two thousand years ago.

The Holy Spirit, the Holy Bible in their vital relation to Jesus the Christ and to the world need to be more clearly recognized and preached by the Church of our times, so I believe. This is an urgent call to the Universal Church and especially on the mission fields.

II.

But let us first clear the ground of some errors and misunderstandings. You may not agree, but in regard to the function of God's Word in relation to the living Christ, there may be errors old and new.

That our fathers had any erroneous opinions in respect to the nature and function of Divine Revelation, I hesitate to think or say. Thank God, our fathers never minimized the Bible as the Word of God. They believed it from cover to cover. Our fathers, holding to the whole Book as with a grip of faith and a glorious enthusiasm were mighty in the Word; and I would to God that we might wield the sword of the spirit with the same invincible power. I would that we felt more like Sir Walter Scott who was on his dying bed and when asked by his son-in-law, "which book?", replied, "there is but one Book."

And yet possibly our fathers may have held two or three positions in an extreme form; such as, failing to recognize

the progressive nature and history of Divine Revelation; or, sometimes over estimating the *letter* thus tending toward a *verbal* rather than a *dynamic* theory of inspiration; and possibly, they were inclined to prescribe a too fixed and uniform way in the conversion of sinners and sanctification of believers. But I repeat, our fathers held to the whole Bible as the Word of God with a grip of faith that made them invincible as preachers of salvation to the people.

As to the modern errors of so-called liberalism touching our Bible and the Diety of Jesus our Lord, they are many, *some are deadly*, and if not checked there are troublous times ahead.

For fifty years and more a scientific materialism and rationalistic teaching have had a destructive influence both within and outside of the Church. The result has been that hundreds of thousands have drifted further and further away from religion and the Church. In every Christian country, not only among the so-called "lower classes," but also among the "intellectuals," there is a growing community who flout religion, the Church, and the Sabbath, and are slowly but surely drifting toward paganism.

During the shock of the late war, people did not wish to hear about the boasted scientific achievements, by which too many of their sons were being shot all to pieces, on the battle field. And serious minded persons did not relish the unseemly negations and denials of the critics about the Bible. There was quite a lull. Dr. Jacks, Editor of Hibbert's Journal, called it a "theological holiday," and seemed greatly relieved because that stuff had ceased to flow. I did not know before that a Unitarian could be so sarcastic about German higher criticism, using such terms as these: "Too often arbitrary, or groundless, or fanciful; and sometimes as light and empty as dry leaves in autumn, driven by every wind."

But now, after only four years, the same stuff is beginning to flow; the same voices are heard against this or that, touching the Word of God. It sounds familiar, as if direct from Berlin. But it is not; only pre-war *echoes of Berlin* coming now from the *theological Vic-*

trolas of America. Nothing new at all—same old things rehashed for our benefit.

Dr. Fosdick has spoken, and kindly; he says, the missionaries in the Orient are not to blame; they need instruction up-to-date. He recently declared from his pulpit that "the modern mind cannot accept the Virgin birth, for that would be a biological miracle."

Well, the Son of God entering into union with our human flesh and form by the direct power of the Holy Spirit is certainly a miracle. And our Lord's resurrection from the dead is certainly another miracle; and there are lots of miracles recorded in the four gospels running along between that first miracle of His Incarnation and that last one of His Resurrection and ascension into glory. And so, if every statement made by Matthew, Mark, Luke and John about a miracle, has to be slit up and torn out, just *because it is a miracle*, then our four Gospels will be badly cut up, and the blessed pages of all the merciful and mighty works our loving Savior, will be reduced to a sorry plight, hanging together in fragments.

I am amazed at this thing.

Is it possible that the so called liberal or modernist teachers and writers have learned nothing in recent times, and are harking back to the most destructive theories touching the Word of God, theories that were so rife before the war? Will they renew a propaganda which if believed will rob the people of their faith not only in the Bible, but also in Jesus the world's Redeemer and Lord as was done in Germany before the war? Not only so, but it looks as if plans were already formed by the rationalistic theologians to open a campaign out here in the Orient. I have a printed prospectus for 1923 of an influential magazine published in New York. The title reads "Has Christianity failed in the Orient?" Two things are hinted at; the Sunday School instruction and Bible Class teachings need to be brought up-to-date in America; and the missionaries in the Orient need to be enlightened upon the new interpretation of Christianity. See Asia, December 1922.

So it seems that the battle now on in America and elsewhere between the fundamentalists and the liberals is to be transferred to the Oriental fields. In India and China, it has already opened. As is probably known, one of the old and great missionary societies of Christendom is now threatened with complete disruption because of this disintegrating teaching about the Bible in India. Certain wealthy laymen of the English Church who for years made large contributions, have refused to give another shilling until those missionaries are stopped.

It is possible that some of the fundamentalists in England and America have been a little extreme; but mind you, the issues involved touch the foundations of Christianity itself;

(1). The integrity, the truthfulness of the Word of God;

(2). The Divinity, and the redeeming work of the Son of God.

These radical undermining theories are largely a rehash of old pre-war German stuff imported into the U. S. A.

In support of this statement, I read the words of Dr. Albert Clay, Archaeologist and Semitic scholar in Yale University. Speaking of the renewed attacks upon the Old Testament, and of the material being exploited upon the busy pastor, Bible teacher and Sunday School Helps, etc., he says, "men are still popularizing these German theories and continue to rehash these views although there is absolutely nothing to substantiate them."

Turning to the New Testament, Sir William Ramsay, than whom there is no higher authority in our times, writing recently from Edinburgh, declares that "Luke's supposed errors of history are repeated parrot-like by sceptical writers." Again, he speaks of the "modernist theologians who ignorantly repeat the old and now disproved gibes against the accuracy of Luke in his references to Roman facts".

Some time ago, Professor Bacon of Yale Divinity School announced that he had found in St. Luke's Acts of the Apostles, thirteen mistakes. This same Sir William Ramsay quietly replied,

"those thirteen errors are in Bacon's head, and not in the Acts of the Apostles."

Of course, I have no fears as to the ultimate triumph of the truth, but the pity of it is that neither China, India nor Japan and Korea, nor any other non-Christian nation could be converted in a thousand years by that teaching which undermines faith in God's Word, and in the Divine Christ who came in the flesh, died on the cross for our sins and rose from the dead to justify our faith and hope in Him. Another pity and shame too is this insidious but false teaching will only increase the multitudes who will drift further and further away from Christ and His great salvation; and besides all these things, the Church itself will lose its victorious power and its joy in the Holy Spirit.

We need more money, better equipment, and more men and women in these Oriental fields, but I trust you will agree with men that what is needed most is to get back to the old ground, and exalt the Bible as God's own revelation and glory more in the Holy Ghost. And who can measure the grand results to follow if a total of ten thousand missionaries in Korea, Japan, China, and India, and twenty thousand native preachers all preaching to these people a *present, conscious, full salvation* in the demonstration and power of the Holy Ghost?

III.

While I believe it would be a grievous sin to fall into pessimism concerning the coming of the Kingdom of God upon this earth, this is no time for glib tongued, shallow-minded optimism such as prevailed before the late world war, for it deceived us. From such egregious blindness of eyes, may God save us! Dr. Jacks says bluntly in the North American Review, "While the Germans were telling lies to bring on a war, we on the other side were lying to keep peace!"

This time, let us look the facts of the situation in the face.

We are still under the lowering menace of another world war, compared

to which the late war we thought so dreadful was a small affair. Heaven forbid if it should ever come to pass, for humanity can't stand another war; it would be the breakdown of all Christian civilization, and the Church of Christ would become a by-word and a hissing among the remnants of peoples still alive. See statements of Dr. Jowett and other eminent men.

Well, from the standpoint of Missions, what shall we say the situation is? Let us look at the facts.

Let your discerning eyes sweep across this vast idolatrous Oriental continent from our own Japan on through to far away Persia. Counting from away yonder, there will be: Persia, Afghanistan, India, Burmah, Siam, Tibet, Turkestan, China, Mongolia, Manchuria, Siberia and our own Japan and Korea, having a total of almost nine hundred million souls. Of all these nine hundred million or a billion souls, a liberal estimate would be twenty-five million baptized Christians, with possibly seventy-five million adherents. And these ancient nations are not dying out, but are virile and constantly increasing. For ages, they had their histories, civilizations, religions, philosophies, literature and arts, their own family and social customs, languages and what not, all being alien more or less from those of Europe and America.

It does look to be a stupendous, yea, an impossible task which the Church at home has set for us missionaries and the feeble native churches. For it is not only that these ancient peoples are virile and increasing rapidly in numbers, but they are becoming mentally aroused, stirred and moving, becoming as never before self-conscious and self-assertive. Thus is being created right under our very eyes, a new and untried situation; and the thrilling fact is that we missionaries have done more to create this new situation than any other body of men and women in the world. And how is this?

The Christian missionaries in India, China and Japan have laid the foundations of the Kingdom of Heaven, and we rightly thank God and take courage.

But we have occasioned something else which we did not expect. Following the lifted-up cross of the missionaries, all of the western learning and sciences have come along with us into these Oriental countries, but sad to say, these sciences and this learning have not been baptized under the Holy Cross of Christ. Our western secular education with its wonderful powers and inventions in the physical sciences, and our English and other languages, and arts, are being adopted, made their own in Japan, in China, and in India among eight hundred millions of people.

But the fearful alternative we have got to reckon with is that this new civilization of education, scientific power and wealth, may not become a Christian civilization in any true sense, but remain under the blight of Buddhism, Confucianism, Hinduism, etc, or become crossly atheistic without any religion at all, which would be still worse. And I tell you, if the poisoned stream of scientific materialism, philosophic nationalism and religious agnosticism flowing for so long from the Universities and other centers of Europe and America is not stopped flowing, and if so many bright students going abroad for higher studies continue to come back with Christian faith broken down, then the odds are *that much stronger against us, and that much stronger in favor of a non-Christian or anti-Christian civilization in all Orient lands.*

My brothers and sisters, I would to God, I could stop here, but I am compelled to say that if the missionaries in Japan, China and India, do not continue to preach a full Gospel of a Divine, and Living Savior, Jesus Christ, as plainly taught in the New Testament, do not continue loyal to the New Testament as the very Word of God, likewise exalting the Holy Ghost, but are in any wise caught in the snares of this so-called new interpretation of Christianity, or semi-Unitarianism, then the redemption of these hundreds of millions from the darkness of idolatry or materialism, one is as bad as the other, will be postponed for many decades and it may be for generations to come,

But there is still another most difficult problem in the situation which cannot possibly be evaded, because as said before, our missionary work helped to bring it on. It is nothing less than the merging of the hitherto alien hemispheres of the West and the East into *one harmonized Christian world*.

When I was a little boy, sitting in my little chair trying to read in a geography I came across something about Japan and Yedo. It said Yedo was the biggest city in the world. I asked mother, but she knew but little more than I did. My folks were about as intelligent as the other good folks in that day. But with the exception of a few merchants and skippers of the sailing clippers from Boston and New York, in those days, Japan and these other countries in the Orient were as far from our thought and interest—just about as far as the moon or the planet Mars.

To-day the Western and Eastern hemispheres of this globe are coming very close—they are touching every day, rubbing against each other, jostling each other, and pushing one another. The time was when two unrelated and even alien hemispheres could exist in the same world. That program is about finished. We are told by Kipling or someone, that "East and West can never blend." The day is coming when they will have to blend, be *harmonized into one world*, or else in the jostling and the pushing, the East or the West of this globe will be showed over the precipice, fall into perdition!

When these Oriental yellow races get hold of all your scientific and destructive inventions of war, and are still *un-Christianized*, woe be to the white nations of Europe and America! Many years ago, the late Dr. Young J. Allen, so long well-known as a missionary leader in China, declared publicly in the U. S. A. that the time had come when Europeans and other foreigners must put away their haughty airs toward the Chinese when coming to China. Only a few years ago the late Bishop Bashford of China declared at a great missionary meeting in Memphis, that if

the white nations persisted in claiming the exclusive occupation of the western countries, and also the right to dominate a good portion of Asia, the day would surely come when the Asiatic nations will unite in waging a war against the white nations of the West, in comparison with which the late war would appear a small affair indeed.

Thank God, there is a power that can and will prevent such an unspeakable disaster. It is the great heart of honor, of appreciation, fairness, good-will, brotherly love in the Son of Man. Although the son of an Oriental race, Jesus the Christ has perfect good will toward all Western peoples and will have them to be saved; but you can depend upon it, He will stand by the Orientals at the same time. In a word, missions for the Oriental world means not only Christianizing, empowering and exalting *them*, it means as well the preservation and perpetual safety of the *pale faced, minority races of the West*. The first man that ever preached to me this larger doctrine of Missions for the Orient, was the late Bishop A. W. Wilson, and it took me twenty-five years to see it.

As to the high claims which I make for the supremacy of the Holy Spirit and the Bible, it is refreshing in these days of doubt and denial, to see how different was the attitude of our Lord. Christ believed the Old Testament from cover to cover, yea revered it, and constantly used it. At times, he quoted the words *verbatim*, at times *ad sensum*, so that he was no literalist in any narrow sense. In only one single instance did he challenge any law of the Old Testament, and that was the Law of Divorce, etc. His witness was clear as the sun both in general and in particulars as well. To his unfriendly critics, He said, "Search the Scriptures, for they testify of me." John 5: 39; and, "Had ye believed Moses, ye would have believed Me, for he wrote of Me." John 5, 46—47. And again, "All things written in the prophets are accomplished in Me."

From the beginning to the end of His great work, the Scriptures were in His heart and on His tongue. When Satan

attacked Him in the wilderness, he hurled back every attack with, "*it is written.*"

And on toward the end when the dark shadow of the cross began to fall across His pathway, His thoughts were dwelling all the more upon some word from the Old Testament. From the middle of His ministry to the cross, there are in the synoptic Gospels alone above thirty different references made by Our Lord to *passages, facts, or persons*, recorded in the Old Testament. And when He was stretched upon the cruel tree, making an offering of His sinless soul for the sins of the world, the words of Psalm XXII, 1, were on His lips in that awful cry, "My God, my God," etc.

And especially after His resurrection and during the forty days, when He appears to the disciples, His heart is filled and overflowing to them, with testimony and instruction concerning the Old Testament and Himself. To the Twelve in the upper room, He declared, "All things must be fulfilled which are *written* in the Law of Moses, the prophets and in the Psalms concerning me; and *thus it is written* that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in His name unto all nations." Luke 24: 44—47. To the two disciples going to Emmaus, He had already said, "Oh foolish ones and slow to believe all the prophets have spoken, and beginning from Moses and all the prophets, He interpreted to them in all the *Scriptures concerning Himself.*" Luke 24: 25—27.

And what shall we say of His own testimony and teachings? He has settled that question forever. "Not one jot or tittle of my word shall fail." "Heaven and earth may pass away, but my word shall stand." It is impossible to make a statement stronger than that.

Then what about the testimony to the facts and the teachings of the Apostles themselves as recorded in the Gospels and the Acts of the Apostles? That too our Lord has proved infallibly and to the end of time. To His apostles He com-

manded, "go disciple all nations; teaching them to observe all things, etc., and lo I am with you to the end of the world." I think we miss the point of this precious promise of His spiritual presence with the Apostles. The emphasis is upon *their teaching*, and to make this sure and true, this continued presence is promised. Matthew 28; 19—20.

St. Luke records what was possibly an earlier occasion than that of St. Matthew, where the emphasis is put upon the Apostles' preaching, preaching repentance and remission of sins to all nations, in Christ's name. Before beginning such preaching and witnessing, they were commanded to stay in Jerusalem until they should receive the powerful Baptism of the Holy Ghost. Luke 24: 46—47.

Nor is this all, even before our Lord's death and resurrection, He had made it as clear to His Apostles as the noonday sun, just what the relation and work of the Holy Spirit concerning Himself should be. At some point between the Holy Supper that last night and the agony of Gethsemane, He said to them plainly, "I will send you another Comforter, the Holy Spirit," "the Spirit of truth to abide with you forever." "He will guide you into all truth, He will take the things of mine and show them unto you; He will bring to your remembrance what I have said unto you, and He will bear witness of me." John 14—17

Here, we have two infallible guarantees for the truthfulness, accuracy and perfect reliability of our four Gospels.

First, we have the sinless infallible subject or Hero of the works and teachings recorded for which He came into the world; and

Second, the Infallible Holy Spirit abiding with the Apostles, enlightening them and empowering them to record both the mighty works and the spoken words of the Master, in order that we, the successors of the Apostles might have an infallible and unchangeable Gospel message to preach to the end of the world.

This is the Divine order which God Himself hath in His Wisdom and Mercy fixed.

There is still no other way to make the Gospel known to the nations, no other way to establish the Kingdom of Christ on earth except through the illuminating Word of God and the working of the Holy Spirit. By the Word of God Jesus Christ must be revealed to men, and by the Holy Ghost Jesus Christ is realized in the heart, so that their moral and spiritual life is lived in the Christ and by Him.

It behooves the Church both at home and on the mission field to exalt the Holy Spirit and the Divine Word to their true and central place in the work of transforming the human race and creating a new world.

But at the outset, I spoke of Christ being set in the midst of a Trinity, the Spirit of God, the Word of God, and a holy living Church. It is plain from Scripture and from the history of the Church, when we preach the truth as it is in Jesus, the whole truth, and when we pray for the power and leading of the Holy Ghost, and then live it and prove it in our own unselfish, holy walk and conversation, our Gospel is simply irresistible. Irresistible, triumphant I say, because, (1). the Word of truth we preach is superhuman, (2). because

the Holy Spirit is superhuman, and (3). because the character and life of Christ's redeemed sons and daughters are superhuman.

But there is one thing we all know well; that a cold, worldly, half-dead church has never much use for the Holy Spirit. It was so when the Wesleys, Whitfield, and Fletcher were raised up in order to restore vital godliness to the English Church, and save England from the curse of a bloody French revolution. At that time, very many even of the clergy thought it was nothing but wild enthusiasm to talk about the work of the Holy Spirit in the conversion of sinners and in witnessing to believers the sweet assurance of their sonship with Christ.

On the other hand, a church that is marching on in victory destroying the strongholds of Satan, saving multitudes of sinners and bringing in the Kingdom of God, purifying society, transforming the nation—such a church always exalts the Word of God to a high place of moral authority, and glories in the work of the Holy Ghost in men's hearts and lives.

And so we say that to-day and always, the crux, the secret of a rising or falling church among men is her faith in and loyalty to the Holy Spirit, and to the Bible as God's Holy Word.



Missionaries and Church Music

By F. HERRON SMITH

THE contribution which missionaries have made to church music in Japan is not a small one and there is no question but that our fathers Davison, Allchin, MacNair and the rest fulfilled their responsibility. Whether we, in our day and generation, are doing as well, may be open to question. At least fuller information and greater interest are desired.

It is not many years since we heard missionaries and Japanese preachers talking of some sort of a hymnal that would be real Japanese both in music and words, and quite different from the adapted and translated "Sambika" with which we are familiar: But that day has evidently passed. At the bed-side of a sweet little girl in Kagoshima I heard them singing "Waga Shu Iesu" and with those sweet words sounding in her ears and a smile on her lips I saw that little girl start on the journey through the dark valley with the One who was surely "close beside her all the way." Dr. Sasamori left this world on the wings of song, his wife singing

"Then shall my latest breath
Whisper thy praise;
This be the parting cry
My heart shall raise,
This still its prayer shall be
More love, O Christ, to thee,
More love to thee"!

Each of us could multiply such instances from his own experience. And what do they mean except that these words have sung themselves already into the inmost hearts and lives of the Japanese Christians, and they will never give them up. They are world-wide in their appeal. We are assured then that the "Sambika", as we know it, is here to stay. It may need revising soon, and when that revision is made, more Japanese compositions, original both in words and music, ought to be included, as well as more of the social Christianity type of hymns. No doubt missionaries will do their share in this task when the time comes, though it can hardly be called a pressing need just now. What we as missionaries can do is

to help our church people sing all the hymns in the two books we have and sing them better. There is no question about the interest of the young people of today in music. The pastors and church leaders often do not realize it nor realize how poor the church music sometimes is. In 1905 the writer was sent to Nagoya. In Chicago he had received \$8.00 a Sunday for singing but at Nagoya, though willing to help for nothing, they were well satisfied with their own way and required no help from him. In such a case it may be difficult for a missionary, even though he has had experience in music, to secure the opportunity to serve. But I believe that today there ought to be a chorus choir in every church of any size, and the missionary who is associated with that church, though he cannot play, sing or direct, can at least act as sponsor and chaperone, and can offer his home as the place for practice, where the young men and women of the church may meet under pleasant and safe conditions. In practically every station there are missionaries who have some musical ability and could do much more than sponsor a chorus if they gave the matter time and interest.

A good chorus choir provides a strong lead in the singing and encourages the congregation to sing. Because the chorus practices it can and does learn and sing new hymns. It is safe to say that the ordinary congregation does not use one third of the hymns in the hymnal nor do they sing most of those any too well. I have never heard any church or choir use the responses or chants of the hymnal, yet they enrich a service greatly if they are done well.

Good music attracts outside young people to the church and provides interest for those already in the church. The young people of this generation can do four part singing very well. The church though seems to be losing its leadership in music and that at a time when music is more appreciated than ever before. For some years it was true that the young

women surpassed the young men, but in almost any city that does not have a girls' college the young men today are superior to the girls in that they have better voices and read music more readily.

The time has come when we need a good book of not too difficult anthems. Some numbers have been provided for women's voices by Miss Hansen and Mrs. Hennigar but now we need some special numbers for mixed voices. The young people now enjoy something different from the hymns for the special musical number in the service and I believe that the new National Council, when it gets going, ought to appoint a representative music committee who could provide a suitable anthem book. Two of the churches in Seoul have pianos in addition to their organs and one hears talk of a pipe-organ. An occasional sacred concert on Sunday evenings will draw a large crowd to the church and serve to make it better known to the community. In such a program there is always room too for a short sermon of the right sort. Surely we who have had the privilege of hearing beautiful music at home and who know how much it helps there, ought to lead and encourage here.

And I believe that there is at least one other way in which we can make some contribution. Some years ago Dr Rowland got out a cheap and convenient edition of "The Hallelujah Chorus".

We were trying out the Municipal Christmas idea here at the time and as a feature decided to use this chorus, inviting all the Japanese singers in the city, Christian and non-Christian, to take part. It was difficult for them, and there was a small section we had to skip, but with the help of a few foreign friends we sang it. Every year since it has been the closing number and a chief feature of our Municipal Christmas program. Many of the young people of the city know it quite well now and this year we added "The Glory of the Lord", the first chorus in "The Messiah". They had to be written by mimeograph and were not very clear nor very attractive. We prefer to sing in English but there is no reason why a double set of words should not be printed in all such music. At Easter time for several years past we have given complete oratorios. Last year we sang "The Crucifixion" by Stainer. The solo parts were taken by foreigners but there were many Japanese and Koreans in the choruses. They had practiced faithfully and did not once blur the performance. What we can do here can be done in any of the larger cities of Japan if some one takes time for such work and gives it thought and attention. To introduce these great Christian oratorios to our Japanese friends is something that is worth doing and something that will help greatly in our task of evangelizing this Empire.

The Buildings of the Joshi Sei Gakuin Dedicated

THERE are many pages in the story of education for women in the Orient which read like a real romance. One such page was finished when the new and remodeled buildings of the Joshi Sei Gakuin, Takinogawa, Tokyo were dedicated during the commencement week in March.

Other mission schools for girls in Japan are larger and older, but certainly none have had a more phenomenal and interesting growth. Feeling the need for trained workers, a school was begun in rented quarters eighteen years ago for the purpose of training women for evan-

gelistic work. But immediately the necessity of preparatory training was apparent, and the Disciples mission was compelled to meet this need by developing a school of the "jogakko" grade. This feature was begun sixteen years ago with 27 pupils enrolled. In those days all comers were welcomed and recruits were sought. But in more recent years the school has had a capacity attendance, many being turned away for lack of accommodations. At the beginning of the new year (April 1923) there were 134 girls competing for the 48 places in the first year class. And this without

one sen being spent on advertising. The building programme which has just been completed gave the school great publicity.

Miss Bertha Clawson has been the head of the school from its beginning. The occasion of dedication and commencement served also as an anniversary for Miss Clawson, for it completed her twenty-five years of service in Japan. She has been with the school through all the deep waters of discouragement; she has nursed it through the different stages of growing pains. It is therefore a peculiarly happy experience for her, as she leaves for a much needed furlough, to see the school for which she has given so much of her life furnished with buildings and equipment equal, if not superior, to any school of its grade in the Orient.

The original buildings of the school were made possible by a gift from R. A. Long of Kansas City, Missouri, who desired to establish some institution for women in memory of his mother. Later he made an additional gift for the development of the Home Economics Department. Miss Edith Parker became its head and remained with it until her untimely death in January of this year. This Department was recognized as one of the best in Japan, and each year the graduating class from the government Higher Normal School visits this department of the Joshi Sei Gakuin for inspection. It was a constant source of joy to Miss Parker to see the growing interest of these young women in things Christian. At first they were forbidden to talk about such matters, but on recent occasions they have requested hymn singing and Bible stories.

Just one year ago was the darkest hour for the school. The class rooms were overcrowded; the old building needed repairs; the chapel was wholly inadequate. But, as is often the case, the darkest shadow precedes the burst of light. Mr. Long again showed real interest in the school and gave \$75,000.00 gold to make possible the proposed enlargement. The result is that the main building has been completely remodeled and enlarged, including the chapel seating 700; a new dormitory accommodating forty girls, and a new gymnasium with

complete equipment have been provided. These buildings are all finished in stucco, and thus have a uniform appearance. The alumnae have manifested real interest and pledged Yen 5,000.00 toward furnishing the chapel.

Dr. Charles T. Paul, president of the College of Missions, Indianapolis, Indiana, made the address of presentation representing Mr. Long and the United Christian Missionary Society. In the address he used a key as a symbol of transfer and possession, and as he presented this to Mr. C. E. Robinson, of Osaka, president of the Disciples mission, he asked that we think of the key not as an instrument of closing doors, but opening them, thus symbolizing the opportunities now opening to the young women of the Orient through such institutions as this. The speaker also referred to the institution as an example of international friendship, because the gift had been made by one who had not visited Japan, yet who is nevertheless interested in the welfare of its people. Prof. K. Ishikawa of Sei Gakuin delivered the address of dedication.

While the inauguration of material things has necessarily been prominent at this time, it has by no means been the sole interest. The first public meeting held in the new chapel was an evangelistic meeting conducted by Rev. Seimatsu Kimura. At this time almost one hundred of the girls of this school made the Christian decision. So it is again illustrated that best available equipment only serves the greater purpose...helping to interpret the Christ life and of building up men and women in that life.

The alumnae, as well as the present student body with the teachers, expressed their genuine appreciation for their leader and teacher, Miss Clawson. On this occasion of her twenty-fifth anniversary they completed a gift of a silver tea service, which was begun five years ago. This set is specially made in bamboo design, and appropriately engraved with terms of great affection. The set was presented on an ebony tray. Miss Clawson sails for home on April 28, and while she is absent Prof. Y. Hirai will serve as acting-president of the school.

How Can The Church Be Saved?

By WM. MERRELL VORIES

THERE is to-day an astonishing divergence of opinion concerning Christianity among thoughtful people outside the churches. We find those who believe in the principles of Christ and try to practice them, and yet have no confidence in the church as an organization or in its members. We also find those who declare that Christianity is a dead issue which has failed to meet the needs of the times. Neither of these groups is against Christianity in the sense of active opposition; but their general influence is against its progress, because their attitude shows absence of respect.

If we inquire into the cause of this attitude, we shall practically always find that in both cases it is *the daily life of some individual or group bearing the name of Christian* that has disappointed the disaffected person. The cases where questions of creed or polity are involved are conspicuous exceptions.

Here is a fundamental problem. We may scarcely hope to see the success of organized Christianity so long as the churches continue to repel the most serious elements of their communities. There is nothing to be gained by closing our eyes to the fact that there are scores of churches in Japan at the present time which have been plodding along in their respective neighborhoods for ten, twenty, or thirty years with very little progress in actual membership and almost negligible effect upon their communities. Neither is there any good in upbraiding the public in general for failure to appreciate and support the church. It is up to us to try to discover and remove the causes of the present unhealthy state of the churches.

Subtle and complicated causes there may be, which will require the best efforts of the best scholars and specialists. But even a layman may see a number of the most obvious points, and if we can remove even these, we shall be doing something worth while. Two or three weaknesses of present churches in Japan stand out

with humiliating insistence. First of these I should say is *Compromise*.

Whether it be for the sake of gaining favor, or for fear of embarrassment, or for reasons of inertia, or whatever the motive be, there is a *mildness* of standard in respect to moral and spiritual issues (to put it charitably) which fails to impress the outsider with any great sense of having met positive principles or uncompromising convictions, when he comes into social contacts or business relations with the average church-member. There is, in fact, too little difference between the daily lives of church-members and non-believers. This is sometimes due to the former's theory (occasionally still met with) that religion is a personal matter only and business is beyond its sphere; but more often it seems to be because of too little real conviction on the part of the church-member to prevent compromise. But back of the individual's laxity of standards we must blame the looseness of the church in its tests for membership. And we must add to this the looseness of the so-called Christian schools—even to Mission-conducted schools—in their standards and methods.

There seems to be a *timidity* on the part of both these presumable producers of Christian leadership; a fear lest a positive position should frighten away prospective adherents; or a compromising attitude in order to gain patronage from materialistic sources. And this boneless policy defeats its own ends. It fails to command the respect of the materialists, even when for ulterior motives they lend complacent patronage, and it disgusts and estranges the spiritually minded who might have become genuine assets. Depending upon material props, the church and the school lose their opportunity for spiritual leadership.

The second glaring weakness of our position today is *the tendency to haste and superficiality*. In a sense this is only another phase of the compromise disease. Often it is the reason for the compromise.

If we have faith enough in God and in the work He has given us to do, we shall be content to take time and to be thoro. It is because we put our trust in our own prowess and in our patrons' money, that we measure our work by size and speed, and become supine toward compromise for the sake of quick results.

The effect of this haste policy upon the churches is to make careful, personal development of candidates for membership too rare, and to make nearly unthought-of a strict platform of *social* morality as a condition of baptism. As soon as the candidate expresses personal conviction and a desire for personal salvation, we welcome him to full fellowship—regardless of whether in his factory he is working women and children ten hours a day; or whether he closes his shop on Sundays to devote definite time to personal spiritual development and to evangelistic efforts among his relatives and friends; or whether he sells honest goods. If he personally gives up drinking, we do not inquire whether part of his income is derived either directly or indirectly from dispensing alcohol to others. If he stops beating his own wife, we make no inquiry as to whether or not he is at all concerned about securing social justice for his community as a whole. And because we make no issue of these things; because we tacitly imply that he can save himself without any intention to save society (that is, without seeking to establish the Kingdom of God)—we should not wonder that our average "convert" goes on supposing himself to be a blameless church-member and never realizing that Christianity is more than a fire-escape from his private window. So the church, which ought to be a militant body of Kingdom-builders, becomes a hospital for crippled souls.

In the Christian schools, we have similar results from the same source. The desire for bigness—the economic pressure for tuition fees—the effectiveness of numbers in inveighing reluctant contributions from abroad—all this haste and superficiality—produce institutions quite too similar to the secular schools about them.

We used to find in Mission schools

several distinctive features: small classes with close personal influence of the missionary-teacher upon his pupils; high moral standards; warm and tangible religious atmosphere; no Sunday athletic contests; no tobacco or drinking; special features in the courses of study. But the urge of Size and Haste; the Compromise with secular regulations to gain "standing," have done away with all that in many of our most "successful" schools. A visitor needs to be *told* that he is inspecting a "Christian" school. That is more than enough to cause concern over the situation.

A third phase of the present weakness of the Christian Church in Japan has already been suggested: the tendency to a *selfish individualism* as against a social Gospel with its emphasis upon *responsibility* on the part of those who profess to be followers of Jesus Christ.

In the schools there is a tendency to go to the opposite extreme; to be modern and philosophical is construed by the unshepherded pupils as meaning to hold and advocate all sorts of social theories,—regardless of personal morality or spiritual culture. Thus the Christian churches and their schools are pulling in opposite directions; each having only half the Gospel; and thus neither succeeding in drawing the masses of the people to themselves; much less to the Truth.

One of the side-issues of this situation is the fact that the "Christian" schools do not produce pastors and evangelists for the undermanned churches. The few students in their theological seminaries do *not* come from their own schools. The cringing and compromising church does not attract the red-blooded graduate of the Christian school—even tho he be "converted" and have a vision of service—to its muffled ministry. This is the most disquieting feature of the situation.

Such a condition of affairs would be truly discouraging if the disease were hidden. But it is so evident that a radical operation ought to effect a safe cure. And may not the cure be as simple as the disease is self-evident?

It is a growing conviction of the writer that the fundamental need of today in the

Japanese church—and by corollary in the Christian schools of Japan—is a *realization and practice of the Kingdom of God in daily life, with faith in God, rather than trust in machinery.*

This program sounds so simple and so old-fashioned that there may be danger of its being disdained by those who need it most; just as the patient with a sore throat was disappointed in the doctor who prescribed salt-water gargle instead of some expensive drug! But nevertheless it is for those of us who love the Cause of Christ in Japan to persistently advocate its use.

The candidate for admission to church-membership should be made to apprehend the greatness of the Cause he is about to espouse. He should be persuaded to *postpone* a public stand until he has counted the cost and is ready to go the whole Way. He should realize that he is about to migrate into a *New Country*—in which he is to be not a visitor but a *citizen*. His former manner of life; his habits, interests and aims; his language and his companions may have to be left behind—at least temporarily—in the Old World. From today his will be a New Life; he is to be naturalized into the Kingdom of God.

If he was a narrow nationalist or militarist, he cannot be so longer: for here he will find men of all nations as fellow-citizens, and all these fellow-citizens

are his *brothers*. While he will not give up his national loyalty—in fact will find it purified to a deeper and more exacting form—yet he will be embraced in a higher loyalty that supercedes petty motives and precludes acquiescence in injustice under any guise. He will not indulge in body- or soul-destroying habits, not merely because of laws or regulations against them but because such things have no part in the Kingdom of God. The atmosphere of the Kingdom will be the air he hourly breathes, and every act and purpose of his daily work will become conformed to the standards of his new country.

There will be no question as to whether he is a Christian or not: the fact will be self-evident, alike to those inside and outside.

This sort of church-member will constitute a church that no one can despise. The man of affairs and the scholar will be drawn to it no less than the weakling longing for safety or power.

Doubtless the church membership will be small, for a while. But a dozen such members would be worth a thousand of the present average.

And the day of small numbers would be brief; for all who are strong and clean and of a sincere purpose will soon flock to the church that is not compromised.

If the *Christ* be lifted up—not a weak counterfeit—He will draw all men unto Himself.



Mission School Pensions

By F. N. SCOTT

IT is no longer a merely academic question. So swift has been the swing of the pendulum that missionaries who were slow—oh, so slow—to see the need, are now almost unanimous and enthusiastic for the Pension, and schools which have not already adopted a system are for the most part studying the question. As the latter are doubtless in the majority, this paper is written in the hope of helping a little in the discussion.

THE NEED

This is becoming so almost universally conceded that not much needs to be said about it, but a few words may not be out of place. The first, and obvious, yet least valid of the arguments is that it is in the government school. While not admitting that we should be guided by the methods of government schools, and deploring the tendency to slavishly follow them, one must have great sympathy with the teachers who feel that they are not being as well taken care of by Christian schools as their fellow-workers in secular schools. It is not necessary to live in Rome to see the value of the old proverb. And we should not forget that in Japanese eyes this matter assumes an importance out of all proportion to its real value.

In the second place, it should be noted that there is very little money-saving in Japan except under compulsion. An increase in a teacher's salary seldom means an accession to savings or the opening of a savings account. It generally finds the teachers with plans for spending it already in hand. And when one considers how much of their earnings have always gone to get the most primary necessities, and how pitifully small and long-denied have been their luxuries, he can hardly wonder that the situation is as it is. They are further the victims of the family system—or, shall we say the relic of it—which sent men at sixty, or even much younger, into retirement, to be taken care of the rest of their days by

the family. About all that remains of it to-day is the tradition which makes for carelessness concerning the future without provision for that future. Consider how infinitesimally small is the number of teachers who have any property, or even homes of their own. Any catch-penny system that will make it possible for them to have a certain sum of money at a given time is instantly popular, and much energy is spent in meeting the resulting payments, while the money melts away as if it had never been.

From our standpoint the real argument in favor of Pensions is frankly utilitarian. It is a question of efficiency. A firm in America has a leading and effective advertisement saying its milk is "from Satisfied Cows". Our educational sustenance will be much more palatable and nourishing if it comes from satisfied teachers. The man who is harassed by financial anxiety is never at his best. No matter how good a teacher he is, nor how loyal, if he has in the background of his consciousness some tormenting question as to how the son is to be sent to school, or whether the daughter can go beyond the common school, or any one of a hundred other problems, he cannot keep it from intruding, even when he is before the class. It cuts his efficiency, and missions and Christianity are the losers. Those who have put in the system are very much surprised at the evident appreciation on the part of the teachers, and I doubt not that there will be more of the milk of human kindness in their teaching than when their future held no assurance concerning old age.

Below will be found the plan we have adopted in our school. It represents the best we could do up till last March. It is not given as ideal, but as something to guide those who may be at work. Already we see points that need revision, and doubtless further study will reveal more.

I. Regular teachers, officers, and regular servants (Shokuin-Kozukai) to

The School shall have the right of receive pensions under the regulations of this system.

II. Regular teachers, officers, and regular servants of The School shall, as a part of the Pension Fund, make a deposit of 1% of their salary each month with the treasurer of the school.

III. The School shall deposit monthly a sum equal to three times the sum deposited by the teachers, officers, and servants. Until this sum shall become sufficient, the school shall deposit ¥1,800 per year.

IV. Regular teachers, officers, and regular servants (Shokuin-Kozukai) who have been in the service of The School for full fifteen years or more, shall receive monthly pensions from the month following their resignation, equal to one-fourth of their last month's salary, and for a period equal to their term of service; (a) when their resignation is requested by the school, or, (b) when they resign voluntarily for reasons acceptable to the school.

V. Regular teachers, officers, and servants who have been in the service of the school less than fifteen years shall receive a special retiring allowance (Taishoku-teate) equal to one-half of their last month's salary multiplied by the number of years of their service; (a) when their resignation is requested by the school, or (b) when they resign voluntarily for reasons acceptable to the school.

VI. In case of the death of those who have been in service for fifteen years or more, the full pension, under Art. IV., shall be paid to their families for a period equal to half their term of service. In addition, special death benefit (Choikin) shall be granted to the families, the amount to be equal to the pension for a year as provided in Art. IV.

VII. In case of the death of those who have been in service less than full fifteen years, a special benefit equal to the retiring allowance as provided in Art. V. shall be granted to the family.

VIII. When regular teachers, officers, or servants who have resigned, again enter the service of the school, their

years of former service, or a part of them, shall, at the discretion of the Board of Managers, be counted in the calculation of the period of service; provided that Auxiliary Rule 2. shall apply to such portion of service as shall have been completed before April 1, 1922.

IX. In case of the death of those who are receiving pensions as provided in Art. IV., the pension shall be continued to the family for a period equal to one-half the number of years which remain in the pension term.

X. The right to receive pension or retiring allowance shall be forfeited under the following conditions:

- a. When teachers, officer are dismissed for conduct unbecoming to educators.
- b. When they are dismissed for obstructing the purpose of the school, or for words or acts which dishonor the school.
- c. When they resign for reasons not acceptable to the school.

In cases coming under any one of the foregoing provisions, all money deposited by the person concerned shall be refunded without interest.

XI. The order of the family shall be considered as follows:

- a. Wife.
- b. Sons and daughters, not adopted.
- c. Legal successors.
- d. Parents.
- e. Brothers and sisters dependent upon the person concerned.

XII. The Pension Fund shall be administered by the Treasurer of The School under the supervision of the Board of Managers.

XIII. This Pension System shall not be altered except by a two-thirds vote of the Board of Managers.

XIV. Monthly pensions may be received by the pensioner or his representative at the office of the treasurer of the school on fixed days each month, or, if this is inconvenient, semi-annually, in June and December.

In case of dismissal of a regular teacher, officer, or servant, retiring allowance shall be paid within six months

after such dismissal, and, in case of resignation, within one year after resignation in one instalment or more, as the treasurer may determine.

In case of the death of a regular teacher, officer, or servant, the special grant to the family under Art. VI. sentence 2, or Art. VII. shall be paid either to the family or the legal administrator of thy estate within one week of notification of death. (formal) This clause shall not be construed to cover the pension as provided for in Art. VI. sentence 1.

AUXILIARY RULES

1. This Pension System shall go into effect April 1, 1922, at which the existing Retiring Allowance shall be discontinued, except as herein below provided.

2. In calculating the term of service, two-thirds of the years of continuous service before April 1, 1922, shall be counted.

3. Regular teachers, officers, and servants who have been in continuous service ten years or more previous to the going into effect of this Pension System, and who shall resign or die before becoming eligible for pension under Art. IV. and Auxiliary Rule 2, shall receive or have granted to their families full retiring allowance for service to previous April 1, 1922 under the old system, and for later service under Art. V. of this instrument.

4. The English version of this instrument shall be considered official,

SUGGESTED AMENDMENTS

1. Teachers, officers, and servants who have served the school for more than fifteen years continuously shall be eligible for an increase over the regular pension, the amount in each case to be fixed by the Board of Managers.

2. Teachers serving schools which belong to the National Christian Educational Association may, upon depositing with the treasurer of the school a sum equal to the amount they have paid into the Pension Fund of the school they have been serving, and with the approval of the Board of Managers, become beneficiaries of this Pension System with

the same rights and privileges as if they had served this school for the same period.

3. The principle enunciated in 2 shall also apply to properly accredited Christian teachers who have been employed for less than 8 years in government schools, with this exception, that in computing the term of service only two-thirds of the years thus served shall be counted.

A WORD ABOUT THE SUGGESTED AMENDMENTS

1. There will doubtless be little question about the propriety of specially rewarding those who served so long and faithfully. Teachers who can stay so long in one school are pretty sure to be worthy. It is good business policy to encourage long terms of service. Removals are expensive as well as inconvenient.

2. None of our systems will function any thing like as well as the government system because it is so difficult to round out full 15 years in one school. We shall find ourselves unable to hold teachers because of this. This is an attempt to go further than the single school system. For reasons of health, family, and many other matters, a teacher may want to transfer from one of our schools to the other. This will enable him to do it without loss. It will increase our hold on good teachers, and add a little more dignity and breadth to our systems. Incidentally it will help to bind Christian schools together.

It will doubtless be said that this transfer cannot materialize without pooling our funds and having a central office. I think it can be done this way. There are doubtless obstacles which we do not now foresee, but they can be overcome. In any event, we need a central office, and if this plan is not feasible, we can work out a method.

3. This is an attempt to get back some of the teachers we have lost. At present we lose largely to government schools, and one good reason is the pension question. It is a very serious leakage and we not only should try to stop it, but try to get some of them back. It would not be stealing them. They

belong to us. Doubtless it is not all loss, for many are doing good work where they are, but they would be stronger if they were with us. For the time being it seems best to limit the privilege to Christian teachers. No doubt many will feel that it ought to be more comprehensive.

CONCLUDING REMARKS

It will at once be seen that this is little more than an effort to open the discussion. The last word will not be said for some time. We shall be most happy to receive suggestions. If we all work together we can go as far as the government has gone, and perhaps further, and when that day comes it is quite within the possibilities that the government may co-operate with us to the extent of giving our teachers equal rank with those in the regular schools. Meantime the first move in getting rid of the stigma on Mission schools lies with us. In the next place a Pension System is not the expensive thing we have been led to think it. This will appear if we think of the sum in terms of salary increase rather than as a lump sum. A teacher does not consider that his salary has been raised very much if he receives an increase of 5 yen a

month. Let us say that the average salary in a Middle school is ¥. 120 a month. That costs the school ¥. 3,60 a month for each teacher. But his satisfaction at an increase of ¥. 10 a month does not begin to compare with that of becoming a beneficiary of a pension system. It is poor business policy to hold back on account of the expense. Those who are thinking of installing pension systems are advised to investigate the system of the Young Men's Christian Association. It has been worked out on a thoroughly scientific basis. It looked forward to sixty as the age of retirement, and is so carefully calculated that the beneficiary contributed just half his allowance before he retires. The accrued liability, "the bugaboo of all pension systems", might work hardship to the older teachers, who would doubtless find it difficult to find the money to pay up to date. The system provides $1\frac{1}{2}\%$ of the average salary for the last ten years multiplied by the number of years of service, as a yearly retiring allowance. This does away with any possibility of the pernicious policy of raising a teacher's salary just before he resigns or retires.

The Matsuyama Mirror and the Great Stone Face

By E. W. CLEMENT

"**M**ATSUYAMA KAGAMI" is the title of an old Japanese Fairy Tale; and it is a very beautiful story, which all foreign missionaries and teachers in Japan should read and digest. It may be utilized to great advantage by them in sermons or English teaching. It is not unknown to American children, as it appears in some of the readers, either regular or supplementary. It is especially useful in connection with Sunday School work, both here and in the home lands.

It is the story of a mirror which a man brought home from Kyoto as a present to his wife in their country home. As she had never seen a mirror, he had to explain to her that the face reflected therein was not that of another woman (as she supposed) but her own face. This statement she interpreted too literally, so that, when she came to die, she gave the mirror to her little daughter, telling her that, when she was lonely, she should look into it and gaze at her mother's face. The little girl did this often; and,

wonderful to relate, she came more and more to look like her mother.

Now, I use "The Great Stone Face" every year in some of my classes and follow it up with "The Matsuyama Mirror" (in English). I require the students to write out a summary of the latter story and if they are inclined, to make comparisons between the two stories. Once I received such an excellent comparison from a Christian boy that I venture to quote it here in full, as follows:—

What is to be thought of the Matsuyama Mirror and the Great Stone Face? What is to be thought of the tender-hearted girl in Japan, that—like the simple-hearted boy in America—shows us a very interesting and instructive story?

The American boy, Ernest, gazed at the Great Stone Face which had the noble and benign aspect, with his tender and confiding simplicity every day; and believed the prophecy that his mother told him, with his innocent and steady love,—the prophecy that some native of the valley is destined to become the greatest and noblest personage of his time; and that his countenance in manhood should bear an exact resemblance to the Great Stone Face,—and when he became old, he himself turned out to be the one who was the very likeness of the Face.

The Japanese girl, very beautiful and innocent,—I regret that I don't know her name,—lived a very happy and quiet life; loved dearly by father and mother. At sixteen, in the flower of her age, her mother took ill and when her end was near, she called her daughter and gave her the mirror as her last gift,—the mirror that had been given by her husband as his present, and had been used by her very carefully, for it was a very curious and precious thing in those

days. "When you are lonely after my death," said her mother, "look at this mirror, and you can see my face and thought." The girl believed these words with her tender and confiding simplicity and when she felt lonely after her mother's death and was treated by her step-mother unkindly, she took out the mirror and saw her real mother's face,—she thought and believed that she was looking at her mother's image,—and at last she herself turned out to be the one who was the very likeness of her mother, as in the case of Ernest.

Now from those stories the following conclusion can be reached: if we believe one thing with a confiding simplicity and pursue it with a steady earnestness, we can make ourselves the very likeness of it.

We have neither the Great Stone Face nor the Mirror, but we have God who gives us power and hope and love; and if we believe in Him and love Him with a confiding and innocent simplicity in the morning and in the evening, then we may be able to become the very likeness of God.

K. OWADA.

Now this all illustrates well the fact of points of contact between foreigners and Japanese. It is a matter of universal interest, that, while the two stories are so different in all the details, they are exactly the same in the central point, "the assimilative power of a high ideal." And, most important of all, is the value of the two stories or an exegesis, simple and graphic of that Pauline ideal, expressed in II Corinthians 3; 18: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." It is likewise of no little interest to find the same beautiful thought so finely expressed by a Hebrew, a Japanese, and an American.



Akita Kindergarten Graduates

By GRETCHEN GARST

DURING the beginning days of my experience with kindergarten work in Japan, nothing was more surprising than the hold that Christian kindergartens have on their graduates. The first glimpse of this that I had was in a general reunion attended by some eighty boys and girls ranging from first year primary school into Middle School and Girls' High School. The girls had conscientiously prepared numbers for a program but the boys had done nothing. The boys not only contributed nothing, but prevented the girls from carrying out their plans. This reunion, in spite of its many defects, showed the possibilities in such gatherings. Work with the graduates was discontinued for a period, and was resumed with the following principles in mind. The interests of children and young people differ according to the stage of development and the sex. Self-initiated activity is the kind that counts for the most. Activity arising from service for others is the highest type of activity.

The general plan of division into groups was as follows:—

Primary Schools—1st and 2nd year—boys and girls together.

Primary Schools—3rd to 6th years—Boys' Club and Girls' Club.

Girls' High School and other schools of the same standard—Girls' Club.

Middle School and other schools of the same standard—Boys' Club.

We began with the Middle School students. Their first reunion included "o-sushi" for lunch, tea at the supervisor's house, with games, English songs, and visiting between, and ended when darkness came. The second reunion was in the spring and the program was planned by a committee from among the boys. The program included hymns, Scripture reading and prayer. When the period for refreshments came, the teachers asked for suggestions for future reunions. The leader among the boys immediately protested against having any religious part in

the meetings. The teachers stated the origin of the kindergarten and its purpose, the importance of all young people having an opportunity to know of the Christian religion, and the responsibility that we as workers have to the constituency back of the kindergarten. No argument prevailed, and the boys went home apparently not in the least convinced. Two reunions of the girls in high school were practically without event. The expense of all reunions is taken care of by the payment of dues. The dues for some of the Middle School reunions have been as high as Yen 1.00. In general reunions the older graduates pay sometimes three times as much as the younger ones in order that the cakes may approach the standard of the boys who are not interested! The central problem of the graduates often becomes the question of "eats" and the boys' tastes inevitably set the standard! The girls never protest, tho the teachers often do. The supervisor's furlough brot a recess in all but the work with the youngest group which is always easily managed.

When the work was once more attempted, the momentum came from the general development of the kindergarten, and continued sometimes when those in the lead would gladly have stayed the tide because of the pressure of other work. The first big event was the Fifteenth Anniversary Celebration of the founding of the kindergarten. The formal program included the reading of a Psalm which was printed on the program, prayer, and the singing of a hymn by students of the Girls' High School; the words of the hymn were also printed on the program. Three hundred and fifteen people, little children to adults, contributed to an anniversary fund which took care of all expenses, put electric lights in the kindergarten, and left a beginning for an endowment fund. Following the formal program, 187 graduates gathered for their picture, and then joined in an informal reunion good time which centered around

the one teacher who had been with the kindergarten from its beginning. In planning the stunts that the graduates were to give, the suggestion had been made by the boy who had led in the the opposition against having any specifically religious content in the reunions of Middle School students, that he make something of a confession in his tribute to Miss Oshima. Others emphatically agreed that this would be good. It was evident that the story had been passed down "from generation to generation" of kindergarten graduates. In his combined confession and tribute, his most significant statement was that primary school boys and girls may laugh at the God of whom they hear at kindergarten, but that the time will come when they will know that that God is the only true God. One conclusion of this episode was that the boys compiling permanent records of graduates' activities asked that they begin with the Fifteenth Anniversary so as not to include anything about the "scrap." Another conclusion came the last of March, 1922, when the boy who led in the opposition was baptized.

At the time of the Fifteenth Anniversary celebration, there was a suggestion from one of the fathers outlining a plan for raising an endowment fund. Several conferences led to the conclusion that no plan could be made that would bind any unwillingly, and that the natural place for an effort in this line would be thru the graduates. A concert with Miss Myrtle Parker as soloist brot such encouraging results, that the graduates decided to make an annual attempt. In the making of plans for their first concert, one of the boys asked how much an endowment ought to be. The supervisor answered "Ten thousand yen. Anything less would hardly count." The boys said, "All right. We'll make it ten thousand!" They worked so hard on this first concert, even to carting seats from the church, that the only expenses were printing, electric lights, and cart hire. The first contribution of the graduates to the endowment fund was Yen 111.50. The value of their activity and interest could not be measured in money, or otherwise.

The next center of interest was the

Tenth Anniversary Celebration of the arrival of the present supervisor. Preparations began some months before the day set, in the monthly contributions of the younger graduates to an anniversary fund. Again there was a formal program resembling that of the Fifteenth Anniversary Celebration. The graduates were specially delighted that the Governor of the Province honored the occasion with his presence. The anniversary gift was a cash gift of Yen 110.00

During the preparations for this celebration, a Middle School student suggested that an exhibit of children's drawings would be of great interest. The preparation time was short and only a few graduates contributed. The larger part of drawings, water colors, and all the clay modelling were the work of children in the kindergarten. Middle School students made some forty posters, and put them up in different parts of the town in the midst of a veritable blizzard. The response on the part of students and teachers of the schools of the city, as well as of kindergarten children and their parents, was intensely interesting.

In the course of various activities, the graduates had mentioned a desire for a club name and an emblem. It seemed especially fitting that this desire should be made effective before the withdrawal of the one teacher who had been with the kindergarten from its beginning. The thought was that the teachers would choose a name and the graduates design an emblem. All possible combinations of characters were considered. The one that appealed as most suggestive was "Futaba," a name already in use and thus not available. That name, however, and a sermon on "The Second Mile" that was delivered just at that time, suggested "Second Mile Club" and this name was enthusiastically adopted by the older graduates. Then began the designing of emblems from which to choose. The first response was a great variety of combinations of letters and characters some of which seemed very attractive. These were submitted to the High School girls first, and all of them agreed on one design. When submitted to the Middle School students, there were only two votes for the same

design, and single votes for almost every other design! The protest was made that all were too much like the sign on any coolie's coat, which was very true. Another effort brot some real emblems, among them two leaves in a circle, the leaves being from the "enoki" tree which, in feudal days, was planted at distances of a *ri*. The suggestion was good but two leaves put stiffly side by side in a circle was not attractive. The young people were all tired of the problem, but the designer made one more attempt, placing the leaves less stiffly, and adding a star as he said "for our relationship to God." This was joyfully adopted as the emblem of the Second Mile Club.

Many times the graduates had also expressed a desire for a magazine record of happenings that would be of interest to all graduates and friends of the kindergarten. A magazine was printed as another farewell tribute to Miss Oshima. It consisted of articles by different graduates about the kindergarten and the Graduates' Clubs, a word of farewell from the teacher who was leaving, a word of thanks from the supervisor, a statement of efforts made with and for the little children in daily kindergarten sessions, and photographs showing something of the age of the kindergarten. As no financial report of special celebrations had been made, these were included, and approximately half of the cost was paid from the endowment fund. The remainder was taken care of by gifts from friends in the United States. The magazine was prepared with almost unheard of speed in order to have it for Miss Oshima's farewell. Another innovation before her leaving was an adjustable curtain for the portable platform, thus completing the equipment for amateur theatricals.

The second concert effort, May, 1922, brot total receipts amounting to Yen 200.00. The amount added to the endowment fund was approximately Yen

135 00. A pianist from Tokyo was the center of attraction. The contribution of the graduates to the program was a musical play of "The Tongue Cut Sparrow" in very simple form, *koto* numbers by a Girls' High School student, and harmonica numbers by a student in commercial school. Many sold tickets, and helped in other ways.

This development which has been a natural growth from within with guidance and help from the teachers, has led to a center of interest for each term. The second exhibit of drawings is to be held this fall; the graduates are at work on plans for a magazine to be compiled, edited and financed by their own number in time for the next graduation day; the annual concerts come in the spring term. General graduates' reunions almost take care of themselves, and usually include numbers that can be used in the concerts. Middle School and Girls' High School students are represented by committees, and the primary schools have committee members. The committee work, to be increasingly effective, needs continued and very careful supervision.

The results can be reported in only a general way. The association of young people of teen age with little children has been a stimulus to activity for all. There has been, among the young people, a gradual increase of interest in the church. A very convincing evidence of this was the fact that two graduates now in Middle School, doubtless in the face of the ridicule of their mates, took part in the Easter pageant. The cross in the final tableaux was held by the only Christian young person on the platform, a kindergarten graduate now in Girls' High School. What has been done is only a beginning. The hope is that, more and more, the spirit of Christian service for which the kindergarten stands may be the moving spirit of its graduates, members of the Second Mile Club.



Doris Claudia de la Tour de Berry

Feb. 6th. 1898–Mar. 2nd, 1923

(Read at the Memorial Service in Tokyo, Mar. 5th, 1923)

DORIS Claudia de la Tour de Berry was born in Hadley in the County of Hertford near London on February 6th, 1898 and had therefore just entered her 26th year. Her father Oscar Cohu de Berry is a member of the Corporation of London and a Chartered Accountant in that city. Her mother was Miss Nellie Maddox of Hampstead and has always been closely associated with the Church Missionary Society, having had a brother in Uganda engaged in translation work for that society. One of her sisters too married Dr. John Howard Cook, a well-known missionary doctor and surgeon in Uganda, brother to Dr. Alfred Cook who is still working in the Uganda Hospital.

Doris de Berry was always closely associated with missionaries as well as with missionary work. There are four other sisters, the eldest of whom is engaged in mission work in East London, South Africa where she is the organizing secretary of the missionary department of the Y.W.C.A. The other sisters are actively interested in missions to Japan, especially in connection with the Sunrise Band in Hampstead. The only brother, the youngest of the family, is now at Marlborough College. Doris de Berry was the third daughter, the next one being now at Girton College, but when she is at home she takes a leading part in the Sunrise Band at Hampstead.

It will thus be seen that Doris de Berry was under the influence of the missionary spirit from a very early age. She began her education at home with her sisters under a cousin Miss Marion Lance, who only gave up teaching to take up missionary work, going out to Angola where she died within six months of her arrival. Doris de Berry was then taught at a school of Miss Ledwards in Hadley, going on from there to the Sherborne High School for Girls.

Brought up as she was in a Christian

home, she often had the claims of the Lord Jesus Christ presented to her, but though at times she longed to know HIM as her Saviour, at others she was bitterly opposed to His claims. After leaving Sherborne High School she was confirmed at St. Luke's Church, Hampstead, London in 1915. She attended the Confirmation Service but being absolutely honest and feeling unable truthfully to make the vow she kept silent when the other candidates made it. She attended a "Young Life Campaign", an evangelistic mission to young people, with a real desire to find Christ and actually signed a decision card, but as she afterwards said, that made no difference to her.

Then on October 5th, 1918 she asked a friend whose Bible Class she was attending, to stay a night with her. All through that night they talked together of the way of salvation, and she told her friend that she felt that that was her one and only chance of being saved for if she failed to find real salvation that night she should never seek again. But in the early hours of the next morning she accepted Christ as her Saviour and her King.

From that day she went straight forward. The day of her conversion she was given a little booklet on the "Fulness of the Holy Spirit". This blessing she earnestly sought for and soon received. She was then teaching in a kindergarten, and at once set to work to win the children and to witness to the other mistresses. From the very beginning of her Christian life she was much used to win souls to Christ, and in the four and a half years that have passed since, has led very many into salvation and the fulness of the HOLY SPIRIT. In addition to her kindergarten teaching she helped in the work of the "Sunrise Band", a children's organization working and praying for Japan in connection with the Japan Evangelistic Band.

She soon felt that God wanted her in

Japan, and one day went alone with Him out of doors to seek His will, coming back to say that He had called her to Japan. She offered to the Japan Evangelistic Band and having been accepted for training, went to the Ridglands Bible College in London, and afterwards to the Faith Mission Training Home in Edinburgh. She reached Japan on Sept. 6th, 1922 and was quickly at work at language study. Before ever she came to Japan she had a conviction that she should die here and never see England again but whatever it cost and wherever Christ might lead her, she was willing to follow. One of Tersteegen's hymns was a favourite with her and well expresses her real feelings:—

"Across the will of nature
Leads on the path of God !

Not where the flesh delighteth
The feet of JESUS trod.

If now the path be narrow,
And steep and rough and lone,
If crags and tangles cross it,
Praise God, we WILL go on."

Early in her illness she was taken to the Akasaka Hospital in Tokyo where she had every care and attention. No word of murmur or complaint passed her lips, but though she rallied more than once, her time had come and she passed peacefully away early on the morning of the 2nd of March and was laid to rest in the Foreign Cemetery in Yokohama by moonlight the same evening.

George Braithwaite.

From the Editor's Mail Bag

"Christianizing Japanese Customs"

I SHOULD like to have you grant me the favor of a few lines merely to express my appreciation of the valuable articles which Mr. Erskine has from time to time contributed to your columns on the general subject of "Christianizing Japanese Customs." They have had value, in the first place, on account of the general information which they have given incidentally, and for the light which they have thrown upon Japanese manners and customs, festivals, rites and ceremonies. Such things, though some or many of them may seem trivial, are really quite important, as they depict so clearly the common life of the people. They are not so superficial as they may sometimes appear; they are often profound in their suggestiveness.

Moreover, those articles are valuable for another, greater reason. While one may not agree with Mr. Erskine in all the details concerning which there will naturally be differences of opinion, I wish to say that I approve most heartily of his general method of treatment. It is, as he claims, in accord with Christ's own definite statement that he came "not to

destroy but to fulfil." It is not a negative but a positive method; not destructive but constructive criticism. While no Christian should compromise in matters of principle, every one should strive to use tactful methods in presenting principles. There is sufficient common truth in all faiths and religions, there is enough of a similar element in the customs, rites and ceremonies that express those faiths, to warrant one in considering them in a spirit of sympathy rather than of contempt and hostility. The true Christian, that is, the man or woman having the true tolerant spirit of the Christ, will not hesitate to "recognize the fragments of truth and goodness that are ever found where men are sincere," and "to claim these glimpses of Thyself as the prophecies of a fuller revelation."

And, just as the Church in Europe metamorphosed "heathen" festivals into Christmas and Easter commemorations, so there is no reason why, in Japan, it should not Christianize national customs, rites and ceremonies.

ERNEST W. CLEMENT.

National Convention of the W.C.T.U

W.C.T.U. Plans to Reach 10,000,000 Children with Temperance Instruction

THE thirty-first Annual Convention was held at Osaka from April 12-14. The various Auxiliaries were well represented, 120 delegates being present. Mrs. Kozaki, the President, gave a very inspiring address, devotional services were conducted, and a Memorial Service for 30 members deceased during the year was held.

Miss Moriya explained the reason of Miss Anna Gordon's absence, and gave notice of various topics to be discussed, as.

1. Budget for 1923-4, and Endowment Fund in commemoration of the marriage of H.I.H., the Crown Prince, income to be used for the purpose of sending delegates abroad to the World's Conventions, etc.

2. Special Movements—as the advancement of Purity, Prohibition and Peace, Woman's Suffrage and Parliamentary Work.

3. Permanent Work—as the Rescue Home, Annual National Campaign for Funds, etc.

WELCOME MEETING

The delegates returned from the World's Convention in Philadelphia—Mrs. Kubushiro and Miss Hayashi—were enthusiastically received. A mass meeting was held in one of the largest halls in Osaka, where they gave splendid reports of their trip, Miss Hayashi speaking on Prohibition and Mrs. Kubushiro on Woman's Suffrage and Peace. At this meeting also the rewards for efficient service were presented. The delegate from Manchuria received the banner for largest increase in membership; the delegate from the Doshisha Girls' School the "Y" flag; the delegate from Obihiro, Hokkaido, the L.T.L. flag, and Mrs. Pierson, representing the foreign auxiliary, the banner for most efficient work, for the Tokyo Circle.

VARIOUS REPORTS

In the absence of Mrs. Asada, the Treasurer's Report was read by Miss Otsuki. Income for the year—Yen 8889. 14. Expenditure Yen 9371.51. Deficit Yen 482.37. A very lively discussion as to raising the Yen 3000 unprovided for by regular sources of income, for next year's budget, took place, after which a collection among the delegates, amounting to Yen 2436.40, was received. Mrs. Kubushiro reported 124 auxiliaries with 6100 members, also that the trading department had handled 30,000 'tan' of cloth, 3% of the profits of which went to the Headquarters Funds. Mrs. Pierson reported for the foreign auxiliary. There are two local groups—Tokyo and Yokohama,—the latter does work among foreign sailors, while the former is interested in settlement work. The foreign auxiliary co-operates with, and shares expenses with the National.

The District Organizers were introduced and their reports received; these included delegates from Korea, Manchuria and Formosa.

The Convention endorsed a movement, started by the four delegates to the World's Convention, to put into the hands of each of the 10,000,000 children in Japan, some literature on temperance. Mr. Aoki has promised Yen 1000 a year for ten years in support of this fund, and Mr. Esashi has given Yen 200 in memory of two children.

RESOLUTIONS

1. A Petition to be presented to the Diet to the effect that Prostitution shall become illegal, punishment for violation of this law to be Loss of Citizenship.

2. That the W.C.T.U. property now held in the name of Mrs. Yajima, be transferred to a "Zaidan hojin" to be composed of 15 trustees.

3. That a Budget of Yen 1640.00 be raised for the coming year.

4. That a campaign to increase the membership to 10,000 during the coming year, be inaugurated.

5. That the Suffrage Movement, being a part of the Laws and Petitions Department, shall be in charge of Madames Jo and Kubushiro, who will study the question and instruct various groups, as desired.

6. That the Ji Ai Kwan shall be the property of the National.

7. That a Fund of Yen 100,000 be raised to commemorate the marriage of H.I.H., the Crown Prince, income to be used to send delegates abroad.

8. That a cable be sent to Miss Anna Gordon and a telegram to Mrs. Yajima, bearing greetings from the Convention.

9. That an Endowment Fund of Yen 100,000 be raised, as the funds hitherto received from the World's Treasury of the W.C.T.U. will cease in 1926. Yen 16,000 of the fund are already on hand.

INTRODUCTIONS

Mr. Shaw, of the Board of Temperance of the M. E. Church, who has come out

as Secretary for Japan and Korea, brought greetings from the home field. Mrs. Shaw, and her mother, Mrs. Dodds, were also presented to the Convention.

Mr. Kim, who has come from Korea to do Social Service work among the Koreans in Osaka, together with his sister, Miss Kim, was introduced.

Mr. Koizumi, S. S. Superintendent of Osaka Congregationalist Church, Mr. Sato of Omi Mission, who advertised "Mentholum", 3% of the profits to go to Christian work, and others were presented.

ELECTION OF OFFICERS

Mrs. Kozaki—President

Mrs. Gauntlett—1st Vice-President

Mrs. Hayashi—2nd Vice-President

The remaining officers to be selected by the Executive Committee.

The Convention closed with prayer and thanksgiving to God for innumerable blessings during the past year, and also for the assurance of continued support and direction for the future.

A Review of *The Russian Immigrant*

By DR. EDWARD T. DEVINE, formerly Editor of the Survey, at present a member of President Harding's Coal Commission.

The immigrant, and especially the one who later returns to his native country, is bound to be a factor in the relations between the two nations. Indignation in America over the treatment accorded by the Czar's government to Jews who had been naturalized here led to the termination of the last commercial treaty which we have had with Russia. Before the revolution several ambassadors tried in vain to negotiate a new one. Indignation in the new Russia over the treatment by our own Department of Justice of Russian Slavs may prove to be an equally serious obstacle to restoration of peaceful trade relations when the time comes to make that seem to us desirable.

Jerome Davis of Dartmouth College has written a sober and unsensational account of the experiences of our 300,000 Slav immigrants from Russia. He has studied them in industry and in their homes; their press, their religion, their education and their health. He tells what the sympathetic socializing forces are doing to help them; and it is very little. He tells what the adverse conditions are doing to make them hate the country of their adoption; and it is very much. In two years and a half of contact with Russia soldiers and peasants in Russia, he had

much difficulty, he tells us, to find any returned immigrant who had a good word for America. In the course of his present study Dr. Davis, with official permission, interviewed some one hundred and fifty Russians arrested in the course of the communist raids. He asked each of them whether, during his stay in America, he had ever met an American—a teacher, boss, worker, or boarding house keeper—who had been friendly to him and helped him. Only five could remember any such experience. Every one of them had met Americans who had cursed them, bosses who were continually swearing at them, foremen who had called them Russian swine.

There are reasons for all this and it will be a wholesome thing for "hundred per cent Americans" to find out what they are. It will be advantageous to any American who is sensitive to his country's good name and who prefers that our relations with other peoples should be friendly to have the kind of information about the foreign born which Dr. Davis gives in this book. He writes in a tolerant and scientific temper, and the cultivation of such a temper would be perhaps the greatest single factor in improving international relations.

The National Sunday School Convention

1925 to be Special Sunday School Year

THE fourteenth National Convention (now held biennially) was held at the Reinanzaka Church, Tokyo, April third to fifth. There were almost two hundred delegates,—very representative of the 103 Branch Associations and the country in general. One delegate came all the way from Seoul. The report of the General Secretary at the first session showed many lines of activity that have been carried on during the last two years since he took office. Things that had been emphasized were teacher training, district conventions (three of which had been held successfully) and publication work. Work was reported as in progress in the revision of the new Graded Sunday School Lessons, the sixth volume (second year primary) having just been issued. It is now the plan to finish the series of eleven years' teachers' books in the following two years.

Mr. Koizumi, a business man of Osaka was elected the Chairman in the absence of the President, Dr. K. Ibuka. The adoption of the new Constitution and the rules for the Juridical Person made the business part of the convention longer than usual. Good progress was reported on the building fund canvass. Thirty-two thousand yen had been secured in pledges and cash in the last three months, making a total of one hundred thousand now raised in Japan. Of the remaining fifty thousand the convention approved the

one yen envelope plan, and agreed to attempt to raise thru the Branch Associations ten thousand yen in this way, allotting to each branch what it was hoped it would be able to get.

Mr. Imamura reported a plan that had been passed by the Board of Directors to make *1925 a special Sunday School Year*, asking the denominations and various missions to cooperate in the same. The plan calls for a special budget of Yen 8,500.00 that will make possible the visitation of the principle centers of Japan by special speakers, and the holding of many two and three day institutes. Special literature will be prepared, and it is hoped to greatly increase the teaching force as well as greatly increasing the enrolment of the schools in general. Plans will be begun very soon on this extensive and intensive effort and it is hoped that denominations and missions will respond heartily to the request for cooperation when it comes.

A very attractive exhibit had been arranged that occupied the main Sunday School room of the church.

A new feature was a visit to the Imperial Palace Grounds by the Japanese delegates. It is said that among the people who are allowed to visit the Palace Grounds by special permission a division into three classes is made, and the Sunday School workers were glad to be honored with the first class treatment.



Along the Book Shelf

Buddhism in the Modern World. By K. J. SAUNDERS, Prof. of the History of Religion, Berkeley. Published by Society for Promotion of Christian Knowledge, London. pp X. 83. Price, paper 2/—Cloth 3/—.

In this little volume the authors seeks, as he tells us in his introduction, to estimate the living forces of Buddhism, "rather than to emphasise its weaknesses." He holds that "it is at once more scientific and worthwhile to look at the strong than the weak points of a religion." His underlying motive in writing the book seems to be to justify the belief that the Christian churches of Asia should build "upon the great foundations laid through the centuries" since God's spirit truly "has been at work" during the long and on the whole noble history of the expansion of Buddhism." The booklet falls into two divisions, the first dealing with Buddhism in Southern Asia and the second with Eastern Asia. In the first section he gives us in three short chapters excellent snapshots of modern Buddhism in Burma, Ceylon and Siam. This is followed by three funeral scenes, one in each of the three named countries, under the heading "Some Types of Buddhist Religious Life." There is unconscious humor in describing "types of Life" by means of funeral scenes, at least it would seem strange to depict Christian types of life by a description of funerals, and yet the author is quite correct in doing this, for modern Buddhism has its strongest hold on its followers in connection with the dead. Chapter V. is entitled "Buddhism as a Living Religion" and this contains the most important part of the book. This is followed with some practical suggestions in a chapter entitled "The Missionary Approach to Modern Buddhism in Southern Asia." Part two has one chapter each on Buddhism in Japan and in China and here too, as in the first three chapters we have rather vivid snapshots of Buddhist scenes.

But to return to the chapter on Buddhism as a Living Religion which, as one may judge from the author's preface, is really the heart of the book. The author here attempts what is really an impossibility in the limited space which he allows himself. The treatment is so sketchy that he often makes statements which are only half truths and therefore very misleading to a reader who does not know a good deal about Buddhism. Particularly misleading are the headings of the sections in this chapter. Here are some of them: "It takes hold where faith in Christianity has ceased," "It affords a way of escape from sorrow," "It is a practical creed: Its founder called himself 'a physician of sick souls'," "Buddhism is a religion of Enlightenment and Reason" etc. The natural impression such headings make is that if Buddhism is to-day what is here claimed then Christianity might for the present at least, spend its energies in other than Buddhist lands. Of course these statements are true in a sense but not in the sense which justifies making them headings. Take the statement, "It affords a way of escape from sorrow." Of course it is true that the founder sought to help men escape from suffering and sorrow. But why does not the author tell the other side of the story, namely that the founder had practically nothing to say as to the goal of the road which provides an escape from this world? The author says that Buddhism regards that goal as a state "of moral

purity." He must know that the founder of Buddhism never taught any thing of the sort, for a state of "moral purity" certainly implies a personal existence and yet the founder spoke of the desire for a personal existence as the greatest of all bondages. For this reason when the author, in one of his headings, says that Buddha called himself "a physician of sick souls" he must know that the Buddha never could have meant this in the sense which these words suggest to the western reader.

Or take the heading, "Buddhism is a religion of Enlightenment and Reason." Of course, it is true that the word Enlightenment has played a big role in Buddhist history and that Buddhism has great systems of philosophy in its capacious womb. But the author is presumably writing on Buddhism as a living religion to-day and does he seriously maintain that modern Buddhism is conspicuously dominated by Reason and Enlightenment? In Japan where Buddhism is at its best, as the author himself recognizes, Buddhists are as a whole the least enlightened sections of Japanese society. In this section the author says Buddhism "bids man see life steadily and see it whole." His account of what it means "to see life whole" will not, I fear, appeal to the modern man, for it is to see that human life is in the last analysis nothing "but a bone and a hank of hair." Let man cure his love for life by seeing it in this way. Let man ask himself, "Who is it I am angry with, after whom do I lust but a bag of bones." Of this method the author says, "Buddhism seeks to dispel passion by Reason." To see death in life may cure a man from wanting to live, as it apparently cured the founder of Buddhism, but this is hardly the way of true reason.

Of course it is perfectly plain that the author sees in Christianity the fuller truth and one can admire his desire to find as much that is noble in other religions as possible, especially when one thinks of the old prejudices which divided all religions into two classes, viz. the true and the false. But this reaction against the one sided older attitude, while it explains, does not justify swinging to the opposite extreme. Fortunately our most careful scholars are finding the balanced middle way which sees all that is good in other religions and sets this forth objectively without reading more into these good points than is actually there.

And what are we to say about the author's suggestion that the Christian churches of Asia should build upon the foundations laid by Buddhism? Of course in one sense Christianity can not do anything else than build upon the foundations laid, for the past conditions in a real way the present and the future. And there is no difficulty in recognizing that Buddhism has been a builder of civilization and has often enabled man's conception of life. But if the author means that Buddhism and Christianity are in substantial agreement on the fundamentals of religion and that therefore Christian workers should seek open cooperation with Buddhists the question takes on a different color. In spite of the fact that there may be Buddhists who can say with Dr. Anesaki, as quoted

by the author, "We see your Christ, because we have first seen our Buddha," the simple fact remains that in the great majority of cases the Japanese who actually do see Christ are those on whom Buddhism has a very light hold. They are the young men and women who have never seen the inside of a Buddhist scripture nor visited a Buddhist temple excepting as an object of historical interest or in connection with some festival which has practically no religious value, but who on the other hand have read western books or Japanese books which breathe a Western and often a Christian atmosphere. These are the people nearest Christianity while the rank and file of Buddhist priests and the earnest Buddhist laymen, just because

they are Buddhists, seem the least accessible. Therefore as a matter of practical Christian propaganda it is doubtful if much were gained by seeking any closer cooperation.

In so far, however, as the author urges upon missionaries the need of knowing more about Buddhism, both as one of the great religions of the world with a big past and as a force which still must be reckoned with in the modern world, he is decidedly in the right. We trust that he himself will continue his sympathetic studies of Buddhism and and so help to interpret to Christian workers the full task which confronts Christianity in Buddhist lands.

A. K. REISCHAUER.

The New Testament To-day

This book is a brief and lucid statement of the present status of the N. T., by one of the most eminent N. T. scholars in America, Prof. E. F. Scott of Union Theological Seminary. He first discusses the right of the N. T. to its place as the primary document of the Christian Religion. After stating the contentions of those who challenge it, he defends this right on the grounds that the N. T. stands for the element of permanence in our religion, that it is the only important record of the facts which are the basis of our religion, that it is the record of the first impressions of Jesus' own contemporaries to whom his message was still fresh and wonderful, and that, on its own merits, it has proven in human experience to be the most helpful book in the world.

The second chapter on "The Modern Interpretation," gives in broad outline the results of the modern historical and critical method, which after being developed in O. T. study, has inevitably been extended to the N. T. Modern Criticism has established: first that the N. T. writings came into existence almost by accident in response to immediate needs that arose in the early church; second that they almost always had a controversial motive; third that they represent different types of Christianity which it is worse than useless to try to harmonize into a single consistent theological system; and fourth that they reveal a rapidly changing and developing religious thought in the early church.

In the third chapter he discusses the influence of the Jewish and pagan thought of the first century on Christianity. He feels that recent discoveries, and study in the political, social and religious conditions of the first century have proved that Christianity was tremendously influenced by Pagan religions. For example, unlike those who charge Paul with corrupting the pure, primitive Gospel of Jesus, he calls him "the grand conservative force in the early church" who, more than any other, prevented Christianity from degenerating into a mere synthesis with Paganism.

In the last chapter he considers the causes of the "marked decline of the religious spirit during the last fifty years." He grants that the revolt against authority, of which the modern critical study of the Bible is one element, is one of the causes; and adds to that, the current feeling that Christianity is one-sided and narrow, and that it belongs to the past and is outworn.

On the other hand he speaks of the wide-spread realization of the fact that there is some fundamental

defect in modern civilization, the new place modern thinking gives to spiritual aims in life, the revival of the feeling of mystery, and the growing recognition of the truth and value of Christian morality. His conclusion is that, as has happened more than once in the past, religion is to be saved by a return to the N. T.

Brief quotations often do an author some injustice; but they also often, so whet the appetite, that the reader of the review is not content till he has read the book itself. The following somewhat random quotations should have that effect.

"Nothing, indeed, has done more to discredit the book (the N. T.) and arouse suspicion of its message than those attempts to conceal or explain away the facts of its origin."

"In many directions to-day there is a revolt against the dominance of the historical method, with its tacit assumption that processes alone are worth considering. We are growing weary of the type of scholarship which fastens on a great work of literature for the sole purpose of discovering what the writer borrowed, and how far he was acted on by the social and literary conditions of his age."

"As we watch the operation of the new liberty in all the various fields, we are often tempted to ask ourselves whether the gain has balanced the loss. By submitting to an outward rule, however imperfect, men probably secured more of the essential good of life than under the new conditions. . . . In these days of superior knowledge we often look back wistfully on that simpler faith and would fain return to it, but it is well to recognize frankly that such a return is impossible. . . . You can rest on an authority and make it serve your higher welfare only so long as you honestly believe it. As soon as you have cause to suspect it your attempts to build on it are mere pretence, and you have no right to make them."

"The willingness to regard it (Christianity) as only one religion in a group is supposed to mark the tolerance which distinguishes the modern from the mediaeval mind. But the truth is that Christianity is the only religion. It expresses in their purity, and with a clear consciousness of their value and meaning, those elements in human thought which can properly be called religious."

".....it is no small matter that we can now feel reasonably certain of what the N. T. is, and what it is meant to teach us. . . . Criticism, whatever else it has done, has enabled us to get behind legends and conjectures and lay hold of facts."—D.D.

News Bulletin from Japan

How the Bible Got into the Chief Priest's Home at Famous Nikko

THE chief priest's wife was sick. The doctor recommended a certain massage. He furthermore told her that he knew of a man who was an expert on such treatments and all agreed that he should be called. This man, by the way, was Mr. Tanaami, who formerly was our regular colporter and is now independently doing Christian work at Nikko and vicinity. He still carries Bibles wherever he goes and is known as "the Jesus man."

Now the doctor had told Tanaami that he should not tell the woman that he was a Christian, but, to the surprise and annoyance of the doctor, as soon as Tanaami came into the room of the sick woman he told her of his Christian faith and asked her permission to pray to God before giving his treatment. "I always pray before I undertake anything." She consented and he did so, and when he said amen, the doctor, the nurse, and the servant of the house all repeated it thus revealing that they also were Christians. This, and the peculiar tenderness shown her by all of them, very deeply impressed the sick woman. While giving his treatment he told her his experience and of what God said in his Word, etc. This intensified her interest exceedingly much and she wondered how she might obtain the book he had mentioned. Fortunately he had his pack of Bibles with him and was glad to show them to her. This whole occurrence seemed so wonderful to her that she not only bought a large sized Bible for her own use but also a Testament for the wife of the priest next in rank to her husband, and a Testament for her son.

The happy issue of the above was that both this woman and her son became ardent lovers of the Bible and although they still do not dare to confess that they believe in Christ owing to the position the head of the family holds in the town, they are quietly recommending and pushing the Bible into the homes of the many priests who are connected with the famous

shrines in Nikko. It has commenced to be the talk of the whole place that "the Jesus man" goes in and out at will among the homes of the priests and wonder is expressed that this is allowed.

The son who is now in school in Tokyo has written to Tanaami that as it known he is the son of the chief priest in Nikko he reads the Bible in secret, but he assures him that he believes in it with all his heart. He asked Tanaami to be patient and work quietly so as not to excite his father and cause him to do rash things, thereby adding to the list of the many and awful sins he has already committed.—American Bible Society

The United Brethren 23rd Annual Conference.

THE Workers Conference of the United Brethren Church was held at Arima March 14th. Mr. T. Kagawa of Kobe spoke on 'The Christian Minister and Social Work in Japan.' He traced the development of social work in Japan; emphasizing the present tendencies which, if unheeded, threaten to counteract or even destroy Christianity in the next 50 years. The evening of March 14th the workers held an informal conference in which they talked over mutual problems. The subject which was given most consideration was: "How to plan for and follow-up the Kanamori evangelistic meetings." As Rev. Kanamori has visited about half of the United Brethren Churches and will soon visit the other churches in Japan the discussion followed very practical lines. The workers are quite encouraged by the results and are moving forward for greater victories.

The 23rd annual conference was held at Kobe March 15-19th. The Rijkwai (Executive Committee composed of seven Japanese and three foreigners) has been working very satisfactorily since 1917 and is proving a most efficient organization in handling the detailed business. All questions as to building policies, administration of finances, etc. are referred to it and the results and decisions of this com-

mittee are brought before the Conference in the form of recommendations. The Conference treasurer is a Japanese who makes all payments to the different workers and churches, irrespective of whether the money comes from American or Japanese sources. The system has been in operation six years and increases in efficiency each year. This year a marked difference was shown by the increase of time given to devotional and inspirational meetings. Dr. Ebina of Doshisha University delivered the message at the dedication of the new Kobe church building on Sunday, March 18th. His subject was 'The Church's Call to Education in Japan.' He brought out quite forcibly the fact that the Church's supreme call was that of giving 'life' to society. The new church building is well planned to meet the needs of the community, including worship, Sunday School, kindergarten etc. It was erected at a total cost of ¥31,500.

There has been an encouraging increase in members and in self-support during the past year. A spirit of evangelistic zeal is stirring the workers and they go back to their places of work feeling that the call of the Christian church is to give 'life' and make real the love of Christ to the people in their community.

Graduation at Deaf-Oral School

THE first graduation exercises of the Japan Deaf-Oral School were held at the school on the twenty-first of March and the occasion proved to be one of great interest. The building was crowded with parents and friends of the fifty children who attend the school. Eight pupils have completed the prescribed kindergarten course during the past three years and were promoted to the regular primary department of the school of which they will be the first pupils.

After the presentation of the diplomas each one of the graduates spoke several sentences of greeting to the visitors, appreciation to the parents or thanks to the instructors. Then Mr. Murakami, the head teacher, gave a demonstration of the work that the pupils have done. He proved to the audience that they are not

able to hear what is said to them but that they have been taught to recognize spoken words and sentences by watching the lips of the speaker. He also showed their spontaneous use of spoken and written language in describing pictures that were shown to the members of the graduating class.

Cornerstone Laid for New Y.W.C.A.

NEARLY one hundred members and friends of the Osaka Young Women's Christian Association gathered on the afternoon of Monday, April 2, at the ceremony of the cornerstone laying for the new building at Nozaki cho. Mr. Keizo Hirooka laid the stone in the name of his mother, Madam Asa Hirooka, who was the first president of the Osaka Association, and one of the prime movers in the undertaking of building such a home for the young women of Osaka.

Mrs. Suma Hoshino, president, and chairman of the building committee, presided at the ceremony, which opened with the singing of the hymn, "O Worship the King" by those present, Bible reading by Mrs. Tomi Sakabe, and prayer by Miss Chika Nakaji.

Greetings were brought by Mr. Fukushima, Educational Department of the City; Mr. Saito, of the Kansai Nippo; Mr. Shirato, from the Osaka Christian Churches; Mr. Sajima, general secretary of the Y.M.C.A.; Miss Kawai, of the Japan National Y.W.C.A.; Mr. Araki, of the advisory committee of the Osaka Association.

Mrs. Yasu Asai made a statement of the present financial status of the new building.

Gifts from abroad amount to 60,000 yen from Japanese friends of the New York City Y.W.C.A., 8,000 yen from the British Y.W.C.A., and about 60,000 yen from Osaka friends. Thirty thousand yen more is needed to complete the building fund.

The new building will be completed in June, and will be opened as a dormitory and administration building in September. Until that time regular classes and clubs will meet in the present building at Temmabashi. All young women and girls

are welcomed at any time, whether they wish to study or merely to find friends.—*Osaka Mainichi.*

We Want National Prohibition in Japan and Korea

HAVING attended both the World's and National W.C.T.U. Conventions, held in Philadelphia, Pa. November 11, 1922, we are more and more convinced that the World's Prohibition depends upon America, and America's Prohibition depends upon the World. And we the Japanese delegates undersigned recognize for the first time that we the women on the other side of the Pacific must work with a definite and clear purpose to bring about in Japan and Korea the National Prohibition.

By the long and faithful work of good men and women in Japan such as Mr. Sho Nemoto and Madam Kaji Yajima the foundation is already laid, namely the Junior Prohibition Law passed in March 25th, 1922. The sale of alcoholic liquor to the young people under twenty years of age is prohibited, and the law has been enforced since April 1st. The best and only way now open to us is to reach these young people.

So we determined, God helping us, to raise a fund to reach Ten Million Children in the School Age with the scientific truth about alcohol. One cent to every ten children, one dollar to every 1,000 children, \$100 to every 100,000 and \$10,000 will embrace 10,000,000 children. With this fund we can prepare the best temperance posters to place in all the public and private schools throughout Japan and Korea, and also we will translate, print and distribute the most authoritative books about alcohol and other narcotics, and place them in all the public libraries, and school libraries. With a fund of \$10,000 we can reach all the Ten Million Children of Japan with the temperance teaching.

We are all mothers, and realizing the need, each one of us has thankfully offered one hundred dollars; since the Philadelphia Convention four hundred and thirty-one dollars more was subscribed, so you see 831,000 children have been embraced. Will you kindly help us to

reach the remaining Nine Million One Hundred and Sixty-Nine Thousand Children?—*Delegates from Japan to the Eleventh World's W.C.T.U. Convention.*

Temperance Movement Growing Fast Among Young Men of Japan

THE temperance movement is growing among associations of Japanese young men, says the Chugai Shogyo. There are at present in Japan 236 associations working for the cause of temperance, embracing a total membership of 117,982. Iwate prefecture heads the list with 35 organizations, but Tokyo-fu has the largest number of such associations, the total number of such members in Tokyo being given as 69,000. To four prefectures, however, the temperance movement is entirely unknown, namely Yamagata, Tokushima, Miyazaki and Chiba. Something like ¥45,000 is spent annually for the cause of temperance in Japan. The Social Bureau of the Home Office is directing increasing attention to the Movement.—*Japan Advertiser.*

Eleven Graduates of Women's Colleges Prepare for Y.W.C.A. Work

THE second Y.W.C.A. secretarial training course will open Saturday at the National Y.W.C.A. headquarters and will continue until June 10. Eleven students, all graduates of women's colleges, are in the course, and they will be quartered in a dormitory near the national headquarters.

The course will consist of 240 hours of class and lecture work, of which 60 hours will be Bible study under the direction of Dr. S. H. Wainright, the Rev. K. Goshi, the Rev. S. Tajima and Miss Bosanquet. Other lectures will be given by social workers connected with the Tokyo Municipality and economics authorities from the Tokyo Imperial University and Waseda University.—*Japan Advertiser.*

Y.M.C.A. Notes

THE first local Boys' Work Department has been opened in April in the Tokyo Association. Secretaries Suzuki and Patterson of the National Committee are cooperating with the city

Association in a three year experiment. It is hoped to extend this work to other city Associations in the course of time.

Plans have been completed for a new Y.M.C.A. building at Osaka to be erected on the present site at a cost of ¥400,000.

The Nagoya Association has raised over ¥71,000 entirely from local sources. It is planned to erect a suitable building at Nagoya as soon as possible.

Aoyama Schools in Record Enrollment

THE Aoyama Gakuin has started the new year with a large enrollment.

More than 200 new students were received in the Academy and almost 300 in the College, and 40 in the Theological Department. The total enrollment at the beginning of the school year was, Academy 970, College 703, Theological 80, making 1753 in all. The Aoyama Jo Gakuin has a student body of 970 in all its departments.

Aoyama Seminary Now Union School

THE Aoyama Gakuin Theological Department is now a Union Seminary, as the Evangelical, Disciples of Christ and Christian Churches are cooperating with the Methodists in the institution, all contributing to the teaching staff, the financial support and the administration of this department.

Methodist Church Shows Fine Progress

THE two conferences of the Japan Methodist Church were recently held in Tokyo and Kobe respectively. Bishop Uzaki presided in each case. Very favorable reports were made of the gains during the past year. Some of the figures follow, in each case the increase over the previous year being given:—

Resident Full Members ...	21,309	2,023
Total Membership	27,867	2,584
Baptisms	3,526	329
Local Support	243,427	64,028
S.S. Scholars	45,092	2,890
No. of Churches... ..	160	6
Self Supporting Churches...	33	1
No. Church Buildings ...	146	17
Preaching Places, Kogijo ...	147	13

Methodist Churches Support Mission in Tokyo Suburbs

THE Methodists are now in the last year of their Three Year Forward Movement. The eighteen Methodist Churches of Tokyo are establishing, as a memorial of the movement, a new Church in the suburbs of the city, to minister to the growing suburban population. Rev. H. Shirato of the Sapporo Church, has been appointed to open this new work, supported by the Methodist Churches of the city.

Methodist General Conference Meets in the Autumn

THE Quadrennial General Conference of the Japan Methodist Church will be held in Tokyo in the fall. The recent annual conferences elected the delegated membership of the General Conference. There will be 31 ministerial and the same number of lay members. Among the ministerial delegates recently elected are Drs. Berry, Heckelman, F. H. Smith, Wainright, McKenzie, Bates and Hager.

White Cross Society Receives Government Aid

THE White Cross Society, the Christian organization to fight the tuberculous scourge in Japan, was recently favored with the following grants: from the Imperial Household Department Y. 500.00; from the Home Department Y. 500.00; from the city of Tokyo Y. 700.00; from Tokyo fu Y. 50.00.

Sunday School Building Fund Increases

THE drive for Y. 150,000 to be raised in Japan for the proposed Frank L. Brown Memorial Building is meeting with splendid success. Up-to-date Y. 112,000 have been secured in cash and subscriptions. Of this amount Y. 91,000 have already been paid in. It is planned to raise Y. 10,000 from the Sunday Schools by the one yen envelope plan.

PERSONALS

News from Abroad

Miss Clara D. Loomis is still in America and is at present engaged in writing a biography of her father, Dr. Henry Loomis. She hopes to return to Japan in June although her plans are not yet definite.

Rev. and Mrs. L. C. Lake and children and Rev. and Mrs. Merle C. Winn of the Presbyterian Mission are scheduled to sail from America by August steamers, arriving in Japan in early September. They will be accompanied by a new member of the mission, Rev. David Paulin Martin.

Departures from Japan

Mrs. R. P. Gorbald has been compelled by ill health to give up her work in Japan and sails for America to recuperate, leaving by the S.S. President Jefferson from Yokohama, May 7th.

Rev. Dr. and Mrs. Harvey Brokaw and daughter, Miriam, will sail for furlough in America by the S.S. President Jefferson on May 7th. They will see their daughter, Frances, graduate from Wooster College in June, and their daughter, Katherine, graduate from the College of Physicians and Surgeons of Columbia University in May 1924.

Dr. and Mrs. R. A. Thomson, of the Baptist Mission, stationed in Kobe, have gone to England via America for a short furlough. They expect to return to Japan in the autumn. Dr. Thomson will represent Japanese Baptists at their World Conference in Stockholm this summer.

Mr. L. W. Crane of Osaka, who has been teaching in the middle schools for three years and in the night school of the Y.M.C.A., left for America on April 10th. He sailed on the S.S. Werra for Port Said. He will spend some time in Europe before returning to America.

Misses Norman and Tweedie of the Canadian Methodist Mission, left Kobe for Canada via the Ports on March 13th. After spending a few weeks in Korea and China they were to join the S.S. Fushimi Maru at Shanghai. Both ladies are going home on regular furlough. Miss Thorpe is taking Miss Norman's place as matron in the Canadian Academy during the latter's absence.

Rev. and Mrs. W. R. McWilliams of the Canadian Methodist Mission will leave with their family for furlough in Canada in June. They will take their boat, the Empress of Russia, at Kobe on June 20th.

Rev. and Mrs. W. Harvey Clarke and family, of the Southern Baptist Mission sailed for America on furlough on March 31st.

Commissioner Duce of the Salvation Army has been ordered to leave Japan for the present in an attempt to prevent the complete loss of his eyesight. The Commissioner and Mrs. Duce and their youngest daughter expect to leave for England on the P. & O. S.S. Nyanza on May 18th.

Miss Ada H. Wright of Urawa, Saitama Ken, who has been a member of the Protestant Episcopal Church Mission since 1897, sailed for Europe from Kobe on the S.S. Fushimi Maru, March 30th, en route to America on furlough.

Miss Ruth Mylander of the Japan Free Methodist Mission will sail for America on furlough on June 6th.

Mr. and Mrs. G. S. Phelps, of the Y.M.C.A. will sail for America from Yokohama on May 31st. Mrs. Phelps' return is due to ill health. They hope to return to Japan in November. They will be accompanied by their son, Ward, who graduated from the American School in Japan last year and who will enter Yale this fall. Ward has spent several weeks travelling in China before sailing for America. The daughters, Miriam and Theodostia, and Mr. Phelps' mother, Mrs. Bachelder, will remain in Japan with friends.

Mr. W. Scott Ryan, Physical Director of the Tokyo Y.M.C.A., will also leave on May 31st on regular furlough. Mrs. Ryan and children left for America several months ago and will join Mr. Ryan in San Francisco.

Mrs. Leigh Layman, of the Methodist Protestant Mission has been called home on account of the illness of her sister. She sailed for America by the Empress of Canada, April 14th.

Rev. Cyrus A. Clark sailed from Yokohama on April 5th on the S.S. Korea Maru for furlough in America.

Arrivals in Japan

Rev. C. P. Holmes of the Canadian Methodist Mission, who has been in Canada on furlough during the past year, left Vancouver with his family on their return trip to Japan on April 19th. They will again be stationed in Fukui.

Miss Elizabeth Dawson returned to Japan from America about the first of April. Miss Dawson will be connected with the Methodist Protestant Mission in Yokohama.

The Hon. and Rev. O. St. M. Forester returned from furlough in March and has resumed his work for Chinese students in Yokohama and Tokyo. He is residing in Yokohama. Mrs. Forester is remaining in England with the children.

The Rev. G. W. Rawlings, Principal of Momoyama Middle School, and Mrs. Rawlings returned from furlough in March. With them came their elder son, Shirley, a B.L.J., who has been appointed an English Master in the Osaka School of Foreign Languages. Their two younger children, Margaret and Gerard, are at school in England.

Removals

The new address of Mr. and Mrs. E. O. Mills is 1041 Narutaki Machi, Nagasaki.

The present address of Mr. J. C. Arman, of the Methodist Protestant Mission, is 43 Chokuji Machi, Nagoya.

General

Rev. Robert Dick Wilson, Ph. D., D.D., LL.D., Professor of Semitic Philology and Old Testament Criticism at Princeton Theological Seminary, is in the Orient for lectures on his specialty. At twenty years of age, Dr. Wilson set fifteen years for the study of Hebrew and cognate languages, fifteen years for the study of the text of the Old Testament, and fifteen years for Old Testament History. On the basis of this study by the scientific inductive method, he claims that we have a reliable text of the Old Testament, substantially the same as that of

Christ and the apostles. This, he says, gives a reliable history of the ancient world.

The engagement is announced of Miss Leila Lacey of the Y.W.C.A. and Mr. Verner Aurell of the American Trading Company.

Rev. and Mrs. Carl Nugent of the Reformed Church in America Mission are working at Aizu-Wakamatsu and are occupying the house vacated by Rev. P. F. Schafner and family.

Dr. and Mrs. James M. Philpott, of New York City, have been the guests of Misses Clawson and Hagin at the Joshi Sei Gakuin, Tokyo. Dr. Philpott was for many years the pastor of a New York church and is now having his sabbatical year. He and Mrs. Philpott are touring the world and giving much time to the study of mission work and problems.

Mrs. B. E. Watson of Tokyo has received word that her mother, Mrs. R. K. Arnold of Versailles, Kentucky, will arrive in Japan about the middle of June. She will be in Karuizawa during the summer.

Miss Alice P. Adams has been honored by a decoration from the Emperor, the "Blue Ribbon," in recognition of her efforts for social betterment in Okayama.

Mrs. H. Kuyper has been convalescing after a minor operation at Severance Hospital, Seoul.

The mid-winter meeting of the trustees of Macalester College, his alma mater, voted the degree of D.D. to Rev. J. E. Detweiler, of Osaka Shingakuin. It will be conferred, either in absentia or in person when Mr. Detweiler takes his next furlough.

A fire which broke out early in the morning of March 15 partly destroyed the home of Mr. and Mrs. Gilbert Bowles, Tokyo. Mr. and Mrs. T. E. Jones of the Friends' Mission and Mr. Paul Gordon, Principal of the American School were living in the Bowles home at the time. Plans are going forward for rebuilding this spring. Mr. and Mrs. Bowles are living for the present in the Teachers' Residence of the Friends' Girls School, Mita, Tokyo. Mr. and Mrs. Jones and family have moved into their new house at 14 Ichome, Mita, Shiba, Tokyo.

Mrs. F. C. Newell, accompanied by Mrs. Parker, are making an extended trip in China. Mrs. Newell expects to return to Japan in June.

Consul General and Mrs. Ransom S. Miller of Seoul, recently announced the engagement of their daughter, Harriett, who has just returned to the United States, to Mr. James Cooper of Syracuse, New York. The wedding will probably take place in Syracuse this summer.

Rev. H. W. Outerbridge of Kwansei Gakuin, Kobe is acting Pastor of Kobe Union Church during the absence of Rev. H. W. Myers.

The Rev. and Mrs. W. Pengelley Buncombe, Tokyo have announced the engagement of their daughter, Hilda Pengelley Buncombe, to Mr. John P. Forsby Treadwell of the Hongkong and Shanghai Banking Corporation, Kobe.

Miss Grace Robertson, niece of Miss M. A. Robertson, is the latest member to be added to the teaching staff of the Canadian Academy, Kobe.

Birth

Born to Rev. and Mrs. Willis C. Lamott, Tokyo, on Sunday April 8th., a son.

Born on March 2nd to Rev. and Mrs. M. M. Whiting, Kobe, a daughter, Florence Esella.

Deaths

Dr. Wallace Taylor, missionary of the American Board in Japan from 1873 to 1912, died at Oberlin, Ohio, February 9th.

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Editorial Comment

Anglican Church Creates Two Japanese Dioceses

THE outstanding event in the history of Christianity in Japan within the last decade was the action of the recent convention of the Seikokwai in creating two dioceses in Tokyo and Osaka over which Japanese will preside as bishops. It has taken the Seikokwai a long time to venture upon this step, but when it finally came, it was taken in a spirit of amity and Christian brotherliness in refreshing contrast to the birth pangs of similar movements in other denominations. In "Creative Forces in Japan", a mission study book written by Galen M. Fisher we find a frank and illuminating statement of the conditions existing in the Anglican community in Japan by Bishop Tucker. "Foreign and Japanese clergy have exactly the same standing . . . in all legislation and formulation of policies. No distinction is made between native and foreigner. The Japanese have practical control because of their numbers. In theory nothing could be more equitable or more conducive to genuine cooperation or provide more ample scope for Japanese initiative. In practice, however, the theory breaks down in two respects. The first is the authority of the Bishops, all of whom are foreigners. The employment, dismissal and locating of Japanese evangelistic workers is determined by him, except where their salaries are paid by the native congregations. The second point is that the control of the support which comes from abroad is in foreign hands.

As practically all evangelistic policies involve the expenditure of money, it is evident that Japanese freedom and initiative are limited to the self-supporting portion of the work. For equipment also the native pastor must either secure the interest of the Bishop or of some missionary, or else go without improvements needed to carry out his plans". What the effect of the election of a Japanese Bishop will have upon the Church is also stated by Bishop Tucker in the same volume. "The moral effect of a native bishop both upon Christians and upon non-Christians would undoubtedly be great. He would naturally understand conditions better and be able to get into closer touch with the people than a foreigner."

* * * * *

Dr. Motoda Elected First Japanese Bishop of the Seikokwai

ON April 17th Dr. S. Motoda was elected the first Japanese Bishop of the newly created diocese in Tokyo. A better choice could hardly have been made. As Christian preacher, author and educator Dr. Motoda has long been one of the foremost Christian leaders in Japan. His influence extends far beyond the confines of his own church. Dr. Motoda is at present the head of the influential Rikkyo University at Ikebukuro. Dr. Motoda received his D. D. degree from Kenyon College, Ohio; his S. T. D. from Philadelphia Divinity and his Ph. D. from Pennsylvania University.

Korean Laborers Invade Japan

JAPANESE authorities are considerably concerned over the large influx of Korean laborers into Japan. According to the Tokyo *Nichi Nichi* the number of Koreans at present in Japan is 60,000 and if the influx continues at the present rate it will reach 100,000 by the end of the year. As the Korean laborer is industrious, works cheaply and is willing to tackle any job no matter how menial, he is greatly welcomed by the capitalists of Japan.

The presence of groups of Koreans in some of the larger centers has in the past raised certain problems of evangelism and the Federation of Christian Missions took up the matter definitely with the Federal Council in Korea. Nothing was done, however. The problem was again raised since the last annual meeting of the Federation and the Executive Committee instructed its secretary to correspond with the Federal Council. There the matter rests. The influx of Korean laborers in such unprecedented numbers, however, will focus the attention of the Christian worker upon this problem and will, we trust, lead to some constructive action. It is a delicate task, we know, because of the political aspect that every Korean question at once assumes. In the meantime it is to be hoped that the Christian Church in Japan will not fail to grasp this opportunity of putting into practice those principles of Christian

brotherhood which she professes to believe.

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National Council Notes

SINCE our last comment on the National Council plans two important events in connection with the Council have transpired. In the first place the budget has again been cut, this time to ¥5000.00. As we pointed out in our March issue this step became imperative because of the declaration of the Japanese churches that they were unable to raise the amounts required for the larger budgets. As Dr. Axling has several times stated the organizing committee is simply endeavoring to construct a plan that will be acceptable to the missions and churches that have expressed their willingness to enter the Council, but the constant revision from the top downwards is a not a process to inspire much enthusiasm.

A second event worthy of comment was the failure of the Seikokwai to enter the Council. As Bishop Heaslett states in his report of the Synod of the Anglican Church the proposed Council was discussed, but apparently the enthusiasm generated was not great enough to warrant even a vote. We regret that this influential church could not see its way clear to join with the other bodies in the National Council. The entrance of the Seikokwai into the National Council would have added considerable strength to the proposed organization.



The Japanese Church and the Present Crisis

By H. HATANAKA

TO know the position of the Japanese Christian Churches in the present crisis of the nation, first we must know what are the elements that constitute the present crisis of Japan; secondly, what the churches are doing now and what we hope to do in the near future.

What are the elements that constitute the present crisis of Japan?

1. There are international problems. The condition of China, in Japan's relation to her, requires the most unselfish diplomats and the united effort of the Japanese people to let China have a square deal. Japan must do her duty as a neighbor to that great chaotic nation of Russia, which, if not dealt with the greatest care, may become a great danger to all. The Koreans, both in Korea and Japan, require of us the greatest kindness and justice, and if we fail them, they will always remain as a greatest curse to our nation. Japan not only has many international problems among her neighbors, she must play her part with the other nations of the world in the world's affairs. Among all these international problems, we have been able to solve many of them, but still many are left unsolved, waiting for some of the best and greatest statesmen and diplomats to come.

2. The internal problems are many and acute. The national political situation is far from allowing us to be optimistic. When all the nations of the world are going through the most radical and unexpected political revolutions, we can not expect Japan alone shall have no changes. But it must be studied and worked out very carefully, by the keenest and the most far sighted statesmen, how she shall change. There are many phases of the problems, which, however I shall not mention here. Just, for an example, take the question of universal suffrage; the long discussed and studied question, is sure to be realised in a few years, yet it will not save the nation from political corruption unless the people are better trained to govern themselves.

Then there are labor problems, which are no longer limited to the workers of the factories and mines, but the problems are becoming very serious among the farm workers. The leaders for the solution of these problems must come from working people. But just now these people are more concerned with what they can get out of the world, instead of the service they can render. Without the spirit of service and sacrifice the labor problems can never be solved.

Turn our eyes to the homes of this nation. Home is the greatest and most important institution God has permitted men to establish. The influence of home is stronger than any other organization or institution. Home is a factor for our health, education and character building. In Japan, the old home ties are losing their strength, first because of industrial, economic changes, second, because of the increase of the social and recreational functions, third, because of the new movement of thought. We are not replacing the old home ties with the new ideals.

If the home is the corner stone of a nation, the educational system is the main pillar of a nation. Are the educational institutions of this country adequately fulfilling their-functions? We hear the cry for better teachers in primary and secondary schools. The best and the most vigorous youth are not entering into teaching in primary and secondary schools. We hear much about the lack of moral training of the graduates of the institutions of higher learning. To hope for the best development of a nation the educational system must be efficient and complete.

With homes shaken to the foundation, and an educational system far from being at its best, what are the conditions of the morals. In the past the moral code was based upon the idea of superior and inferior. So it contained only moral teachings in regard to the attitudes of the superiors to the inferiors and the inferiors to the superiors. However with the new trend of thought, our moral

standard is being revolutionised. As we adopt a new moral standard in the relation of men and women we are sure to face many new problems. Men and women must understand each other better, and learn to respect each other.

The above mentioned are only a few problems out of many. In the face of these large problems, we must ask ourselves what are the churches doing to solve them.

What have the churches done to solve the international problems? What have we done for China? What have we done for Koreans? There are many Christians who are taking active part in the solution of the international problems, but the churches themselves have done practically nothing. The same thing can be said of our national political questions. Considering the Japanese churches in the light of the present crisis and also, the facts of the past history, we, first, must ask ourselves, will the present Christian churches and Christians join together to solve the international and national political questions? Secondly, supposing they did unite, would they be effective? First of all I have very many doubts about the churches and Christians joining to meet the international and national political issues. Second, if they should join, under the present conditions of the Japanese churches, they would not have much influence. Then, turning to the social problems, we know churches have done very little to solve the labor problems. When we remember that the labor problems in the future will look to its own class for the leaders, and at present our churches are not reaching our working men, we are forced to be very suspicious of the Christian churches being able to solve labor problems.

I believe it is asking too much of the present Japanese churches to take part in the international, national politics and social problems. Perhaps in these spheres we can only hope to do anything when we discover great leaders, then churches will follow. Then what are some of the things Christian churches can do with our present resources?

1. The Christian churches of Japan, or more correctly speaking the Christian

missionaries have been the pioneers of our educational system. But lately, really the government schools have been in the lead, with Christian institutions following them. Especially in trying to conform our schools to the governmental regulations, we have lost special functions that Christian schools should have. Many of the Christian schools have grown large, but often their Christian atmosphere has not increased. To-day, a strictly Christian institution has an important place in the life of the nation. Especially, we ought to establish kindergartens, grammar schools, middle schools and higher schools (colleges) and not so many universities, and make their atmosphere intensely Christian. In this connection we must not forget what large influence the Christian teachers have in non-Christian schools. So the churches ought to engage themselves in the campaign of getting young Christian men and women to go into the profession of teaching and if possible establish teachers' institutes or normal schools.

2. One of the most important tasks for the Christian churches is to make our homes thoroughly Christian. More Christians lose their faith because of their non-Christian home influences than for any other cause. The Japanese Christians are faced by temptations on every side, but there is none stronger than those which come to them in their homes. So, when a person becomes a Christian, the church should see to it that the members of his home at once shall be brought in touch with Christ. We must make our homes the units of the evangelistic campaign. Then we should urge, or almost demand in marriage that both should be Christians.

3. The most natural and proper function of the churches in the face of the present crisis is to uphold a very high moral standard and wholesome ideals. If there is anything lacking in Japan to-day, it is idealism. The churches would be doing their greatest service to the nation by simply affirming their faith in Christ and God. In these days, all religions are coming to resemble each other more and more in their moral ideals, life's philosophy. So if the Christian religion has anything peculiar to contribute to

the life of the people, it must be the living Christ. I believe we have learned to talk about Christ a great deal, but in many cases he is not a reality to many of us. He has no grip upon our lives as the members of our families and friends, in other words he is not a reality to many of us, so has no authority over us. If Japan needs anything to-day, she is looking for a power and an authority that will shape and mould our lives. Are the Christians churches and Christians upholding the living Christ? Are they letting Christ be so real to them, that he governs them at all times?

Then, to sum up what has been said, —there are many problems which constitute the crisis, yet the churches are not dealing adequately with them at all and in many cases if they tried, they will not be able to deal with them, such as the international, national and social problems. But there are three things they can do and must do,—1. to affirm our faith in the reality of God and a living Christ; 2. to establish Christian educational institutions and to make the already existing institutions thoroughly Christian; 3. to aim to capture homes for Christ, and make homes the units of our evangelistic campaign.

Preaching to the Railroad Men of Japan

By CLARENCE F. McCALL.

FOR more than twenty years Miss Gillett, an English lady has been at work among the railway men of Japan. More than once have we helped her in this work but this year for the first time have we gone into the work seriously. I received a free pass on all lines in the district and I inferred from that that the Government R. R. authorities were in earnest and were desirous that the men should have something in return that would be of value to them. All meetings were arranged before hand. The exact hour of my arrival and departure, the length of meeting and all details were attended to by the central office in Sendai.

I generally conducted from three to five meetings per day. Of course a time must be selected when there will be no trains passing through the station, else the quiet necessary for a religious meeting would not be possible. The meeting is held in the station where at other hours all the work is attended to. Not only every man in the station but the line-men, the men from the express companies and in the small places the neighbors are also present. Sometimes the wives and children come. In one station the wife of the Station Master listened so earnestly that

I finished up my address as though it were a women's meeting.

Sixty stations in all were visited. The attendance ran from seven in a small country place to six hundred in one of the large repair shops. Of course much depended upon the attitude of the Station Master or his assistant. In no case was there anything but kindness shown me and in a large majority of the places the heartiest co-operation was given.

I tried to say three things,—the necessity of faithful WORK; clean, elevating PLAY and real WORSHIP. Most of my attention was given to the idea of worshipping GOD and all it can mean to us. I generally spoke an hour. One is always anxious that his message should find a place in the hearts of his hearers. Besides the usual attention test I had my box of Christian books at hand. After the speech these were always produced and in less than twenty days these men bought ¥165.28 worth of Bibles, hymnals and other books. One of the good sellers was a temperance book written by a well known R. R. Official of Japan, Nagao Hampei. The Travelers Guide too always sold at once. The new Parable Tracts (my first order of 6000) were all gone in ten days. In one station the

Station Master took ten copies of one book and the assistant seven of another and practically every man present took two or three copies.

After speaking for an hour to the men from the engine sheds at Shinjo I said "Men, that's my best and you have listened well. But it is your next move. God can't do it all. You can at least take a ten sen Bible or a five sen or a Yen book along." But they had just come as they were—faces and hands black and greasy. They had no money. "Come along any way and appoint one of your number to take down your names." And they did and they emptied the box. Toward the last one lad took up Fosdick's "The Meaning of Faith," price ¥1.50. Isn't that a little difficult for you?" I said. And he put it down and took up another but he came back to the Faith book and said "I want this one." "All right take it along and work it out."

At Innai we found the seats all out ready when we arrived two hours before time for meeting and there were a plenty of them too. Long before the hour the village priest came and took his seat. He was so pleasant and happy and polite it was a joy to meet him. The principal of the Primary School also came. The leading men of the town came. It was the easiest place to speak that I found among the sixty stations. The old priest said "Come down and have your picture taken with us." "Come and I will speak and we will ask a Shinto Priest to speak and you can speak again and we will have a fine time."

As I dealt with this pleasant gentleman I thought all the while of how careful the Master was not to cause one of the little ones to stumble, as he said "I came not to destroy but to fulfil." He bought the highest copy of the Bible, Old and New Testament, that I had and I handed him a copy of my own little booklet "Christ our Saviour." He convinced me fully that all Christian men should be gentlemen.

One Assistant Master stayed near to talk. He told me that when a lad he had

a Christian friend—baptized and a regular member of the church, whose brother was a pastor. Well this friend fell into sin and did something wrong in the station and instead of confessing his sin he hid it and finally tried to place the blame on another—that is upon the man to whom I was then listening. "I found it very hard to study of Christ after that," he said. And I was sad. I could argue with a priest but here I must confess for the lad of years ago and for us all and I did. "I have never come to know Christ," he said, "but each day without fail I pray to be faithful to all that life has for me to do that day." I taught him as best I could just there and asked him to honestly follow the leading of God's Holy Spirit who is surely striving for all such as he.

One morning after finishing an early meeting in a station I boarded the train for the next meeting. Soon a certain J. Wada handed me his name card and I gave him mine in return. After talking a while I asked him his business and he said he was an insurance agent. I told him my work was not altogether different from his and took up my case of books and opened it on my knees. He was interested and took ¥8.53 worth of books right there. Why not? Such as he often spend ten yen and more at a sitting for that which is not bread—don't they? Well, he's going to invest his money and time and life for God I'm convinced. He is a Christian. "I have done a good day's work already and I'll give the rest of this day to the Lord" he said and he did and he spoke for us at our next stop where several hundred men were waiting.

I am more than ever convinced that our Holy Religion is more than teaching—that it is a life. I often said to them "Men, one of the great troubles with our religion is that you can know it only by doing (living) it." "It is not simply a ceremony to be gone through with when your grandmother dies. It's a life to be lived every day in the station and in your homes." His kingdom will come when we all believe and practice what we teach.

Fourteenth General Synod of the Nihon Seikokwai

Epoch Making Conference Creates Two Japanese Bishoprics

By BISHOP S. HEASLETT

THE organisation of the Nihon Seikokwai divides the Empire into eight Missionary Districts, each under a Bishop. Besides these districts missionary work is carried on in Taiwan, Manchuria and Saghalien. The work in Chosen is under an English Bishop and there is no organic relation between it and the N.S.K.K.

The organ by which the Church expresses her united voice is closely akin to the American Episcopal Church model. Local congregations send elected delegates to Diocesan Synods; Diocesan Synods elect representatives to the General Synod which is held triennially. The General Synod consists of three Houses: The Houses of Bishops, Clergy, and Laity. They may vote separately. Usually the Clerical and Lay delegates vote together. The Bishops always vote separately. Lay and Clerical delegates are equal in numbers.

Local or Diocesan Synods deal with local finance and the interpretation of the Church's Canons and Constitution. The General Synod controls the life of the whole Church as it is expressed in Canons, Expansion, and Relations to other Christian Bodies. It is the supreme voice of the N.S.K.K.

The first Synod of the N.S.K.K. was held in the year 1887. The fourteenth between April 23rd and 28th this year in Tokyo. There were present seven Bishops (two of these were visitors, one from China, one from Chosen), forty clerical and forty lay delegates. Of the forty clerical delegates nine were foreign missionaries, elected, of course, by Japanese.

The programme as printed was formidable in extent and subject matter. But two items in it were marked out in everyone's mind as supreme in importance. They were questions affecting the expansion of the Church and its relation to the proposed National Christian Council. The

question of expansion came up under two headings thus "That a diocese of Tokyo be founded," and a similar motion for Osaka.

According to the Canons of the N.S.K.K. any group of six self-supporting Churches in close geographical relation that can satisfy the Synod on financial and other grounds may form themselves into a new Diocese. Eight self-supporting Churches in Tokyo City, (thirteen partly self-supporting in the same area agreeing), presented their petition to the General Synod. Seven Churches in Osaka made their petition in the same form.

The main reason for the great interest in these petitions was that their aim was to have Dioceses, ruled by Bishops chosen from among the Japanese clergy and supported entirely by the Japanese Church. Hitherto for reasons of finance mostly, and policy partly, all Bishops of the N.S.K.K. have been sent from the Churches in America, England, or Canada, the N.S.K.K. agreeing to accept them. These petitions then represented one of the greatest steps in the self-support movement and the formation of a Church in Japan formed of, and governed by Japanese, which is needless to say, the goal of all missionary enterprise.

On the 26th of April at 2 o'clock in the afternoon before an audience tense with expectation, the Chairman of the Executive Committee (Dr. Motoda) announced that the petitioners of the Tokyo Churches had fulfilled all Canonical conditions and the Executive Committee recommended their petition to the Synod.

Here occurred one of those incidents that reveal the spirit of a body and make its decisions notable. A senior clergyman rose and suggested to the Chairman (Bishop John McKim) that the Synod should spend some minutes in silent prayer before taking up the discussion of the important petition. This was done. The rest of the proceedings were carried on in

an atmosphere tense, clear, lofty ; and on a high spiritual level.

The proposer of the motion to found the Diocese of Tokyo presented the case in a model speech. He traced the origin of the idea, and found it in a united prayer meeting ; he showed the widespread interest of the people, and found that in their subscriptions ; he pointed out that the movement was neither anti-foreign nor anti-missionary. He found his reasons for this in the declarations of the Missionary Societies, the attitude of the present Bishops, and the spirit that animated the petitioners. "We want" he declared "to make Tokyo, a City of God." That is the motive of the movement.

After some questions and an unimportant discussion, by a standing unanimous vote of all Houses the Diocese of Tokyo was founded amid enthusiastic scenes, and not a few tears from the older men who had been allowed to see a day longed and hoped for since 1887. Osaka Diocese was founded on the following day.

Thus two new Dioceses of the N.S.K.K. have been carved out of the present eight Missionary Districts. For these the Japanese Church will accept all financial responsibility. The Bishop's salary, rent, and expenses will come from the interest on a Capital Fund subscribed by the Christians in the Dioceses ; from interest on two Bishopic Funds accumulating for a long time and now amounting to over ¥50,000 ; and from gifts to be collected annually from the Churches in each Diocese. *The attitude of the foreign Missionaries Societies to these new Dioceses will be the same as their attitude to the present Missionary Districts.* They will, as far possible, assist them in evangelistic work by gifts of men and money.

The N.S.K.K. has endeavoured to

avoid and in the main has succeeded in avoiding the pernicious idea that Missions and Church are two entities. We have a strong conception of the unity of the Church. There has been no split. We have worked together for the Church endeavouring to avoid issues that arose from colour. There has gradually come to life and strength a Church that was at first largely ruled and led by missionaries ; then came under the control of a Synod in which Japanese predominated ; and that has now taken the first step in the final act of the great drama by which all Houses will be, as they ought to be, dominated by the people who are the Church in Japan. Missions will continue to assist as long as men and means are available.

No action was taken about joining the proposed National Christian Council. The pros and cons were discussed with warmth and vigour. But as far as one could judge there was no belief anywhere that the Council was a necessity. Nobody seemed convinced. There were advocates of our joining because it would be a good thing to do so. Possibilities arising from joining were well put by several speakers. But the proceedings were half-hearted. Scarcely a single regret was heard when the motion was talked out.

The thought kept recurring to our minds as we moved toward this important step that we second and third generation of missionaries to-day are reaping the harvest sown in blood and tears this past sixty years by a generation now almost all gone from us, the majority of whom have passed over to the other side. One wonders if they knew when things happen and one hopes that they do.



The National Christian Council

DR. FULTON'S thought provoking article which appeared in the last issue of the *Japan Evangelist* is a real contribution to the study which is now being made from many angles regarding the proposed National Christian Council.

Dr. Fulton however speaks of the tentative constitution with its basis for representation as "the Organizing Committee's plan." In this connection it should be borne in mind that the constitution in the main, the basis of representation, as well as the ¥30,000 budget were drawn up by the Findings Committee of the National Christian Conference and adopted by that body at its meeting in May 1922. The Organizing Committee was then appointed to make a final draft of the constitution and to open up negotiations with the different churches, missions and other bodies with a view to carrying the *Conference's plan* into effect.

In all its work the Organizing Committee has considered itself the servant of that Conference and has not felt that it had the authority to go very far afield from the original plan which the Conference put into its hands. In matters where there has been an overwhelming demand from the Christian community in Japan for a change in the original plan the committee has taken the responsibility to incorporate such changes. Where the committee has discovered no such unanimous demand the committee has hesitated to make far-sweeping alterations.

In regard to the budget the reaction from the constituency has led the committee to make repeated alterations. At its meeting on the sixth of April—before Dr. Fulton's article appeared—the sub-committee after making another canvas of the situation took the following actions.

1. "In view of the hesitancy shown by some churches and missions in assuming responsibility for even a

¥15,000 budget, voted that we propose that the Council be launched on the basis of a ¥5,000 budget to be raised from the churches and missions. This budget to be appointed among the participating churches and missions on the basis of ¥50.00 for each Japanese representative and ¥75.00 for each missionary representative.

It is hoped that ¥5,000 can be secured from interested individuals and that some mission will give the services of a missionary to act as foreign secretary."

2. "The recent vote asked for on the question of the time and place for holding the Organizing Meeting of the Council was indecisive. It was voted therefore to propose that this meeting be held in Tokyo at the Ginza M. E. Church, Oct. 16th & 17th. The meeting to open at 9.00 a.m. on the 16th."

The fact that the representatives of the Missions have to bear a larger apportionment is of course due to the provision in the original plan that the 85 delegates should be made up of 51 Japanese and 34 missionaries. Thus in apportioning this ¥5,000 budget on a fifty-fifty basis it becomes necessary for the Mission representatives to carry a larger per capita apportionment.

It should also be remembered that when the 85 delegates meet to launch the Council they will be in a position to consider and act on any change in the plan which the bodies whom they represent wish incorporated.

Since last reporting, the Japanese Christian Church and the church affiliated with the United Brethren Mission have voted to join the Council.

WILLIAM AXLING.

Foreign Secretary of the
Organizing Committee.



Institute for Research in English Teaching Established

RECOGNIZING the keen interest that is being manifested in the aims of foreign language study in Japan and realizing that before any new programs of study (especially in the English language) may be recommended to the schools of the country, much research and experimentation must be carried on; the Ministry of Education has authorized the establishment of the Institute for Research in English Teaching in the office of Harold E. Palmer, Adviser in Linguistics attached to the Department.

Mr. Palmer will act as director of the Institute and W. R. F. Stier has been released by the Y.M.C.A. to serve as general executive secretary. A staff consisting of paid and volunteer workers has already been appointed and is engaged in designing experimental language courses; in investigating pronunciation and grammar divergencies of teachers of English in this country; in tracing the history of language reform movements in this country; in assembling facts regarding the interests of Japanese boys and girls and their psychological make-up; and in answering inquiries regarding the teaching of English in Japan.

The Institute proposes to co-operate with the Department of Education in providing lecturers on the scientific aspects of modern language teaching; in preparing a report on the English Teaching situation in the country; and especially in the intensive training of teachers of English who would assist their students in the acquisition of "speech-habits" in order that such students may eventually take the place expected of them in international business and diplomacy, or in order that these students may "Feel as a spiritual experience the spiritual truths in English literature and the personalities behind it."

Already some fifty teachers, foreigners and Japanese, have become affiliated with the Institute, which has had a very informal existence since September, 1922. Now that organization has become effec-

tive a campaign for members will be opened. Nearly a thousand teachers in Japan and abroad have from time to time intimated their desire of knowing through bulletins the findings of this group of men and women who have in Tokyo and Osaka been working with Mr. Palmer. A way has now opened and the bulletins will be sent periodically to the members of the Institute. Application may be made directly to the secretaries of the Institute, Office of Harold E. Palmer, Mombusho, Tokyo. The following bulletins are now ready for the press. "The Sequential Series as an Aid to the Teaching of Conventional Conversation." "A Catalogue of Weakenable English Words." "The Substitution Table and Learning to Think in English," "How to Write Phonetic Transcription."

The Institute also purposes to publish texts as its Language Course Designing Committee develops these. This Committee has prepared twenty-five practical Sequential Series; the elementary stage of the Oral Contextual Line of Approach and various Drills in the Pronunciation Line of Approach. These may be secured through the Japanese Y.M.C.A. Press, 10 Omote Sarugaku-cho, Kanda, Tokyo, who have been appointed distributing agents and business brokers of the Institute.

The Institute purposes to make itself an executive secretariate and service bureau to autonomous agencies or organizations already at work in the interest of professional problems of English teachers, such as the Commission on English Teaching by Foreigners in Japan, the Japan Chapter of the International Phonetic Association, and others which may be established and which care to entrust such responsibilities to the Administrative Committee of the Institute.

Experimental English Courses are being conducted under the supervision of the Institute at the Peeress' School, Waseda Higher School, Doshisha Middle School, Miss Tsuda's School (Eigaku Jiku), Mrs.

Furuya's School, Tokyo Y.M.C.A. English School, the Universalist English School and Scott Hall, Waseda, Tokyo. An experimental course in the Japanese language is also being conducted at the Japanese Language School in Akasaka. Other centres are applying for help from the Institute and the policy of the Institute Committee is to meet all such requests in so far as co-operation in staff responsibilities can be worked out.

The generosity especially of Mr. Kojiro Matsukata, president of the Kawasaki Dockyard, Kobe and Mr. T. Morishita, Vice-President of the Nitto Gramophone Company, Osaka, have made the organization of this Institute possible. Its provisional administrative committee consists of Harold E. Palmer, R. Abe, J. Victor Martin, W. R. F. Stier, Choichiro Ono, J. Kobayashi and Darley Downs, and J. Spencer Kennard.

An Intercepted Letter

Osaka, March 28th, 1923

DEAR Jane and Will,—You ask in this last letter whether it is true that "the time for missionary effort in Japan is past" as was stated by one of the lecturers in your town recently. In replying to this, I would like to tell you some of our experiences here this past year, and then see if you do not agree with us that the opportunities for the missionaries are greater now than ever before in this country,—opportunities for a wider service than was ever dreamed of in former days.

As you know, we are living in a city of 1,700,000,—the industrial center of Japan. And all the civic problems resulting from rapid growth, multiplication of factories and congested population are here in intensified forms. So appalling is the need that, at first thought, it seems as if the burden were too great for us to think of lifting even the smallest fraction of it. Yet we are here as the ambassadors of Christ and He would not have us silent and dumb because the task is beyond human power. And we long to show the people of this country too that all these problems of human life can find their only solution in an application of the teachings of Jesus.

In studying the conditions, we conferred with doctors who compiled the vital statistics of the city, and found them very much concerned over the alarming increase in infant mortality. Pages and pages of statistics in the City Hall were carefully compiled and tabulated, but

what good would all this do so long as the mothers were left in ignorance as to the causes of the death and sickness of their little ones and given no help to overcome these fatal conditions? The doctors and officials were conscious of this lack and were casting about for a way to meet it. And so we found them ready to listen and most eager to know of the methods employed in the United States to combat this same evil.

They seized upon the set of posters supplied us by the "Better Babies Movement" of the *Woman's Home Companion*, and which we had translated into Japanese,—words and pictures both,—and have copied and exhibited them over and over again. In fact, our first set of these was quite worn to rags in the use of these doctors who borrowed them. We cannot tell just how great a factor these "Better Babies" publications have been in bringing about a "Baby Exhibition" in the People's Hall last July, but we do know that this is a part of the harvest from that seed-sowing. This was held under the auspices of the city government, and more than a thousand babies were registered and examined here, and much publicity in connection with it brought to the minds of many the need of caring for the health of the infants.

Now that the National Mothers' Association is publishing in leaflet form the illustrations and instructions of these posters, the doctors have given their hearty approval, and the one at the head of the City Health Department said, "This is

just what we have been needing for the instruction of the mothers, but we didn't know quite how to go about it."

Not long ago one of the doctors who came to help us in a meeting in our home for the mothers of the neighborhood told us that a number of the physicians of the city have formed a society for this kind of work, and said, "We need your co-operation in order to reach the mothers. Any time, in any place, where you may arrange a meeting, we will gladly furnish a speaker from among our number, and thank you for the opportunity." Another one of these doctors who is himself a Christian, said "In all this work for the welfare of children, we need the Christ spirit; otherwise it will fall short and be lacking in permanency. *We need the help of the Christian missionaries.*"

Because the officials know of our interest in these problems, when meetings have been held in the Municipal Day Nurseries and the "Mothers' Consultation Bureau" we have been asked to take part also, and have found attentive audiences as we tried to tell them why followers of Jesus have a special interest in all Child Welfare.

In investigating conditions among the school children, we found that by far the largest per cent of deaths recorded was due to digestive and intestinal troubles. And when we asked what was being done in the schools, we were shown the scales provided for weighing the pupil and the reports which are made out semi-annually. Then we enquired, "When a child is under-weight, what is done about it?" . . . "Nothing more, after the report is sent to the parents." Then seemed an opportune time to explain the "Nutrition Classes" which have been solving this problem for so many of the under-nourished children in American schools. "The very thing we need here," was the response of the Principal, and he welcomed the offer to give lessons in "food selection and preparation" to the mothers of the under-weight children of the school in our immediate neighborhood. I verily believe that this could be duplicated in all the city schools, and the door is wide open for a whole staff of "public health

workers."

So here is where our cooking classes come in, you see. These are *not* designed to teach the making of fancy cakes or special dishes for unusual occasions, but they are planned to teach the mothers how to select the most nutritious food and prepare balanced meals so that the family may be kept in health. It is indeed a satisfaction to hear the women who have been in these classes say, "My children have so much more vigor than before I knew about food values." Or, "We have had less sickness in our home than ever before," and "My husband says our food is so much better than it used to be and yet it costs less."

We know that preventive work is worth far more than remedial, and isn't it more effectual to fight the Dragon Disease with a cooking lesson of this sort than with a bottle of medicine? And may it not be that this "health work" is included in Christ's program for his disciples when He told them as they watched the healing of the sick, "*greater works* than these shall ye do?"

The women have been so appreciative of the help received in these classes, and the number of requests for more has been far in advance of our ability to comply. So send us a band of good dietitians along with the public health nurses, and we'll guarantee work enough for them all.

Probably a part of this interest is due to the "cultural movement" which has come to the fore these days. Societies are being formed all over the country for "the betterment of living conditions," and while the people are eager to learn of our ways of living, invitations to our homes are readily accepted. *Now* is the day of the missionary teacher when many are *asking to be taught*. Some of our callers come because they want to see how the furniture is arranged in a foreign home; others are interested in the dress of the foreigner, now that our dress is being adopted by increasing numbers of the women.

It was the subject of dress that brought an invitation to address a meeting of the school teachers of the city one day last fall. In speaking of ideal dress

as one allowing freedom of movement and consequent physical vigor and health, the attention of the leader was caught, for this has been her problem as an official in the Educational Department,—how to promote the health of the teachers. (You probably noticed her name in the article Mr. Gleason wrote for the Christian Century last December, for he spoke of her as the first woman in all Japan to be given an official position in city government). After this meeting, this Mrs. Yamamoto came out to our house to learn more of the methods of Health Education now being used in American schools. And then she told us how, in her desire to help the teachers find a way to better health, she had arranged these meetings for the study of the foreign dress as a first step. So it was an eager mind we found here in this public-spirited little woman, ready for all the help we could give her in formulating a program for Health Education in the schools.

For the sake of our own health, we have been using the "Health-building Exercises" of Walter Camp, and have a set of victrola records for these with music. When these were explained to Mrs. Yamamoto, she asked if we would be willing to come with them to a gathering of the teachers and instruct them in the use of these and other matters pertaining to health. You know how we have been looking for opportunities to meet those on the inside of school walls, so you can imagine how delighted we were to receive such an invitation.

So this has been a part of the work this past year,—meeting with the teachers in groups of about two hundred at a time, and helping to show them the way to better health for themselves, and interesting them in the plans for the betterment of the health of the school children.

The increasing enthusiasm which these teachers have shown is most gratifying. And now they tell us that these up-to-date health-building exercises are being taught in nearly all the schools of the city and in some of the suburbs already. At the meetings of the Far Eastern Olympic in May, several hundred

children selected from the various schools will give these exercises on the field, and we are gladly helping them to prepare for that event, believing this to be another step in preparing the way for the full program of the Modern Health Crusade.

In all this work, the forming of friendships with so many fine teachers has been a delight personally. And it is astonishing to find so many among them who are already Christians but who are hindered by their Buddhist families from attendance at any church service. These seem to especially appreciate Christian fellowship.

Both among the officials and the teachers we have heard astonishment expressed in such statements as these: "We didn't know that the missionaries were interested in these problems of ours," and "We thought the Christians were only thinking of getting into heaven, and did not know they would help us in making our city a better place to live in." Then it has been good to tell them how we as Christians are interested in everything that is for the betterment of humanity,—that the laws of health have been written in our bodies by our Creator, and that we are seeking harmony with His Will in this too, as in everything that may bring nearer the coming of His Kingdom.

With these many doors opening before us,—and each open door seems to lead to other open doors,—you see why we can insist that the best period of missionary work is just before us. If you have read the January number of "The Japan Evangelist" which we sent you, then you have seen how forcibly Mr. Olds puts it in the address given to the Missionary Association of this district a few months ago. Our experience here leads us to agree with him that "the greatest work we can do in Japan will be done through the influence of our personal relationships with the men and women whom we can come to look upon as friends." And it certainly is a *big task*,—to "measure up to the demands of friendship" in this land when our help is being sought in so many ways. There is no need for the missionary who is a dictator, but there *is* need

for the missionary friend.

Life is very full and rich for us these days, and we wish that more of our young people in the homeland could know the joy of service in Japan. Do make it plain to those in the college near you that a life invested here now is sure to bring the richest returns; all kinds of opportunities call for all kinds of ability.

And the ways in which the friendliness and sympathy and saving power of Christ can be expressed are numberless.

With gratitude for the interest you have always shown in the work we have found to do out here,

Sincerely yours,

HELEN ELGIE SCOTT.

A Method of Developing Self-supporting Churches in Outlying Country Districts

ONE of the problems which continually confront the Evangelistic Missionary in charge of country districts is how to shepherd the scattered sheep and group them into flocks, which will ultimately become self-supporting churches. The superintendent, may be, cannot get round his district more than once or twice a year. The country Evangelist has his circuit which perhaps admits of one visit to each group a month. Happy is the district where on the other three or four Sundays the little groups meet for worship without a pastor or evangelist being present. Experience, I fear, shows that they are few and far between. Then there are regions beyond where the evangelist's foot seldom treads, though there may be scattered twos and threes who might be drawn together and become the nuclei of the country churches of fifty years ahead. Is there any method of meeting this need, even now with our meagre staffs of country evangelists? In connection with Newspaper Evangelism a plan has been adopted for promoting weekly worship amongst some of the many groups of enquirers scattered throughout the country. This is known as the "Weekly Order of Service," published by the Shinseikwan, Fukuoka. It provides each week a brief order of Service, consisting of the Lord's Prayer, selected Hymns (No. only) and portion of Scripture, Sermon and closing Prayer. The sermons (which are written week by week by, at present, by one of the following: Dr. Chiba of the Baptist Shingaku-

in, Tokyo; Rev. G. Kawama'a of Nihon Kirisutokyokwai; Rev. M. Osaki of Osaka Nihon Kirisutokyokwai and Editor of "Shinko no Tomo") are of excellent quality and much appreciated by the users. Since taking up the Newspaper Evangelism work in the absence of Rev. A. Pieters, I have been greatly impressed with the value of this part of the work. Practically the whole of my 25 years in Japan has been occupied with evangelistic work, largely in country districts. The need of some plan for drawing groups of persons together for worship Sunday has been again and again brought home to me. Here, it seems to me, we have at least one solution of the problem. Wherever there are even two or three Christians or enquirers within a mile or two of each other, let some one be chosen as a leader, let him be supplied with the Weekly Order of Service, and in at least some of the cases where there is now no weekly means of grace, a little congregation will be formed, which some day, by God's grace, will be a church. This is not mere theory spinning: a beginning has been made amongst the adherents of the Shinseikwan: the results so far achieved are very happy and thankworthy and there is promise of better things to come. The following are some of the bright examples of what is being done, all from places far removed from a church: a man in Fukushima ken sends weekly reports of gatherings in the house of the "kucho" with an average of over 12: reports from two places in Miyazaki ken

show an average of 8 and 10 respectively : one from Nagano ken of 8 : one from Aomori ken of 15 : one from Kochi ken of 15 : others report an average of 3 or 4 or even only two : but "Who hath despised the day of small things?", The significance lies not so much in the numbers as in the fact that where suitable provision is made Christians and enquirers will meet week by week for worship without the presence of a pastor or evangelist. The standing Committee on Newspaper Evangelism, Federation of Christian Missions, at its Annual Meeting held on April 4th, realizing the value of this department and the possibility of wider development, instructed the Acting Manager to bring the

matter before the Missionary body, through the medium of the *Japan Evangelist*. It was also resolved that the Weekly Order of Service be offered to missionaries for use in country districts at the rate of .10 sen per copy, cost of production including honoraria being .17 sen.

A specimen copy will be sent gratis to any missionary applying to "Shinseikwan," 95 Tenjin-cho, Fukuoka, on the understanding only that the Order of Service is intended for use in places where attendance at church is impossible, and that care will be taken that it does not in any way come into competition with the regular church services.

F. W. ROWLANDS

The Church Founding Movement

TOKUSHIMA Province has a population of almost seven hundred thousand which the Church Missionary Society and the Southern Presbyterian Mission have been trying to evangelize for the past thirty years with the result that small churches have been formed in sixteen places.

But there are one hundred and forty towns in the province, and we believe that it is the will of the Master that there should be a church in every town, and a Sunday School for every boy and girl in the province. How this can be accomplished is the everlasting question in the minds of the missionaries.

Even though it were possible we do not believe that it is the way of the Lord that the missionary societies should employ evangelists and locate them in all of these one hundred and forty towns. But we do believe that the Lord will raise up in this province faithful men and women who will be witnesses of His grace and salvation to their neighbours and lay the

foundation of churches in their home towns.

With this in view, and recognizing the fact that the Christians wait for direction before initiating work of themselves, we looked over the field for faithful men living in places where there are no churches, and found twenty whom we appointed as "Local Deacons" and urged to hold meetings in their own homes every week. To help them to conduct services we send them sermons and are trying to develop them in their prayer life. Not many of them are able to work alone from the first, but some who can not conduct meetings by themselves can provide the places of meetings and gather their neighbours for a meeting when an evangelist visits them.

We have been trying to get them together now and then for further instruction, and by means of posters and lectures have set some ideals before them as is shown in the following poster :

Church Founding Movement

Poster No. 2.

IDEALS

1. One church in every town.
2. One service every week.
3. One Sunday School in every town.
4. A tithe to the Lord.
5. Family worship in every Christian home.
6. A Christian paper in every family.
7. Every man perfect in Christ Jesus.

We have prepared ten such posters of an educational value. The movement is too young to have taken deep root, but it has been planted in the hearts of these men. In some places regular meetings have not yet been held, but in other places groups have been formed and meetings are being held.

No movement will run itself. It

requires the careful, prayerful direction and work of the missionaries and evangelists. We are feeling our way and changing methods as the occasion requires. But there are some things that do not change, and among them is the deepening conviction that *God wants a church in every town in Japan.*

CHAS. A. LOGAN

From the Editor's Mail Bag

IN the March issue of the *Japan Evangelist*, several articles appeared relating to the proposed National Christian Council. In the Editorial Notes on this subject, we read that the Proposed Council is "Facing a new crisis which may necessitate an extensive readjustment of the present plans." The difficulty referred to seems to be a financial one. "Leaders of the Japanese organizations," we are told, "say that their constituencies are simply unable to meet the new levy, in addition to the financial obligations which they are already carrying." In the article by Dr. G. W. Fulton, on this same subject, we learn that "there continues to exist an extraordinary amount of lukewarmness on the subject, both in the Mission body and in the Japanese Churches." We are told that the Missions are acting slowly, hesitatingly, or with reservations: And that, in private conversations, there is manifested very little of that enthusiasm that

should precede such an important venture." He then mentions two or three objections to the present plan, and I agree with him in what he says on these points.

Since then, a communication has been received from Dr. Wm. Axling, the Foreign Secretary of the Organizing Committee of this proposed Council, in which he states that, at a meeting of this organizing Committee, held on April 6th, "in view of the hesitancy shown by some Churches and Missions in assuming a responsibility for even a 15,000 yen budget, it was decided that the effort be made to launch the Council on a Budget of 5000 yen—to be raised from the Churches and the Missions."

The plan presented to the Conference of Federated Missions, at its annual meeting last summer, was that this National Christian Council be launched, with a 30,000 yen Budget. This was later reduced to 15,000 yen; and again,

later still, at the meeting of the organizing Committee held in Tokyo on April 6th, to a Budget calling for only 5,000 yen.

Evidently this question of finance is presenting difficulties, both for the Churches and for the Missions. The objections to the present plan presented by Dr. Fulton, also, have much weight. As he says, the only fair and self-respecting way of distributing whatever budget is adopted is pro rata, according to the membership in the Council. No mission wants to be treated as an inferior; neither does the Japanese Church.

But, as it seems to me, none of these difficulties present the strongest objection to the present plan.

The weak point in the proposed plan for this National Christian Council is that it contains no *clear-cut*, no *well-defined* statement as to what it is to stand for. I am aware that Art. 2 of the proposed Constitution reads thus:—

"The Council shall consist of representatives of the recognized Evangelical Christian bodies." But, really, just what does that mean?

Without considering how broadly such an expression as, "recognized Evangelical Christian bodies" may be interpreted, even among the members of these bodies themselves, I hold that they convey, to an outsider, no decided, no definite, unequivocal meaning as to what this Christian Council should represent. To us who are Christians, it has a significance, even though we may interpret it differently. But to the great mass of the people, what meaning does it convey? And I imagine that this Council is expected to have a relation to those who are not yet Christians, as well as to those who already are. As opposed to a belief in Shintoism or in Buddhism, the meaning is clear to all. But as to indicating what *great, positive, fundamental* Christian principles, this proposed Council should represent, this expression conveys no clear, accurate or adequate idea.

This is to be a *National* Christian Council. It is to be proclaimed to the country at large as the *representative body* of the Christian forces in Japan. True, "it will have no authority to deal

with questions of doctrine or ecclesiastical polity." But, when this Council is launched before the country, as the highest representative body of Christian thought and belief, it should be willing to make a sufficiently clear declaration of its belief that there can be no doubt in the mind of any one as to just what the Christian should believe and accept.

This is not the day, nor is this the country, in which we should fear to say boldly and positively what we believe—what the Christian religion stands for. At a time when the very fundamental beliefs of our faith are being assailed; when truths that are most sacred to the Christian, are being denied; not only by those outside the Church, but by some within her borders, as well, it is necessary, it is absolutely essential that we make a clear declaration of the Faith that is within us, openly and unreservedly, if we are going to give to the country a National Christian Council,—a body that makes the claim to represent the great principles of the Christian Faith.

I feel that any one who "loves our Lord Jesus Christ in Sincerity"—who really himself claims to be a Christian—can willingly subscribe to the *Apostles' Creed*, that declaration of Christian belief, made so many centuries ago, yet as true to-day as when it was first framed. And I think that this statement, or some other, equally clear and explicit, and embodying, alike, a clear expression of the Faith of the Church, should be embodied in the Constitution of the Council, as the foundation principles upon which it rests. There may be some individuals who will dissent from this action. But in a large movement such as this, we should not consider the preference of this or that individual, but rather the interests of the entire body.

The great political parties of our country, before the opening of a presidential campaign, give to the public a clear and well defined statement of their political beliefs: and any one can read these statements, and know just what views these different parties hold. Far more important is it, that this proposed National Council should give to the country a clear and explicit declara-

tion of its Faith, so that all may know just where it stands. Just now, especially when thinking is so bewildered, when unbelief is so rampant and infidelity so blatant, it is infinitely important that we clearly know what we do believe, and that we be not ashamed to state what that belief is.

It appears that the Organizing Committee is very anxious to have all the so-called Christian bodies as members of this Council, and they seem to be making special efforts in that direction.

It is with no invidious spirit that I say that should any of these bodies declare that they can not openly subscribe to such a statement as the Apostles' Creed, then their absence from the Constituency of this Council would be a help rather than a hindrance—a gain and not a loss.

In considering the question of launching this proposed Christian Council before the people of Japan, the question of finance is an important one. The questions of equality of membership and of mutual obligation are also important.

But they are altogether secondary do this far more important one as to what the Council is really to stand for. And in order to have that clearly understood it is imperative that there should be made, in definite and unmistakable terms, a statement declaring the principles and beliefs which this Christian Council should represent.

It is the earnest hope of the writer, that when the Organizing Committee meets in October to consider again the interests of this proposed Council, and to make any "readjustments," that they also consider, very seriously, the necessity of making such a declaration and embodying it in the Constitution of the Organization.

It may be that the lack of such a statement in the proposed plan may have more to do in causing this spirit of lukewarmness and indifference as to the success of this effort than any other cause that has been mentioned.

C. K. CUMMING

The Place of the Missionary

I. Thinking it Thro

By HARVEY BROKAW

SOME of the slogans or catch words of the present-day Mission-movement in Japan are these:

1. Japan can be evangelized only by the Japanese;

2. No missionary should do anything for the Japanese Church that it can do for itself;

3. The leadership must be handed over to the proved and capable men and women of the indigenous Church;

4. Only in union and cooperative methods is success attainable.

Other such phrases will occur to some. All of these will be stated in slightly differing terms. But the germ and gist of the thought, on which there is agreement and difference to-day, is doubtless contained in these slogans.

This article is merely a study, an attempt honestly to think thro. No one will blame and no one will be blamed, if the views prove partial, unfounded and lacking in full-orbed insight. If it provokes to thought and a clearing of the issues in this time of transition, bewilderment and confusion, its purpose will be fully accomplished. In this spirit, let us examine some of the above slogans.

1. Japan can be evangelized only by the Japanese

Just what is meant? Does it mean that the ultimate, complete evangelization of Japan can be accomplished only by the Japanese? Does it mean that the foreign mission force can not possibly ever be adequate in personnel, material and

spiritual equipment to undertake the task? Does it mean that, at some stage, it is wise for the sake of strengthening the indigenous Church and of giving it opportunity to mould into forms especially suited for Japanese requirements that the missionary force should be withdrawn?

Doubtless all will agree heartily that the ultimate task is for the Japanese Church, that the foreign force and equipment from the material standpoint can never be sufficient, and that the Japanese Church should have free course to settle into Japanese mould. (No one would limit the spiritual possibilities thro the Church or Mission. And as to Japanese moulds, this result has accrued in every nation, without harm to the fundamental content of Christian truth.)

The questions still remains, however, has the time arrived for the missionary withdrawal; is it safe or wise for such withdrawal to occur now; and if not, when does such a time arrive?

Few, if any, among the missionaries will think for a second that the time for withdrawal has occurred, or that such withdrawal if forced would be wise. But no inconsiderable number of Japanese Christians will be found to say, "It is better for the missionaries to leave now, if their appropriations, in part at least, can be put in our hands." All Christ-like missionaries will appreciate and sympathize with the sting of the charge, "anti-Japanese, foreign religion," from which this Japanese opinion arises. The large majority of thoughtful Japanese leaders, however, and also of the rank and file will probably be found to say, "Despite the hindrance of this cry from the outside of the ranks, the missionaries are needed and we want them."

A generous and conservative estimate would be that Japan is not more than 25% evangelized—evangelized in the sense of having had an intelligent opportunity to accept or reject the gospel. With only 127,000 Protestant communicants, 76,000 Roman Catholic adherents and 36,000 Greek Catholic adherents; with only 300 self-supporting Protestant churches and 1110 aided churches; and these among sixty million people, surely all will realize that the missionary task

can not possibly be considered finished.

Then, when will the missionary task be finished? Here will be found wide difference. One will think of evangelizing a nation in terms of the definition above. One will think in terms of establishing a self-governing, self-supporting and self-propagating Church. Some may even think in terms of Christianizing the nation by making the national religion, ideals and practices predominately Christian.

Where will the truth be found? Is not the following a safe and sane, common-sense middle ground? The missionary task will be completed when the self-governing, self-supporting and self-propagating Church is adequate, *in its generation*, in personnel and equipment, to give each Japanese an intelligent opportunity to accept or reject the gospel. Some will say this is at the 40% stage, some at the 50% stage, or otherwise. *But surely the time is not now.*

**2. No missionary should do anything
for the Japanese Church that
it can do for itself.**

A strict interpretation of this slogan might force every missionary out of every self-supporting or aided Church. Probably this is not the intent of its sponsors.

It is perfectly true that it weakens to give too much assistance. It is equally true that strength is secured more rapidly when each church is pushed to the limit of its capacity for self-help, self-reliance and self-support. This, even tho the work be done poorly, stumblingly, even laughably at times. Churches as individuals, with God's Spirit at the heart, learn by the mistakes. However, does it not seem wisest now to render assistance in judicious measure?

Along the line of financial aid, perhaps the Christian movement in Japan has made its most serious blunder. Possibly few will agree with the statement of a lady missionary in Chosen, "Any body of Christians anywhere can be self-supporting from the start, if they want to be." The Mission, of which this lady is a member, uses only Yen 10,000 in the sphere, which we in Japan define as the

dendo-kyokwai and *dendoshō* sphere. One Mission Station alone in that Chosen Mission has 200 such places, over against 261 of the four Presbyterian and Reformed Churches in Japan. And these four Missions in Japan used approximately Yen 200,000 in this sphere, Undoubtedly it is true that the *dendo kyokwai* in Japan can and ought to do more than they are doing financially.

It is said that conditions differ. In what fundamental respect? It is absolutely true that the per capita wealth and purchasing power is greater among the Japanese. It is certainly true that the poor are no poorer. Yes, the standards of living are different, but not so different as to make the figures above justifiable. Christian stewardship has not been adequately taught or emphasized among the Japanese churches as among the Chosenese churches. The Chosenese would not refuse more aid, indeed keep pressing for it. But the Missions sturdily, persistently demand the utmost in self-support.

Thankfully, all recognize the growth of this grace in Japan. Large and small givers are increasing. But, in this respect, the slogan is surely right, "No Mission or missionary should do anything financially for the Japanese Churches that they can do for themselves." The sacrificing Church only is the growing, prospering, alive and vigorous Church.

Moreover, while few will be found to agree with the statement of the lady, noted above, yet it would be extremely interesting to see an attempt made somewhere in Japan, honestly, consistently and persistently, to do a work self-supporting from the beginning,—the first Christians in a place meeting in homes; the most suitable believers, under careful annual appointment and re-selection, made leader; and such groups linked up as early as possible under a trained evangelist, supported by the groups themselves.

3. The leadership must be handed over to the proved and capable in the indigenous Church.

In the self-supporting sphere, this has already been done in Japan. In the

aided church sphere, it is safe to say that in nearly every denomination this is at least on a fifty-fifty basis. So far as administration in the aided church sphere is concerned, the time seems to be here when, under agreements suitable to each denomination, the administration had better be turned over pretty much to the Churches.

An aided church ought to be clearly defined, and the finances should not be too low. How would it be to say that the administration of a body of believers should be turned over to the indigenous Church when there are 20 members and an annual budget of not less than Yen 300.00?

It is rather surprising how theological education has been held in Mission control. Is it because it has been thought necessary in order to hold the indigenous ministry to the fundamentals of the faith? Is it for financial reasons? If fundamentals are in mind, the indigenous ministry now is more likely to be conservative than the average missionary teacher. Finances ought not to hinder here, for the ministry must be loyally Japanese and Japanese-controlled theological institutions seem necessary for the esprit de corps of the indigenous Church. Missionary teachers will be desirable for much time to come. But the leadership surely ought to be Japanese. The truth probably is that denominationalism has been at the bottom of things so far to a very large extent.

But how about the *dendoshō* and the unevangelized sphere? This is the sphere also of pioneer, newspaper, correspondence, colportage and other forms of beginning evangelism. Is it wise and feasible to turn over the leadership here? Not a soul among the missionaries would put a straw in the way of the indigenous Churches and leaders in any attempts of their own along these lines. All will think that the Church can and ought to do more in this sphere. Let no missionary hinder in the slightest. Not even one missionary in all the world ought to be found to stand in the way for a second. Let every missionary by precept and example encourage every Japanese Church and

Christian to his utmost in new evangelism. Here, Admiral Togo's famous utterance should be adapted: "Comrades, the rise and fall of the Kingdom depends on this one battle. Let us put forth our utmost efforts."

Nevertheless, is it not just here that Missions and missionaries should also be given a free, unhampered sphere? True, even in this sphere, Japanese assistants are essential. And the product of the work has to be turned over to the Church. So some adjustments are essential.

The sanest and most harmonious and most Christ-like agreement, of which the writer if correctly informed has knowledge, is that of the Methodist bodies. The members of the Northern and Canadian Methodist Missions are members of the Japanese Methodist Conferences. The members of the Southern Methodist Mission are associate members. (Whether full or associate members does not seem of such importance. That the Church may be as untrammelled as possible, does not an associate membership seem best?) The Church leaders encourage the Missions and missionaries to do all possible in pioneering fields *and welcome the results*. Under the Methodist system, certain missionaries are superintendents of the missionaries and their work in a defined field. Each year these superintendents make out a slate and ask the leaders of the indigenous church to assign them certain Evangelistic workers. These workers and the local missionaries work hand in hand. The schedule of salaries for such Japanese workers is the same as for other workers in like positions in the strictly Church sphere. No discrimination whatever, man for man, is made against such Japanese workers as regards standing in the Conferences. (Right here let it be said that it is difficult to harmonize Christ's spirit with discrimination as between those Japanese working in the Church and those working in the Mission sphere.)

Of course, the fundamentals of this agreement would have to be adapted to suit denominational differences. But the spirit of the agreement, if followed, could

be and ought to be carried into each cooperative agreement in the pioneering sphere of the work of the Missions.

For instance, in an agreement between the Church of Christ in Japan and the Presbyterian and Reformed Missions, the administration of aided churches, defined as above, with the Japanese workers and the appropriations, could be turned over to the *Dendo Kyoku* of the Church. Missionaries would work here only as wanted and as seems judicious. An annual review and adjustment between the *Dendo Kyoku* and a properly designated Mission Committee should take place. In this annual adjustment, certain churches would reach the self-support status, certain pioneer places would be taken on as aided churches, and the appropriations would be adjusted accordingly. The Missions would ask for assistants from the Church, with salaries arranged under mutually agreed upon schedules. It would be hoped that the present discrimination against Mission-connected Japanese workers would cease.

Under such arrangements as these, the utmost in pioneer lines should be allowed and undertaken by the Missions and the results welcomed by the Church. Frankly, the Missions have some rights. Under the last command, surely until an indigenous Church is equal to the remaining task, the Missions' right to evangelize in any nation should be cordially conceded by the indigenous Church leadership. No missionaries like to be in the position of demanding rights or being endured,—for the sake of his appropriations. And there would then be no question in the minds of veteran or junior missionaries as to a free, unhampered opportunity for at least another missionary generation. As it is now, junior missionaries are uncertain about the future, and the spirit of advance and aggressiveness has been largely lost.

While the agreement between the Kumiai Church and the American Board Mission is not along the lines above, it is an interesting experiment. Not a few of us, however, question its ultimate wisdom. Will it not be hampering both to Church and Mission? Is it after all founded on a spirit of real Christ-like justice? Is it either dignified or necessary, at this stage,

for a Mission to throw itself so unreservedly on the mercy and generosity of another body, even if an indigenous Church with a right of paramountcy and ultimacy? Is it the way of peers and equals in Christ Jesus? Would it not be better for both Church and Mission to be on a real basis of equality? To some at least the arrangement seems unnecessarily humiliating. This is written in no querulous spirit, but from the standpoint of an honest doubt. And the arrangement has been made and can not be ignored.

4. Only in union and cooperative efforts is success attainable.

In the discussion so far, this has been admitted, to a certain extent, under defined agreements and with a basis of justice and equality. If it means a humiliation and subserviency to one party of an agreement, then it surely is not the spirit of Jesus. And, of course, it would be contrary to the proper spirit of independence and self-respect so marked among the Anglo-Saxon races. These races moreover, are dominant so far in the cooperative evangelistic enterprises thro the world. If not founded on justice, independence and self-respect, then surely something is wrong with the terms of the cooperative agreement. The spirit of sacrifice is never contrary to these things. So much for the denominational sphere.

In the interdenominational sphere, cooperation will be as heartily approved along certain lines. In such things as Christian literature, newspaper evangelism, Sunday School work, certain forms of social service, and to a less phenomenal extent in special evangelistic efforts, cooperative enterprises have proved valuable.

The thoughtful will have observed that cooperative efforts are not economical, that they are liable to get loaded with too much "overhead" in time, expense and personnel. They are always in

danger of the man-planned and over-ambitious, doing something just to be doing. The thoughtful will also query whether the leadership, necessary to the working of cooperative effort, has always justified its wisdom. If such leadership, so often self-appointed rather than representatively selected, betakes to itself the intellectual superiority, wisdom and insight to direct the other fellow in detail, both the improper and impossible is undertaken. Cooperative leadership must be humble, generous and fair-minded, even to the lowliest worker. It must never despise. It must be the serving leadership of Jesus, not the overlordship of the Gentiles.

It will remain true, too, that the unit, whether as a group or a denomination, is likely to be the most harmonious and the least liable to various forms of friction. The more complex the organization the more difficult the problems of adjustment.

Is not the gist of the matter that cooperative effort has its limits and should be confined to the proved and assuredly essential. After all, cooperative efforts are not the end. The end is the Kingdom of God on earth, not a crushing, oppressive and dictatorial centrality to hamper the individual or group. Let all cooperative efforts remember these things, else they prevent rather than accelerate success.

To sum it all up:—by respecting right and justice, by recognizing mutual spheres and giving unhampered freedom in these, by generously giving up the leadership to the indigenous Church as rapidly as is wise for it and it is honestly capable of, and by working in cooperation in such measure and in such manner as is essential and really beneficial, Church and Mission ought to be able for at least another generation still to bend their efforts for the evangelization of Japan, the establishment of the Kingdom of God in the Sunrise Land.

II. Message and Method

By HENRY V. E. STEGEMAN

MANY of us have read the articles that appeared in recent numbers of the *Evangelist*, entitled "The Missionary as Friendly Ambassador" and "Foreign Missions and National Consciousness." For their thought-provoking qualities these articles may be termed successful. Yet, while I do not wish to be understood as being entirely out of sympathy with the writers, I do feel that what they present to us contains certain implications and generalizations of an unfortunate nature. Some of these are common to both articles; some are more pronounced in the one than in the other.

It seems to me that these articles show the danger of confusing Message and Method. There is a certain vagueness in them that gives one the impression that as methods undergo readjustment, the message also had better be curtailed,—that as we become more invisible in administrative affairs, we should also become less positive about the things we teach. Missions thus cease to be a crusade for a Faith, and become a Parliament of Religions. Whether that is entirely modern, I am not sure. In the January number of the *International Review of Missions*, with regard to a book by Heinrich Frick entitled "Die Evangelische Mission: Ursprung, Geschichte, Ziel," the reviewer said, "(In this book) Missions are conceived not as a work of conversion and the founding of churches, but as the projection of the Christian life into non-Christian lands and in the exchange of the best between the rival religions." This sentence may not be crystal-clear, but Dr. Robert E. Speer comes to our help in his address delivered at the most recent Foreign Mission Conference and published in the March number of the *Missionary Review of the World*. Dr. Speer says, "There is creeping very subtly into many of our schools and colleges today—and outside of our schools and colleges, too, you can find it without difficulty—the old view of the missionary enterprise which Frick sets forth in a book that is criticized in the

current number of the *International Review of Missions*, that Christianity is only one of a number of rival religions, which are to mingle together and pool their best, so that the result will be the ultimate faith of mankind. This is in contrast to our view that the Christianity of the New Testament is an absolute faith. Our knowledge of it is not absolute. We need all the help we can get to understand the faith, but the faith is an absolute faith, with one Lord, the only name given under heaven and among men, the only Way and Truth and Life." That puts the case clearly enough; one hesitates to go into more detail, for fear of being called "dogmatic,"—but I choose to go thus far at least in order to avoid the vagueness that I deprecate in the articles before us. For the sake of clear thinking, message must be one thing, and method another. We may not think alike on every point, but we should agree that there is something unique, something fixed about the Christian message, a content that remains the same the world over. That the message becomes enriched as it passes from people to people, is not improbable, but at any rate there must be some basic minimum. If that is believed and kept in mind, then we are ready to discuss Method. We still have a system of truth to teach; to style our contribution as qualitative is not saying enough. We should contribute some nutriment, not merely a delightful aroma.

But what of the Method? Or shall we call it Spirit? It cannot be gainsaid that more and more the indigenous Christian forces are coming into their own. We must keep up with events; we cannot check the shadow on the dial; we must not stand in the way. But we may make a mistake now and then in applying the principle of self-renunciation too sweepingly. "The speaker at this meeting," says one of my friends, "advised all foreign administrators to go back to their places of work and resign at once." So he advised, but some things are easier said than done. I know of two schools

that are seeking or have sought Japanese heads. The foreigners connected with these institutions shared in the desire and the search, the Japanese directors had as much to say as they, and the fact that the parties have not been found, is not the fault of the missionaries. Some of the Japanese are fairly particular themselves. Sometimes, even, one wishes they weren't so particular. "Missionary, trust the Japanese," we say; why not broaden the exhortation and say; "Japanese, trust each other?"

These articles give us the impression that the missionary is quite averse to standing in the background. It is true that no one is too good to need more of Christ's spirit, and yet I think the missionary is among the first to rejoice when Japanese leaders come forth who are able to bring the message better than he. That the missionary is far from being a total stranger to obscurity is shown by the way in which he—possibly equipped with as much native and acquired ability as many a pulpit-orator in the home-land—is willing to go up and down the country-side preaching to baker's-dozen audiences. I may say incidentally that the fact that he cannot compete with "the most recent Movie Star" or a "street sideshow" is rather an unsatisfactory standard for judging the value of his activities. But when he finds that Kanamori, Kimura, or Masudomi can fill ample school auditoriums and theaters and bring Christianity to great masses, he helps prepare the way and stays on the side-lines. We younger men must be careful not to think that the new missionary generation has a patent on friendship. As I picture to myself

the men of ten, twenty, thirty years ago touring the land by "basha" jinrikisha, or on foot, going in and out among the little churches, consulting with the Japanese workers, and looking up inquirers, or leading Bible-study groups or teaching English in the schools—much as we do to day, I cannot think of them as other than friends or lovers of the Japanese. When has the missionary not been ready to "talk things over?" When has he not known that he could not *force* the Japanese to believe? When has he not known that friendship and sociability were indispensable toward winning him a hearing at all? In these days of Christian Councils and co-operative movements (and I am not criticizing these), we must try not to base too much of our enthusiasm for friendliness on an implied unfriendliness in those who wrought in days gone by. Let us beware of sub-conscious generalization.

In conclusion, what of the need for missionaries in this Empire? Often I feel that there is still much for the missionary to do in helping to give breadth and depth to Christian thinking and preaching and to Church-life. But one of my friends writes, "The most that a foreign agency can contribute is to sow the seed in love and faith." Take even that. Is that day over in Japan? Come out into the wide spaces, my friend; swing round the circle a bit; study the situation at a little remove from the convention-hall;—the common man of Japan knows scarcely an iota of that something called "Kirisutokyo." The field for seed-sowing calls even yet. Many a score of moons must wax and wane before that task be done.



The Missionary Education Situation in Korea

By W. R. F. STIER

[This paper was prepared on a trip which the writer made to Korea in December, 1922 in the interest of the work of the Committee of Federated Missions on International Friendship through the Churches. After it had gone to press it suddenly became "ancient history"; for about April 20, 1923 the Governor-General of Chosen issued a new set of regulations, which are explained in a memorandum appended to this article. Friends of the writer in Korea announce that the big draw-back to Mission Education in Korea is now out of the way. "The most difficult problem is solved," they report "and we are most grateful to the Governor-General for this new ordinance." To be specific, Desideratum "A" (2), given below, seems now to be assured, in which case "A" (1) should also no longer be a problem. Desiderate "D" (1) is also granted to such schools as will have satisfactorily qualified themselves. There still remain, however, the difficulty of getting qualified teachers both Korean and Japanese, (See "B," below) and the need of arranging with the Department of Education (Mombusho) Tokyo so that graduates of Mission Schools in Korea can enter regularly the schools in Japan proper. These latter desiderata, it seems to the writer, will therefore remain as special challenges to the Christian movement in Japan. W.R.F.S.]

IT is generally believed in Korea that the school regulations of Korea have been since 1922 the same in principle as the regulations in Japan proper.

The regulations in Japan proper, it is believed by missionaries in Korea, are quite satisfactory to mission bodies conducting schools in Japan, and are quite favorable to mission policies for educational work in foreign lands. On the other hand, disappointment with the present regulations for Korea—progressive as they are—is observable because these regulations do not appear to permit missionaries in Korea carrying on educational work in such ways as they believe it should be carried on, or even in such ways as they believe missionary educational work is carried on in Japan proper.

The desiderata may be classified in four groups as follows:

A. *Freedom in the Teaching of the Bible*

(1) Missionaries in Korea want the Chosen Government-General to grant them the privilege of teaching the Bible in the classrooms of their schools even when these have been recognized officially, and of advertising in the published

curricula that it is so taught. In other words, they desire both religious liberty and government licenses for their schools, provided of course these schools conform to every other educational regulation—namely those relating to language teaching, qualification of teachers, administration, endowment, etc. It might be stated that missionaries desire for their Higher Common Schools (schools of Middle Grade) the same privileges that are now granted in Korea to their *Senmon gakko*, e.g., Chosen Christian College, Seoul. It is now possible to teach the Bible freely in schools not recognized by the Government, or it is possible to teach the Bible in recognized schools out of school hours or outside of the school class rooms. The practical results of this unofficially recognized Bible teaching have been quite satisfactory but to some missionaries it seems contrary to the spirit and purpose of the educational law.

(2) In Japan they say such privileges have been given to certain specially approved schools such as Meiji Gakuin and Aoyama Gakuin, both in their college and *chugakko*, (middle department). These schools are approved and

recognized officially as the equivalent of Government schools, and yet it seems they have perfect liberty to teach the Bible as they please. It has been announced in Korea that the Chosen Government-General school regulations are now the same as in Japan, but there is no provision in the Korea school regulations for granting this special "*Gakuin*" or approved school status which has been granted in Japan. A Mission in Korea asked for this sort of recognition for one of its schools but it was refused. Members of the mission feel that the refusal of the Chosen Government to grant this special approval is a discrimination against Korea, and that the regulations are in reality not the same for Korea as for Japan. Officials of the Chosen Government believe that the regulations are the same, and that not even in Japan do regulations now exist for granting this special approval to any school. A former Chief Inspector of Schools in Chosen visited the Department of Education in Japan in January, 1922 and had an interview with the head of the department of Special Schools, who informed him that he could not find out how this approved school recognition was granted by the regulations in Japan, for there is no room for such in the regulations and even if it were granted regularly in Japan that does not necessarily permit granting of it in Korea if the regulations in Chosen do not make provision for it. The Acting Head of the Department of Education in Chosen (December 1922) said he thought the history of the "Approved School" status was as follows: When the regulations were fixed in Japan and the Government Schools were raised to a certain standard, it was found that the Mission schools were already up to or above that standard, and to meet that situation the special *Gakuin* status was authorized. In Korea, on the other hand, the Mission schools were below the standard fixed by the Government, and there was not the same reason for recognizing them. There is, however, according to reliable authorities, no possibility, under the regulations, (as they are now) of approving mission

schools in the way mission schools in Japan have been approved. Some Korean missionaries feel that there is discrimination against them on account of their religion. However, the writer found no objection to the schools teaching religion and advertising it, but the Government will not give such a school a license as a "*Gakko*" or "recognized school" or consider it in any way "registered" as a school under Japanese law. It must remain a "*Gakkai*" or some other form of unrecognized "educational association or study hall"; and it and its students may not expect any of the privileges and exemptions granted to schools (and to their students), recognized by Japanese law.

B. Licensed teachers

Another regulation of the Government-General of Chosen reads as follows: "For *Chugakko* or Middle Schools, *Koto Jo gakko* (Higher Common Schools), *Joshi Futsu Gakko* (Girls' Common Schools) and for Commercial Schools the number of qualified teachers should be more than two (2) for each class in case the number of classes in the school is five or below. If there are more than five classes then there must be one and a half ($1\frac{1}{2}$) teachers for each class. One of these teachers must be a full-time teacher for each class."

NOTE: - Further investigation would indicate that though there is no regulation of the Department of Education in Japan which approves officially private schools, permission is allowed the Minister of Education to grant recognition to certain schools that he is satisfied are of equal standing with established middle schools under government regulations. This conclusion may be drawn from a "regulation" reported in the *Gunko Tokyo-fu Gakurui Ruian Semmon Gakko Nyugaku-sha Kentei Dui 8 jo dai 1 go* and referring to "*Hachijo 1 go*" in regard to *Gakko Shitei* reads "*d to ijo gakuriki wa yaguru mono to shitei shitaru mono*," which may be interpreted as stating that the decision as to the standing of private schools is left to the educational authorities.

In Japan Mission Middle School recognition was in each case left to the discretion of the Department of Education whether it would or would not accord an "approved" standing to the school making application; and in the case of Korean schools it may be interpreted that the educational authorities of the Government-General did not consider the applying schools of equal standing with the established middle schools and hence refused to grant them licenses similar to Aoyama or Meiji *Gakuin* in Tokyo.

Then comes a special clause which intimates that "under special circumstances the number of qualified teachers may be increased or decreased irrespective of the regulation at the order of the governor."

(1) Many missionaries desire leniency on the question of qualified teachers, especially as regards Japanese language qualifications. There do not seem to be enough properly qualified teachers to supply the demand, and those that are available ask higher salaries than they would in Japan. The Mission schools feel this lack most keenly because they desire Christian teachers and so are still more limited in choice of teachers, and many Mission schools are not able to compete with Government schools in salaries, allowances and other inducements. Some missionaries, however, say that they are not greatly troubled in their schools, for they can get teachers if only they pay enough. Yet in general the need is very urgent.

(2) Missionaries wish that Christian teachers of Japanese from Japan would come to Korea to teach in the Mission schools on a basis approximating the one on which they would teach in schools at home. They say that living expenses in Korea are less than in Japan. They believe that we in Japan may be able to help them in recruiting such teachers.

C. Endowment Guarantee

The Government will not recognize any new private schools in Korea unless the school has actually deposited in the banks an Endowment Fund of at least ¥400,000, and guarantees an income from this Endowment Fund and from other sources of ¥28,000 for each unit of classes,—i.e. for each year of the school course, provided there be but one section in each,—and a proportionate increase as new sections or class units are added. Moreover this will apply to all old schools which wish to become recognized unless they secure recognition by a certain date or file their intention to become recognized. The missionaries feel intensely that so much money is not needed to open good schools, and more schools are much needed in Korea, since the Government schools are not sufficient. Moreover, no such regulation exists in Japan; why

should it in Korea? Does the Government desire to have better schools in its colonies than at home? If the regulations are really the same in Korea and in Japan, the missionaries are justified on this point. The Government-Inspector's answer to this was that there was a special reason for this regulation in Korea, for without it every Tom, Dick and Kim in Korea might open a school, and that would not be for the good of the country. To the plea that the regulation legislates against private schools that are trying to bring a good and much needed education to the Koreans, the Government replies that it is all right to continue a kind of *Gakkai*, but they cannot recognize it as a *Gakko* i.e. such schools cannot be "registered" under the regulations of the Department of Education and as "*Gakkai*" they come under direct supervision of the Police Bureau of the Government.

D. Graduates of Unrecognized Schools

The great desire of the mission schools to secure Government recognition or approval, and their dissatisfaction with the status of *Gakkai*, is due to the fact that graduates of unrecognized schools have not the same privileges as the graduates of recognized schools as to entrance into and graduation from higher schools as well as eligibility for the Civil Service in Chosen. Mission schools that are not able or willing to be recognized under the present regulations however desire two things:

(1) That their graduates be permitted to enter a higher school, or Semmon Gakko, on the same basis as graduates of registered schools. At present graduates of an unrecognized school cannot regularly enter a *Semmon gakko* and for certain schools cannot even apply for entrance, until they pass a "Qualifying Examination" given by the Government. The Government says that by making it possible for the graduates of unrecognized schools to qualify in this way, they are making it as easy for them as possible. Complaint however, is made that the qualifying examinations are unreasonably stiff, and are unfair to the graduates of unrecognized schools, in as much as the graduates of recognized schools do not

need to take them ;

(2) That graduates of unrecognized schools who enter a *Semmongakko* irregularly, i.e. without taking the qualifying examination, may upon completing satisfactorily the work of the *Semmongakko* be granted the regular diploma of the institution. At present graduates of unrecognized schools do enter *Semmongakko* without taking the qualifying examination because some of the higher schools are seeking students. Such students, however, in a *Semmongakko* are kept enrolled separately though, of course they attend the same classes, and on completion of the course are not given the regular diploma of the school like the graduates of recognized middle schools, but are given only a certificate of work done. This makes it hard for them to get positions. Some missionaries ask that these students get the same diplomas for the same work done.

Though they seem to have no special bearing on the theme of this paper it seems advisable, in writing a survey such as this, to relate the following opinions that are held by some missionaries in Korea ; for they are undoubtedly influencing factors in any discussions that might arise on subjects bearing on the relationship between the Chosen Government-General and Missionary Education in Korea :

(1) It is felt by some that old Mission schools should be allowed the same privileges that were allowed them by the old Korean Government. These schools hold charters by which they were recognized by the Korean Government as having perfect freedom to teach religion as they pleased. Should not the Japanese Government recognize these charters, as they recognize other privileges granted by the Korean Government, such as mining concessions to foreigners ? Perhaps this is a question of international law. This is a difficult question since the Japanese Government does allow the Mission schools to teach religion as they please, but simply will not recognize them as *Gakko* of Chuto Grade under Japanese law, (registered or recognized middle schools) if they do.

At any rate, it seems to some missionaries that privileges once granted them have been abrogated without reason.

(2) Some wish that the Government General would state that education in the Korean language is as good as education in the Japanese language. Some Mission schools cannot be registered because there is not enough Japanese in the curriculum, and in the face of this fact it is difficult for their students to get diplomas from higher schools, when they enter them.

Informal recommendations presented to the Committee of Federated Missions on International Relations through the Churches might be of interest.

1. That we discover the present status of mission schools and their students in Japan and explain this to missionaries in Korea.

2. That we urge mission colleges in Japan to encourage graduates to go to Korea as teachers in schools for Koreans.

3. That we make known to other bodies interested in Christian International Relations (e.g. World Alliance, Y.M.C.A., Y.W.C.A., Federation of Churches) the need for Christian teachers in Korean schools and urge these bodies to approximate a movement enlisting Christian students in that sort of fellowship and service.

4. That we use our influence to get a conference called on the problem of religious liberty for schools in the Japanese Empire. (There is a feeling among liberal-minded people in general that in Japan public opinion is ready for a revision of the present school regulations,—as the old regulations not authorizing the teaching of religion as an integral part of the curriculum in any school below the Higher Schools are now believed to be behind the times. It is not desired that religion be taught in the Government schools, but that it be allowed in such private schools as desire it and that this addition to the curricula will not prevent official recognition).

The following statement appeared in the Seoul Press of April 21st.

"The Government-General has given us for publication a declaration which, we believe, will be received with great joy by

many youngsters attending private middle grade schools in Chosen. It is translated by us as follows :—

Students finishing the course of a middle grade school coming under the category of so-called *Miscellaneous Schools* in Chosen are not qualified to enter professional or other schools of higher standard in Chosen except they have passed a test examination for admission to a professional school held by virtue of the Chosen Government-General Ordinance No. 72 of 1921 or are those finishing the course of a school designated by virtue of ART. VIII of the same Ordinance as having scholarly standard equal to or higher than that of a middle school or a girls' high school having a four year course. At present, however, there does not exist a single "Miscellaneous School" in Chosen so designated by virtue of the Ordinance. This absence is accounted for by the fact that the Ordinance is of comparatively recent enforcement, and so far no private school in that category has proved itself as deserving of such designation. Since the enforcement of the new Educational Ordinance, on the other hand, there is evidence that various private schools have been putting forth efforts to adapt themselves to the spirit of the provisions of the Ordinance and have gradually improved their quality by engaging good teachers and providing better accommodation and equipment. In appreciation of this tendency, the Government-General has now decided to apply the provisions of Art. VIII to any private school, no matter whether mission school or otherwise, which shows a record making it eligible to be recognized as being the positive equal or superior of a middle school or girls' high school having a four year course.

Those finishing the course of a school securing designation by virtue of the Regulations for test examination for admission to a professional school will be eligible for admission to a professional school in Chosen along with scholars finishing a middle school course, or the four year course of a girls' high school. This designation, however, will be granted to a private school, as in Japan

proper, only provided the Government Authorities are perfectly satisfied as the result of careful investigation with regard to its entrance qualification, period of study, curriculum, school rules, competency of its teachers, organization, and records of its scholars. Any school desiring to obtain the designation as provided by the above Regulations is required to apply to the Governor-General by presenting reports setting forth the results of investigation of the matters enumerated. Those finishing the course of a school so designated, however, must further obtain recognition of the Educational Minister in Tokyo in case they are desirous of being qualified for admission to a professional school in Japan proper.

The present decision gives rise to another question. It is this. Whether or not one completing the course of a school designated by virtue of the Regulations mentioned is qualified to be a Government official of *hannin* rank? The Government-General hopes to solve this question by opening a way for recognition as eligible for the civil service of *hannin* rank of those completing the full course of a school showing specially eminent results, as being so by virtue of Imperial Ordinance No. 396 of 1910. If one wishes to secure eligibility for the civil service of the same rank in Japan proper, as well as in Chosen, however, he will be required to obtain recognition of the Educational Minister in Tokyo by virtue of ART. VI of Imperial Ordinance No. 261 promulgated in August, 1913."

Summary with regard to the application of Article VIII of the Regulations for Admission to *Semmon Gakko* (Professional School). April 1923

1. The Governor-General of Chosen may designate or approve (*Shitei*) in accordance with Article VIII of the Regulations for Admission to *Semmon Gakko*, issued April 1923, such *Katshu-Gakko* (schools not coming under the regular school system) as have qualified themselves by the general excellence of their work to be recognized as equivalent to a Middle School (*Chugakko*), or Girls High School (*Koto Jo Gakko*) having a four years course, thereby making the graduates of these schools eligible for

admission to higher institutions under the regular school system in Chosen.

2. The nomination of such schools will be made, as in Japan proper, only after thorough investigation of their entrance qualifications, organization, equipment, teaching staff, school course, curriculum, attendance and scholarship of their students, number and record of their graduates, etc.

3. The privilege thus extended to to schools so designated or approved does not hold good in the case of

Semmon Gakko in Japan proper since these are under the jurisdiction of the Minister of Education.

NOTE:

1. Graduates of designated or approved schools may be recognized as eligible for the Civil Service in Chosen but this privilege does not hold good with respect to the Civil Service in Japan proper.

NOTE:

2. Severance Union Medical College in Seoul was informed early in April that their regular students who graduate will be allowed to practice medicine without further examination, just as are graduates from the Government Medical College.

A World Conference on Education

June 28 to July 6, 1923

San Francisco, California

Under the Auspices of the National Education Association of the
United States of America.

GROUP 1.—Scholarship

ONE of the great needs of every nation in all its relationships is leaders who are familiar at first hand with actual practices and with the life and leaders of other countries.

Problem:—Should this conference recommend to the various governments of the world that a reasonable sum be made available for scholarship for mature graduate students desiring to study in in foreign countries requiring of such persons special reports of desirable educational methods, movements, and processes with which they may become familiar?

GROUP 2.—Educational Attaches

Conducive to widespread, or universal education of the most favorable sort, the educational experience of each nation should be made quickly available to all nations. In order to formulate a program of helpfulness among those who are charged with the proper education of the on-coming generation it is essential that educational workers be familiar with educational conditions in all parts of the world.

Problem:—Should this conference recommend to the various governments that educational attaches be provided for all embassies and legations as a means to this end?

GROUP 3.—World Civics and Ethics

By virtue of invention and discovery the peoples of the world are thrown together into one neighborhood, each almost vitally associated with all other nations. The world's most vital problem is the soundness of present day civilization and the development of those ethical and spiritual values necessary to enable the peoples of the earth to live together under these new conditions in friendship and goodwill and to regard racial traits and national rights without jealousy.

Problem:—(a) Should this conference recommend a study of world civics covering those essential contracts necessitated by trade, travel, commerce, and the exchange of invention and learning? NOTE,—Postal treaties, travel including passport, consular and ambassadorial systems, trade relations, ports of entry, interpreters, etc.

(b) Should this conference initiate such lessons and methods of instruction in ethics and courtesy as will tend to bring to the children of all lands a more wholesome regard for national neighbors to the end that the rising generation will eliminate prejudice and intolerance from their contracts with peoples of other lands?

(c) Is it advisable to recommend the preparation of a series of international readers made up of the literature each nation can furnish. The aim of the series would be to make current in the schools of all nations the ideas and ideals which each nation deems of universal worth?

GROUP 4.—Health Education

Avoidable disease is a menace to happiness throughout the world; it weakens the vitality of the races; it costs the world billions annually in impaired efficiency of employment. Suitable instruction is the only efficient means of overcoming the present condition and thwarting the tendency.

Problem :—Is it possible to establish a program of such flexible and salient features that it may be profitably applied in all schools and among all peoples. (a) As to instruction in the principles of personal hygiene. (b) Sanitation. (c) Health Habits. (d) Recreation?

GROUP 5.—Character Education

Character education includes the psychology and sociology of character development, methods of character diagnosis, and the moral standards to be achieved during the different periods of the child's life. As a term Character groups together and designates all of the elements permeating generation education which encourage and guide the individual in his growth into a personality having desirable characteristics and habits appropriate to organized society.

Problem :—What studies of the curriculum and what methods and processes are best calculated to bring children to understand and appreciate moral experiences, lead them to right acts and develop a power to resist evil both in thought and act?

GROUP 6.—Text-book Materials

Much of misunderstanding comes from a lack of proper knowledge of the problems and conditions of other countries. The knowledge we get from our school texts should be accurate and satisfying, should more properly visualize the dominant traits, conditions and ideals of the nations. It ought to be possible, without varying a jet from one's devotion to flag and country, to present the facts in such a satisfying background and in such a manner as to heighten the respect of one nation for another.

GROUP 7.—Rural Life Program

The most fundamental occupation of civilization of all times is and must necessarily be the production of food and clothing. As a consequence rural life should be made attractive to country dwellers; they should have every advantage of an education for their children such as will maintain a people of learning and culture and contentment on the farms of the world. When these people are properly supplied with educational and church facilities with easy access to well selected and well filled libraries the world's food supply will be assured.

Problem :—Is it possible to secure such a survey of rural conditions as will enable those who have to do with this phase of education to formulate movements for a general improvement and a world wide concerted action to the end that the attention of all classes of citizens may become interested in the greatest of all educational problems and lend assistance to its solution.

GROUP 8.—Universal Library

As learning becomes more universal the human mind craves access to the store houses of knowledge. The surest means of satisfying the need is through the promotion of community libraries and the general cultivation of a taste for good reading as well as through the suppression of spurious books and poorly digested periodicals.

Problem :—Should this conference take steps to develop an organization for the promotion of library facilities; for the

guidance of those who seek assistance in the promotion of higher ideals of reference and general reading?

GROUP 9.—World Peace

The greatest task which lies ahead of the school in all lands is that of bending its energies towards the creation of a new order of international justice, friendship and good will. Upon the instruction of the youth of the nations lies the responsibility of enlarging the national conceptions and promoting goodwill among the nations of the earth. Entirely new values and standards of judging need to be created. The emphasis needs to be placed upon valor and patriotism of peace. If it is possible to set up a series of ideals such as a nation should become and to teach them to the rising generation these ideals could eventually be realized.

Problem :—Is it possible to formulate and to promote principles of education which will bring to the unprejudiced mind of childhood these universal virtues which develop the ideals of Abraham Lincoln expressed in his Gettysburg address; "Charity for all and malice towards none?"

GROUP 10.—Social Studies

It has become generally conceded that certain studies tend to cultivate a definite sense of relationship between individuals as well as between individuals and groups of individuals called society.

Problem :—Should this conference attempt to select those studies, divisions, and elements of the curriculum upon which special emphasis should be placed in order to more definitely shape the ideals of the future to the good of society?

GROUP 11.—Balance of Liberal and Vocational Education

While the purpose of education is not primarily to increase the earning capacity of those who possess it, but to enable them to live more largely in the realm of moral and intellectual completeness, it is also self evident that the welfare of the state demands that each individual be taught to become self-supporting and to

impose no burden upon society through inefficiency of service and lack of thrift. These two ideals, or parts of one ideal, can therefore be realized only through a proper balance or coordination of the cultural and the vocational.

Problem :—Is it possible and desirable that this conference, either in itself or through a special committee, formulate a principle which may be universally applied relating to a proper adjustment of the so called liberal and vocational elements of education?

GROUP 12.—World Goodwill Day

In order that the ideals looking to more fruitful international relations may take root and grow into lasting results for the good of all without in the least infringing upon the rights and traditions of any people there must be some definite point of contact which will improve the psychological and sociological status and direct the attention of the world at some time to some universal interest in a concerted way.

Problem :—Is it possible to select from the calendar some day upon which all nations may unite as world "good-will day" upon which the 5,000,000 teachers of the 200,000,000 children may direct special attention upon the spirit of justice, amity and peace?

GROUP 13.—Greater Unification in Science

It is a well known fact that science is the most progressive element of modern civilization, that it is as a subject, the most potent factor both in peace and in war and that it should be directed towards the welfare of mankind. In order that it may assume the most benevolent aspect there should be greater facility through measurements and terminology.

Problem :—Is it possible and advisable to unify these elements of science in whole or in part and if so to what extent and how?

GROUP 14.—Universal Education

Popular education is now the policy of all leading nations and its universal extension a recognized necessity. The interests which education embraces and forwards are not the exclusive possession

of any peoples. It is fast becoming recognized that a nation can be no stronger than the individuals which compose it. The ability to read and write in order to open up and promote intelligence in literature, art, music, science, invention, mechanics, trades, professions, social relations and the higher functioning in the state now belong to world intelligence.

Problem.—What are the present day conditions among the nations and should this conference set up a program looking to the wiping out of illiteracy the world over and what means will be deemed most effective?

GROUP 15.—Transmission of Ideals

We are the keepers of the future and effect its well being through the guidance we give it. Education is the "debt eternal." We cannot escape the responsibility of shaping the destiny of the world through the provision we set up for the welfare of the rising generation.

Problem.—What ideals and tendencies of present day education should be transmitted to the future and what is the surest means of making them effective?

GROUP 16.—Exchange of Articles and Periodicals

One of the most salient means of bringing the educators of the nations together is through the exchange of articles on the various phases of education which are most emphasized as current problems.

Problem.—Should this conference set up some plan with the proper organization for the promotion of the exchange of articles and periodicals and if so what is the best means of so doing?

GROUP 17.—Permanent International Association

Educational aims are universal, the ultimate welfare of the individual, the strengthening of the state and the safeguarding of society. There should be some suitable and effective means devised to bring into closer coordination the various agencies which have to do with education throughout the world and to bring the 5,000,000 teachers into more fruitful and sympathetic

relations with each other.

Problem.—Should this conference take steps to form a permanent federation of educational associations and institutions and if so what steps should be now taken?

GROUP 18.—Exchange of Teachers and Professors

As a means of bringing the peoples of the world into more sympathetic relations, to provide a means of relieving prejudice and as a means of acquainting one nation with the higher ideals and more liberal practices of another, various organizations have been created for the purpose of furthering the movement for the exchange of teachers in schools and professors in colleges and universities. The practice has now advanced to such a place that definite results may be catalogued and measured.

Problem.—Should this conference take measures to assist in a definite way this movement and encourage those organizations now engaged in such service in some substantial way and if so how can this best be done?

Notes Regarding the Conference

"From present indications," the chairman of the Committee of Arrangements says, "it is going to be impossible to limit many of the nations to five delegates and five alternates. The governments do not necessarily make the appointments. Any organization or educational association has a right to representation regardless of governmental functions. We are also inviting prominent educators to sit into the Conference and to participate.

"I understand you have an Association of Christian Missions and Schools in the Orient. I shall be very glad to have representatives of these associations and schools present. They can help more than almost any one else.

"The arrangement of the Conference will be such that all who come may participate in the sub-conferences anyway. In these sub-conferences the program will be prepared and the plans and specifications set up, then will come the representation of various phases of education for

the plenary session. Any person who has received an invitation will be eligible to sit in the Conference and to participate.

"From present indications the World Conference will be an unusual affair. It will be well attended by representatives the world over. While the statesmen

and financiers are attempting to settle the debt of the past we shall endeavor to settle the debt of the future or the debt of this generation to the next."

Sincerely, Augustus O. Thomas,
Supt. of Schools, State House,
Augusta, Maine, U.S.A.

The S. S. Shonen Dan

By H. E. COLEMAN

AN OUI LINE OF THE FIVE FOLD PROGRAM

SINCE the appearance of the article about the organization of Sunday School Classes in last November's issue of the *Evangelist* the plan has been completed and has been published in a Japanese book of one hundred pages. The name that has been selected is "The Sunday School Shonen Dan" and the organization for girls will be "The Sunday School Shoyo Dan".

The ages of boys for which the Shonen Dan is intended are from 12-15. The plan that has been adopted is a modified form of the Canadian Efficiency Program for "Trail Rangers".

The officers suggested for each Dan are President, Secretary and Treasurer and three or four Kanji and the Sunday School teacher. Committee can be appointed as desired to carry on the five-fold program.

The Motto is the same as reported before, "Service First" (Hoshi Dai Ichi) The Principles that have been adopted are the same as reported except the first two have been revised to read

1. Ideal Christian Life is our determined goal.
2. Unselfish service for the church and society will guide our daily conduct.

The whole plan of the **Mid-Week Session** organized class centers around the idea of a mid-week session, and the program furnishes a great variety of activities for this session. It is a real boy's program, being based upon the well-known facts of boy nature, namely that the teen-age boy is

passing thru a period of rapid development in all four sides of his nature, and that his body, his mind, his religious experience, and his social outlook are being permanently set by the activities, the personal influences and the ideals that enter into his life. It is rooted in the normal, healthy interests of boys, and provides an interesting course of character building under wholesome surroundings.

An opening ceremony has been prepared for the mid-week session that brings before the members the ideals for which the *Dan* stands thru the various uses of the motto, the principles and the Dan text and hymn.

An inauguration service has also been prepared that is opened by the pastor who introduces the president and inducts him into his office. Luke 2:52 is read by the secretary, and the superintendent makes a talk on the Dan text, which is Eph., 4:13. He emphasizes the ideal expressed in the words, "A full-grown man". The Dan members formally subscribe to the club principles. The teacher explains the five-fold program and the class unites in the Dan hymn, "I would be True."

The Badge is a five-pointed star on a metal backround with the five English letters in the five points, R. M. P. S. A. representing the Religious, the Mental, the Physical, the Social, and Aesthetic. The color of the star indicates the class to which the member has attained by study and work. To enter the third class he must earn 750 points, and until

that time, after being admitted to the Dan, he will wear a badge with the white star. Upon entering the third class he may wear the badge with the yellow star. When he wins the second class privileges by winning 2000 points he will be awarded the blue star badge, and upon winning 4000 points he will be admitted into first class, and be given a red star badge. This will be a very neat badge and will be no little stimulus to earnest effort in attaining to the higher membership. They will sell for about twenty sen each.

The five-fold program

The scope of the five-fold program will be quickly seen in the scoring outline as given below. It will be seen to be full of those activities that boys like. While some of the games and the camping are new to Japan there is already interest in these things and something has already been done. The whole program seems to us to be organized on better educational principles than the boy scouts and it has had tremendous success in Canada. "By having the religious program it makes the whole program tied up to the church. It relates religion to all of life, and so helps to make all of life religious. It presents the religious attitude to the boy, not as an optional extra to be a part of a few lives, but as a natural and necessary part of every life that aims to be well rounded and complete". It unites the fundamental social agencies, the home, the school, and the church in one comprehensive program for boys. It supplements, rounds out and coordinates the work of all these.

RELIGIOUS

Church Worship.....	300
Attendance	150
Memorize 4 hymns.....	30
Systematic giving	100
Talk on Worship	10
Sunday School	300
Attendance	150
Test on lessons,	100
Bible memory	50
(5 passages)	
Mid-Week Bible Discussion Cover- ing elementary	100

(Bible knowledge)

Daily devotions (six months)	100
Christian Leaders Biog.	100
Church Training.....	100
Church and S.S. work	200
	<hr/>
	1200

PHYSICAL

Daily Health Habits	300
Health and Endurance	200
Swimming and Life Saving	100
Group Games	100
Cycling	50
Athletics	100
Team Games (Base Ball)	100
Gardening-garden insects	50
Poultry Keeping and care	50
Pigeons ..	
Rabbits ..	
Dogs ..	
Campcraft	100
	<hr/>
	1200

EDUCATIONAL

School Records	500
Woodcraft	
Ferns and Flowers (50)	100
Trees (25)	100
Bird Life (30)	100
Speaking and Home Reading	100
The stars	50
Collection (one)	40
Native woods	
Butterflies	
Shells	
Crests, autographs	
Flags of all nations	
Pictures Post Cards	
Coins and Medals	
Postage stamps	
Insects	
Observation Games	30
Observation Tests	30
Handicraft	100
Beginning Life	50
	<hr/>
	1200

SOCIAL

Home Helpfulness	
Personal	200
Home-duties	200
Thrift	100

Social Service

Safety First	
First Aid to Injured	
Helping others	
General Activities	200
Observing Vocations	100
Loyalty	100
The Clean Life	100
Clean speech.....	
,, sports	
,, habits	
Heroes of Service	100
World Brotherhood	100
	1200

Some important changes have been made in the organized program. In the

first place it is five-fold rather than the usual American four-fold plan. It seemed to us that the Canadian program was weak on the artistic side, and as Japan is known as a beautiful country, and as her people are known for their artistic taste and ability we have developed an Aesthetic Program on the same basis as the physical and educational. This has grown out of consultation with many people both Japanese and foreigners, and all agree that it should be an important part of our scheme of all-round development. The following outline will show what is required for scoring in this line of culture.

AESTHETIC PROGRAM-TEST

	credits
1. Famous Japanese Artists	100
Some knowledge of at least 5 artists	
Naming at least one picture by each	
2. Present-day Japanese artists	
Some knowledge of at least five artists and tell in what kind of work each is recognized as good	100
3. Artistic attainment. (10)	
Sketching, painting, water color, free hand drawing &c.	200
4. Musical Training (10 lessons)	
Singing, Piano, Violin, Flute, Mandolin &c.	200
5. Nature Beauty	
Name 8 beautiful places in Japan and tell what each is noted for.	100
6. Famous Christian Art.	
A knowledge of 12 famous pictures, tell what each picture teaches	200
7. Flower Cultivation	
To plant the seed (or root) and grow to maturity some flower or plant	100
8. Photography	
Some knowledge of the principles of photography and how to use a camera	100
9. Perform some musical, dramatic, or other entertainment for the club, S.S. or Church.....	100

Church and Sunday School Work

We have made this important addition to the religious program. The introduction to this section says that we shall make a mistake in our church and S.S. training if we stop with knowledge and church attendance only. One fault with the S.S. training in the past has been that we have not carried religious teaching over into the practical experience of the child.

Another fault is that the church

official has not considered seriously the child's position as a member of the church. Many pastors are now preaching short children's sermons on Sunday morning and so encouraging them to attend the church service.

Our next important duty is to give them a share in the work of the S.S. and the Church. The best possible way for them to become church workers is to begin work in a small way while children. There are many plans so that as

many children as possible can have a share in the work of the church and thus experience the joy of service.

The giving of credits for such work will be rather hard to do because the value of each act will be hard to measure. We do not want the child to think too much about his reward in every Christian duty that he performs. What we want is to inspire him with the spirit and desire to serve and to lead him in

this service until he forms the habit of thinking of others.

We suggest below a list of services in which boys and girls may participate. We believe that a boy and girl should show reasonable activity in 8 or 9 kinds of Christian Service, doing something (if possible) every week.

The maximum of credit for faithfulness in these lines for three months may be 50 and for six months 100 points.

1. Kokoku o kubaru koto.
2. Gesoku Ban.
3. Usher in the Sunday School.
4. Distributing Christian literature, or helping in the Home Department.
5. Assisting teacher in class work preparation.
6. Assisting pastor.
7. Writing Kokoku for Sunday School or Church.
8. Escorting blind or aged person or carrying crippled child to Sunday School or Church.
9. Assist in cleaning or decorating the church.
10. Singing in Choir.
11. Playing organ, piano, or other musical instrument.
12. Visiting sick in hospital.
13. Taking flowers to sick child.
14. Keeping the church yard clean.
15. Help in church garden ; caring for flowers.
16. Bringing flowers to S. S. for the Supt's desk.
17. Assist in S. S. entertainment or social meetings.
18. Assist on picnic or ensokukwai.
19. Visiting absentee class mates.
20. Making Bible teaching models or maps for use in the Sunday School.
21. Assist class in preparing Christmas or Thanksgiving dinner for poor family.
22. Visit homes to invite other boys to S. S. and Church.
23. Assist in Campaign to increase S. S. membership.
24. Help to mimeograph order of service or Kaiho.
25. Giving money or one's own books or otherwise helping in building up S. S. library.
26. Helping in church-time nurse while mothers are in church.
27. Being Rusuban for some church member while at church meeting or doing church work.

Social Service: In the social program we have tried with the help of our Japanese associates to adapt the home helpfulness activities to the Japanese home conditions.

The social service section has grown out of the "Help the Other Fellow" section in the Canadian program and is much broader and fuller, allowing for more than two hundred points in scoring

instead of 100, and the activities may be distributed over the whole two years, excepting the first term. The outline of social service work in which the boys may earn credits is as follows.

SOCIAL SERVICE-TEST

A. Health and Safety

- 1. Give 15 suggestions for Safety First rules..... 10
- 2. Give some experience in which you followed safety first rules to advantage 10
- 3. Elementary First Aid. Tell what to do in case of Frostbite, Fainting, Animal Bite, Choking, Clothing on fire, burns and scalds, nose-bleed, snake bite..... 15
- 4. Demonstrate 5 kinds of bandaging, hand seats, fireman's lift, improvized stretcher 15
- 5. General, know the location of the nearest doctor, hospital, fire alarm, police station, telephone, and telegraph office 10

B. Child Welfare

- 1. Give book, picture or make something for shut-in child either sick or crippled..... 10
- 2. Take sick or crippled child for an outing in park or country. (personally or as a class). 10
- 3. Make a gift to an orphanage, or day nursery, or charity children's hospital 10
- 4. Assist in conducting games for younger children in church playground or other place 10

C. General Welfare

- 1. Assist in dstroying insects on rice or other crops 15
- 2. Help with other neighbor boys in doing the needed work of sick neighbor without charge 15
- 3. Give or help in some way the *Kindness to Animals Movement* 15
- 4. Give, collect money, or make a gift for *leper home* 15
- 5. Attend a talk on the evil effect of alcohol, distribute literature or other wise help in the *Temperance work* 15
- 6. Give or make something for people in consumptive hospital 15
- 7. Kindness to women, children or old people in street car or train, or guid strangers 10
- 8. Reporting broken bridge and other dangerous places in the street removing broken glass and other things of danger to the public..... 10

D. Public Health

- 1. Report neglected garbage boxes and overflowing habakari to the police 10

2. Take precaution when having a cold, covering the mouth when sneezing and avoiding close contact with others to prevent giving it to others, (Do not sleep in closed room with others).	10
3. Prevent mosquito breeding by destroying empty tin cans or other old vessels holding stagnant water, filling up small stagnant pools &c. ...	10
4. Draw a diagram showing how the house fly carries disease	10
5. Assist in fly killing campaign and helping to prevent fly breeding conditions	10
6. Avoid spitting and the use of public drinking cups and towels	10
<i>Total</i>	260

For "Heroes of Service" studies in the Social Program a new set of heroes has been selected as seemed to suit the Japanese boys' interest and need. These are as follows.

1. Meiji Tenno
2. Ishii Juji
3. Yoshida Shoin
4. J. Hardy Nijima
5. Ninomiya Sontoku
6. Ebara Soroku
7. Abraham Lincoln
8. Livingstone
9. Pasteur
10. John Wanamaker

There are certain tests that will require definite instruction, such as safety first, First Aid, group games, life saving, Bird Love, Character studies for Heroes of Service and Famous Christian Heroes,

Christian Art &c. These studies will be prepared and appear first in the Aozora and afterwards published in pamphlets or a manual.

World's Brotherhood

This is a new section that we have added to the Social Program. A similar section is found in the new American Program for Comrades but ours is developed entirely from the standpoint of the Japanese boys. This is especially needed in Japan where the American Course of Missionary lessons has been lacking in the main. In our introduction we show the interdependence of Japanese and American boys and girls for daily necessities. The one wears cotton kimono made of cotton picked by American boys and girls and the other wears silk ties &c made of silk from worms fed by Japanese boys and girls. The test for this section is as follows.

THE BROTHERHOOD-TEST

1. Give the names of the Japanese Ambassadors in the U.S.A., Great Britain and France; the Minister to Peking and the Governor General of Chosen	10
2. Tell something of the activities of the Japanese Church in Nanyo, Formosa and Korea	20
3. Tell something about the growth and size of the Korean Christian Church	20
4. Give some earned money to help in the Christian Education of some child in Korea or China	10
5. Contribute to the extention fund of your own church.....	10
6. Contribute to a relief fund in some other country	10

7. Make something to send to a child or Sunday School class in Korea, China, Nanyo or Luchoo (or some other definite piece of missionary work.)	10
8. Tell something of what the World's Sunday School Association is doing to promote the spirit of world brotherhood	10
9. Tell something of Japan's share in the present conduct of the League of Nations. (Nitobe, Fujisawa, Atsusawa)	10
10. Some knowledge of the relation of the Christian churches of the U. S. Canada, or England to the Churches and Christian Schools in Japan ...	10
11. Some knowledge of the fundamental principles of Christianity necessary to make a world brotherhood. (Fatherhood of God, Brotherhood of man, Golden Rule, First and Second Commandments.).....	10
	<hr/> 130

This program is flexible and adaptable to any set of local conditions and is not a hard and fast program.

It is the best possible way to hold boys in the church so there should be one or more *Dan* in every Sunday School in Japan.

It will develop leadership, both in

Christian activities and in all avenues of human affairs and will form a preparation for the best training in leadership that the Church can give in later years. We shall be glad to send further particulars to those wishing to help in promoting such organized activities.

The Return of Christ*

This small volume fully justifies the author's own statement about it: 'The purpose of this book is to deepen conviction and to promote harmony of belief concerning the return of Christ.'

Assured that serious Christian readers will accord with this view, I gladly commend the book to all such. For the subject, which has been an essential of the Christian faith and of the pre-mist "blessed hope" in every Christian generation, has attracted unusual attention, and many superficial interpretations have been suggested, since the outbreak of the World War, as in the great crises of the past. No one familiar with the spirit and tenor of the New Testament will doubt that the return of Christ was a cardinal doctrine of himself and of those who knew him best. Yet, unlike many interpreters, Dr. Erdman is careful not to regard "it as the foundation rather than the capstone of the Christian faith."

The interpretation of unfulfilled prophecy, from its essential nature, always involves uncertainty as to order of events and details, but not necessarily so as

to main outlines. Hence controversies continually arise between Premillennialists and Postmillennialists and doubters of any Millennium at all. But this is the sanest and most satisfactory exposition of the subject which I, who have been interested in it for many years, have been privileged to see or hear. This is because the author happily sets forth the facts as clearly as one well could and in such a manner that the prevalent extreme views are fairly excluded as unimportant and needlessly confusing to most Christian people.

Was it not the excellent John Owen, who long ago said, "Prophecy was not written to make us prophets?" Like the rest of the Scriptures, it was given, "that thru patience and thru comfort. . . We might have hope." Dr. Erdman does not assume to have expounded all details absolutely. This is also to his praise.

W. L. PEARSON.

* THE RETURN OF CHRIST, by Charles R. Erdman, Professor of Practical Theology in Princeton Theological Seminary. \$1.00 net. George H. Doran Company, New York, 1922.

News Bulletin from Japan

Mr. Kanamori Working in the United Brethren Church

THE Japan United Brethren Church considers itself fortunate in having secured the help of the Rev. Paul Kanamori in its evangelistic work this year. One outstanding feature of the campaign thus far has been the large attendance. For instance, at Kusatsu, a county-seat in Omi, over three hundred and twenty-five crowded into the town theatre and in the Kyoto First U. B. Church every seat in the main auditorium was taken and, the adjoining Bible-class rooms and the gallery were packed to overflowing. About seven hundred and fifty were present both nights and many were turned away. Scores and hundreds of people who ordinarily do not come to the churches were induced to attend.

This result was brought about by the earnest, whole-hearted work on the part of the Christians. House-to-house visitation and wide distribution of invitations to these meetings brought Christianity to the attention of the whole community. In a number of cases street preaching and singing was one of the methods used to advertise.

Even though not a single new member were secured, it is the opinion of one strong pastor that this kind of a campaign is well worth while as a means of introducing Christianity to the local community and of awakening the Christians to a new sense of their responsibility for personal work. Mr. Kanamori's messages to the Christians have been very stimulating and helpful.

In two particulars his evangelistic methods, previously used, have been changed. Instead of giving but one message for non-Christians and seeking to get a different audience each night, Mr. Kanamori preached a series of messages on "God," "Sin" and "Salvation," urging those in attendance to come and hear the series. Again instead of asking simply for "kesshinsha" he now asks for "jusenshigansha." At Kusatsu these numbered thirty, at Zeze thirty-six, at Otsu forty-eight and in the

two Kyoto churches together there were over two hundred, while at Shizuoka, Nagoya and Osaka they together totaled one hundred and fifty-five.

Already over one hundred have been baptized after a period of special instruction. Just how many more will be gathered into the churches as permanent members remains to be seen. The outlook for good results seems bright. In many cases the candidates for baptism have been associated previously with the churches through the Sunday Schools, night schools, or as inquirers or as friends or relatives of the members. Such are more likely to be permanent additions.

The campaign continues during June and July in the United Brethren churches at Kobe, Numazu, Tokyo and in Chiba Province. Pastors and members are now actively at work preparing "Yoyaku-bochosha" and are seeking to make other preparations that will bring permanent results. Without doubt one great outcome of the whole campaign will be to give the members a new vision of their responsibility and also their opportunity for personal evangelism.

Tokyo Women Workers 193,849

THE Tokyo Municipal Statistical Bureau has announced that there are 193,849 women who work for their living in this city, the figures being based on the reports of the national census taken in 1920. Further analysis shows that the largest number of these are women who have their own business, such as retail stores, hotels, etc. There are 90,495 persons engaged in such vocations. The next largest are factory workers, numbering 73,849, while those working as clerks in the Government and for private firms, as nurses and in other medical spheres, and in educational lines, number 26,407.

Besides these, there are 53,382 women who have property of their own, and are independent of their husbands or guardians.

Surveying the statistics further, it is shown that there are 8,189 nurses, 1,244

school teachers, 1,199 musicians, artists, actresses, and those in other lines of the arts, 843 working as clerks in communication and transportation organizations, 800 in banking and financial houses, 500 in religious and mission work, and 43 journalists.

—*Tokyo Nichi Nichi.*

General Convention of the Christian Church in Annual Session

THE annual conference of the mission of the American Christian Convention. (Hereafter The General Convention of the Christian Church), was held at Utsunomiya April 11-13; pastors and delegates present thirty; baptized converts the past year 92; collections ¥ 6300. A new plan of cooperation was adopted by which four Japanese (two pastors and two lay men) and four missionaries determine Japanese salaries, employment and dismissal of pastors, location of pastors and the budget as affecting the Japanese end of the work. It was proposed to increase the offerings of the churches 50% for the present year.

Juvenile Courts Justify Their Establishment

THE establishment of the first Juvenile Courts in Japan at the beginning of the year was reported in the *Japan Evangelist*. During the first three months of their existence the two courts in Tokyo and Osaka have handled 1911 cases of whom 1755 were boys and 156 were girls, 38 boys and 4 girls were warned and dismissed; 24 boys and 3 girls promised to reform and were dismissed; 46 boys and 5 girls were entrusted to parents and guarantors under probation; 26 boys and 6 girls were placed in institutions; 46 boys and girls were entrusted to probation officers and 257 were sent to reform schools. Only one was sent to a higher court for trial. The cases of the remaining 509 boys and 49 girls are still pending.

Imperial Grant for Sunday School Building

THE National Sunday School Association recently received a gift of ¥ 1000.00 from the Imperial

Household Department to be added to fund of Frank L. Brown Memorial Building. A gift has also been received from Prince Tokugawa, president of the House of Peers.

Infant Mortality in Japan

A RECENT statement in the *Japan Advertiser* making a comparison of infant mortality in the six largest cities of Japan with that of the leading cities of other countries emphasizes the gravity of the situation.

Name of cities	Death rate of infants below one year old.
Osaka	23.44 %.....1917
Kobe	21.50 „.....„
Kyoto	20.22 „.....„
Yokohama	19.89 „.....„
Tokyo	18.78 „.....„
Nagoya	16.42 „.....„
Berlin	12.85 „.....1918
Washington.....	11.00 „.....„
London	10.79 „.....„
Copenhagen ...	10.36 „.....„
Paris	9.85 „.....„
New York	9.17 „.....„
Stockholm	8.01 „.....„
Amsterdam	6.49 „.....„

Mr. Kanamori at the Doshisha

DURING the last few days of January and the first of February the Doshisha was witness to a number of interesting and touching scenes. The occasion was the long anticipated return to his *alma mater* for a campaign of evangelistic work of Rev. Paul Kanamori, after a thirty years' absence from the school, during twenty years of which he was estranged, as well, from the Christianity for which he had once so earnestly labored here. He came back with a record of ten years of remarkable usefulness, as evangelist among his countrymen, not only in Japan, but in Manchuria, Korea, Hawaii, and the United States, to find here presiding over the University his classmate and the man who had been the most instrumental in restoring him to the faith, Dr. Danjo Ebina.

The emotional interest reached its height when, at the close of an impassion-

ed address on "Neesima Sunday," January 21st, he turned to resume his seat beneath the portrait of their old teacher and hero, the late President Neesima, to find President Ebina's outstretched hand waiting to clasp his. There the two stood while the congregation joined them in tears of joy.

The next great scene was two weeks later, when (in addition to those who united with their parents' home churches) 226 young men and women confessed their faith and received baptism at the hand of Mr. Kanamori in the Doshisha Church. No such in gathering has ever taken place in Japan before.

It is too soon to measure the real results; but there is ground for hoping that the long outcome will be better than usual, owing to moderation maintained throughout the campaign. That no disappointments shall follow is probably too much to expect, though not too much to hope.—*S.C.B. in Japan Mission News.*

A Theological Night School

A RECENT number of the *Kirisuto-kyo Sekai* (Christian World) published the prospectus of a new Theological Night School for Laymen, to be opened in Kobe April 9th. The school is to be undenominational, and open to men and women alike who are graduates of a middle school. The course will cover one year of weekly lectures to be given every Monday evening. The tuition is but six yen for the year. The President of the new school is Professor Yoshizaki of the Kwansei Gakuin Theological Department (Methodist). The lecturers and their subjects (tentatively announced) are as follows: Life of Christ—President Yoshizaki; Christian Doctrine—Dean Ashida of the Doshisha Theological School; Church History—Professor Sogi of the Kwansei Gakuin; Christian Ethics—Professor Otsuka of the Doshisha; Comparative Religions—Professor Murakami of the Kwansei; Christian Sociology—Pastor Yonezawa of the Kobe Kumiai Church; History of the Jews—Dean Matsumoto of Kwansei; Biblical Theology—Pastor Imaizumi of the Tamon

Kumiai Church, Kobe. Among electives offered there is a course in Psychology of Religion by Professor Yokogawa of the Kobe Woman's Evangelistic School.

—*Japan Mission News.*

Kimura in Successful Evangelistic Campaign

REV. Seimatsu Kimura, noted evangelist of the Kumiai Church, is in the midst of a six months' series of evangelistic meetings for the Churches of Christ of the United Christian Missionary Society. He began on Sunday, Jan. 14th, at the Takinogawa Church, Tokyo-fu, with a union meeting of all the Churches of Christ in Tokyo, and during the following twelve weeks conducted services in fifteen churches and preaching places in Tokyo and Osaka and the surrounding districts. In all 68 meetings were held and a total of 9,125 are reported as having attended, an average of 134. The most remarkable feature so far was the meeting in Gose, near Osaka, where 1,000 crowded the local theater to hear the Gospel message. Everywhere the attendance has been splendid and usually increasing nightly as the meetings continued. In the larger churches the meetings were held for five consecutive evenings, with women's meetings and addresses at schools in between; in other places the meetings were shorter. Seeing the results of Mr. Kimura's earnest and powerful appeal in these brief meetings one can not but wonder what might have been accomplished if the services had continued for two weeks in each place.

In the fifteen meetings held so far 1102 have signified their desire to become Christians. These were not merely asked to sign cards, but all came forward at the evangelist's earnest appeal and many confessed publicly their faith in Christ. Already 200 have been baptized. To help defray the expenses of the meetings collections are taken almost nightly. In the above fifteen meetings nearly YEN 480.00 was received from these free will offerings.

Mr. Kimura is now in the Fukushima district and later will proceed to Akita, closing his services the middle of July.

A Convicted Murderer's Story

No. 1—dated April 4th, 1923

“I, a murderer, with but few equals in this world for wickedness, having confessed my crimes and been saved by the redemption of Jesus Christ my Lord am now reading one of your tracts “He Died for Me” by Rev. D. M. Lang which has been sent me. Please feel for me who may be hung in a very few days and send me some devotional books as I am shut up here in this prison and have neither money nor liberty to go out and buy them for myself.”

No. 2—dated April 25th, 1923

“Though we are not acquainted with each other I beg to tender you my best thanks for the copy of ‘*The Traveller's Guide*’ which you so kindly sent me in this dark prison, and which I find more precious than gold. It reached me on the 10th of April. Thank you so much for it.

I have already bought a ticket for the heavenward journey and am only waiting for the train to come to take me there, and while waiting am singing that hymn:—

‘Only believe! Only believe!

All who believe shall be saved.

Look up to the Lord Jesus

Who has been raised from the dead.’

Thus though I have severed my attachment to this life and my affection for my wife and child, my heart is filled with peace.

Imagine the joy and thankfulness of me, a forgiven sinner. Though in this world I am a poor miserable criminal, I can go to the Heavenly Kingdom by virtue of the Cross. I shed tears of joy when I read those words, ‘Moreover the law entered that the offence might abound, but where sin abounded, grace did much more abound.’

I am greatly puzzled how to express the wonder and thanks that fill my heart that I who am much more sinful than others should have been singled out to receive such a blessing.

I have been very busy and so have not yet read the book all through, but ‘The Last Three Pages of an Officer's Diary’ inspired me very much and I have read that through five times. I do not know why if I take nourishing food my body naturally grows in health, and in the same way I cannot tell how it comes about that this blessed book, the bread for my soul, can be digested inside me. I am however only too glad to believe it to be through the blessing of God that I am living in peace from day to day though my life hangs by a thread. I have read some other books but somehow there seems to be something wanting in them. On the other hand my heart is filled with more and more blessing the more I read ‘*The Traveller's Guide*’. The happiness which God gives to one who has confessed his sins can hardly be told.

Oh, I did not wish to be hung without telling some one of this my joy, but now I am so happy and am waiting for my last hour in the assured belief that I have in this prison been granted real happiness, and have received it, the finest gift in this world.

Oh God, do please tell Mr. Braithwaite the joy that floods my heart who now am a forgiven sinner. Burn it into my heart that I myself am absolutely the chief of sinners. Keep me in the faith that there is no other Saviour for lost sinners but Christ alone. Fill me more and more with joy in the prospect of entering so soon the Kingdom of Heaven, and having an everlasting mansion there, manfully bidding farewell to this life of twenty-six years. Thanks be unto God!”

The above young man attended Sunday School as a boy, but what he then heard seemed at the time to have little or no effect on him. When, however, he got into trouble, parts of it came back. Mr. Cuthbertson spent about half an hour with him on the 19th and he reports, “I have seldom met any one who seemed to be so entirely free from care. He does seem to be really saved.”

PERSONALS

News from Abroad

Dr. Clay McCauley, for thirty years a resident in Tokyo as a member of the Unitarian Church Mission, and now living in Berkeley, California, is to receive the honorary degree of Doctor of Divinity at the commencement of Princeton University this spring. Dr. McCauley will also attend while at Princeton the reunion of his class, that of 1863, graduated from Princeton sixty years ago.

The address of Mr. and Mrs. J. Merle Davis and family is Saratoga, California. Mr. and Mrs. Davis have moved to California in the effort to find a climate more favorable to the health of their little daughter, Helen, on whose account they returned to America a year ago. Her condition is considerably improved but is still the cause of some anxiety. Mr. Davis is engaged in the investigation of certain phases of the Oriental question on the west coast.

Departures from Japan

Rev. and Mrs. T. D. Walser, and children of the Presbyterian Mission, sailed for America on furlough on May 30th.

Mr. and Mrs. G. S. Phelps, of the Y. M. C. A. and son Ward, and Mr. W. Scott Ryan, of the Y. M. C. A. sailed for the United States on May 31st. Mr. Ryan has returned on regular furlough but Mr. and Mrs. Phelps expect to return to Japan in the fall.

Mr. and Mrs. Gilbert Bowles of the Friends, Mission leave on furlough this spring in time to attend the International Educational Conference opening at Oakland, California, on June 28th. Mr. Bowles is a delegate from the Japan Association for International Education.

Dr. D. B. Schneider, of Tohoku Gakuin, Sendai, sailed for America by the President Grant on May 14th.

Dr. and Mrs. J. C. C. Newton of Kwansai Gakuin, Kobe, left for America by the President Lincoln, on May 17th. Dr. Newton has been engaged in mission work in Japan for thirty-five years, all but one of which has been spent at Kwansai Gakuin. His first year in Japan he spent at Aoyama Gakuin in Tokyo. Friends in business and social as well as religious circles joined in many expressions of appreciation and friendship, on their departure. On account of failing health Dr. and Mrs. Newton do not expect to return to Japan.

Commissioner and Mrs. Charles Duce sailed from Kobe on May 20 by the Nyanza Maru for England, after thirteen years of service with the Salvation Army in Japan. For the last three years Commissioner Duce has been commander of the Salvation Army forces in Japan, and is forced to return on account of ill health.

Miss Leila Lyle Lacy for the past three years head of the business department of the Tokyo Y. M. C. A. sailed for America on May 3rd on the President Wilson. Miss Lacy will return to Japan in September to become the bride of Mr. Verner C. Aurell of the American Trading Company, Tokyo.

Rev. and Mrs. A. Van Bronkhorst, for the last six years stationed at Saga under the Mission of the Reformed Church in America, left on regular furlough on May 3rd on the President Wilson. Their home address will be Coopersville, Michigan.

Miss Lucy Palmer of the American Baptist Mission left on the Empress of Asia on May 26th for a year's furlough in the United States.

Mr. and Mrs. S. G. Jacques of the Seventh Day Adventist Mission stationed for the last few years in Sapporo, left for furlough on May 26th.

Misses Evelyn and Viola Wolf of the Woman's Missionary Society of the Methodist Protestant Church sailed for America via England on April 3rd.

Dr. and Mrs. H. W. Myers of the Presbyterian South Mission, Kobe, left on furlough in April. The expect to go to Manila to visit their son who is with the International Banking Corporation there and will then proceed to America via San Francisco.

Miss Rose Armbruster of the Disciple Mission sailed for America early in June because of impaired health.

Arrivals in Japan

Rev. and Mrs. C. O. Pickard Cambridge returned from furlough in England on May 2nd. They have been transferred from the Kyushu Mission to the Central Japan Mission of the C. M. S. and will take up work in Tokushima.

Miss Alice C. Bixby of the Baptist Mission recently returned from furlough and has again taken up her work in the Hinomoto Jogakko, Himeji.

The new Commissioner of the Salvation Army for Japan, is Commissioner William Eadie. He will arrive in Japan on June 25th. His last appointment was that of Territorial Commander, Canada (West.)

Rev. and Mrs. H. K. Miller returned to Japan after an extensive furlough and are again located at 91 Tani machi, Ichigaya, Ushigome.

Miss Nellie Fairclough arrived on the President Taft, May 4th, to take the place of Miss Lucile Jarrad in the Kyo Bun Kwan office.

Mr. and Mrs. Raymond Lutty of the Methodist Mission arrived on the President Taft on May 4th and will be located in Yokohama.

Bishop and Mrs. Herbert Welch arrived in Japan on May 14th.

The Rev. and Mrs. Wm. G. Seiple, accompanied by Miss Mary V. Hoffheims, newly appointed as a teacher of music in Miyagi Girls' School, Sendai, reached Yokohama on the Taiyo Maru on April 6. They left New York on Feb. 15 on the Pacific Mail liner Ecuador via the Panama Canal for San Francisco. After just one week between ships, they sailed from San Francisco on March 20. The address of Dr. and Mrs. Seiple and Miss Hoffheims is 125 Tsuchidoi, Sendai, Miyagi Ken.

Removals

The new address of Mr. and Mrs. Thomas E. Jones is 14 Ichome, Daimachi, Mita, Siba, Tokyo.

General

Miss May A. Fleming of the Northern Presbyterian Mission and Mr. J. Spencer Kennard, of the Northern Baptist Mission, are to be married on June 23rd. at Joshi Gakuin, Tokyo. Mr. Kennard is at present engaged in English teaching and in work at Scott Hall, Waseda

Mr. Alexander Paul, Oriental secretary for the United Christian Missionary Society, (Disciples) has arrived in Japan for an extended visit to study the mission work here. He has just completed six months in the Phillipines and China. His headquarters while here will be at Sei Gakuin, Takio-giwa, Tokyo fu.

Mrs. J.B. Hunter had a serious operation in the Severance Hospital at Seoul. After convalescing she returned to Tokyo with Mr. Hunter the latter part of May. They will be located in Akita.

Mr. Ira D. Crewdson recently met with a serious accident while riding on a street car in Tokyo when his head collided with a pole. A scalp wound was inflicted. At the hospital where he was taken to have the wound dressed it was discovered that he was developing diptheria. He has now fully recovered.

Miss Mary Dingman, Industrial Secretary of the World's Committee, Y. W. C. A. has been spending several weeks in Japan in the study of industrial conditions affecting women. She has spoken at several important gatherings in Tokyo and elsewhere.

The engagement is announced of Miss Edna Effmeyer, for seventeen years a missionary in Chikko, Osaka, and Rev. A. H. Schwab of Omaha, Nebraska. Miss Effmeyer is to leave for the United States in July and will be married late in the summer. The engagement was announced at the home of Mr. and Mrs. W. H. Erskine in Osaka.

Miss H. M. Lansing has considerably improved in health but is still undergoing medical treatment at the Severance Hospital in Seoul.

Births

Born to Rev. and Mrs. I.G. Nace, Sendai, on April 27th, a son Robert Keife.

Born to Mr. and Mrs. Arthur J. rgensen, Tokyo, on May 18th, a daughter, Jean.

Born to Mr. and Mrs. P. Lee Palmore, Tokyo, on April 14th, a daughter, Jean McAlpine.

Born to Mr. and Mrs. Harold Beatty, Tokyo, on May 22nd, a daughter, Katherine May.

Deaths

News has been received that the father of the late Miss Edith Parker died recently in America. He was aged and it is believed that his death was hastened by the news of the death of his daughter.

Mrs. Elizabeth Schneder, mother of Dr. D. B. Schneder, died at East Earl, Pa, April 7th, in her ninetieth year.

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THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

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Editorial Comment

Fifty Years of Methodism in Japan

IN 1873 the first Methodist missionaries arrived in Japan. The vision of those early pioneers was nation wide. The Methodist Episcopal missionaries occupied Hakodate in the north, Tokyo-Yokohama in the center and Nagasaki in the extreme west. The Canadian Methodists worked their way along the Tokaido, the Nakasendo and the Hokuriku. When the Southern Methodists arrived in 1886 they chose the great open spaces of the Kwansai district and Kyushu. Later Methodist outposts were pushed into Loo Choo, Chosen and Manchuria.

Together with the extensive progress of the work a great intensive program was carried out. Schools of higher learning for young men and women were planted next to the churches. How extensive the educational program of the Methodist Church has been and how strategic the location of the schools is may be inferred from the mere enumeration of the places where the schools are to be found. There are Methodist schools in Hakodate, Hirosaki, Tokyo, Yokohama, Kofu, Shizuoka, Osaka, Kobe, Hiroshima, Fukuoka and Nagasaki.

The outstanding event in Japan Methodism was, of course, the establishment of the independent church in 1907. This step was a venture of faith, but the outcome has fully justified the venture. Bishop Y. Honda was elected the first Bishop. He was succeeded by Bishops Hiraiwa and Uzaki, the latter being the present incumbent of the office. Under the leadership of these men the young

church has met all problems in a spirit of optimism and in the fullest cooperation with the three missions.

A remarkable achievement of the Japan Methodist is the Forward Movement now in progress. That a church not yet numbering 30,000 members should be able to make a special contribution of ¥660,000 is worthy of special comment. This sum is to be used for evangelism, education, church building, and for the establishment of a pension fund for retired workers.

What has the church cost? Dr. Spencer tells us in a striking paragraph that the financial cost has been \$14,000,000,—considerably less than the cost of a first class battleship. Far beyond the financial cost, however, has been the priceless investment of life and love, of prayer and power. Out of the travail of much faith and sacrifice has been born this young, vigorous church.

The success of Methodism throughout the world has been due to a tireless evangelism and to a constant emphasis upon experimental religion. This was the rediscovery of Wesley, her founder. May his youngest child—the Japan Methodist Church—never lose the vision!

* * * * *

Japan Missionaries in California in International Goodwill Meeting

READERS of the *Japan Evangelist* will be greatly interested in the report of the meeting held by former missionaries of Japan, now residing in Southern California. The meeting was

held under the auspices of the Department of International Justice and Goodwill of the State Church Federation for the purpose of securing the cooperation of all missionaries on furlough and of those retired in a campaign for better international understanding. Since Japan is to be featured in mission study this year, such a meeting seems to us to be not only timely, but also an effective means of disseminating reliable information concerning the movements for better things in Japan.

Mr. K. S. Beam, formerly the secretary of the committee on International Friendship of the Federation of Christian Missions in Japan, is now connected with the California State Church Federation. In a private communication to the *Evangelist* he makes the following appeal.

"The State Church Federation Department of International Justice and Good Will with which I am now connected is definitely planning a News Service for a number of California daily papers. This Service will specialize on news from foreign countries, particularly the Orient, that will reveal some of the encouraging developments and changes taking place. We can depend on the sensational news being reported. But that is practically all we get. It is up to the Christian people to disseminate the "good news", the things that are of good report. In this way we can replace misunderstanding and suspicion with friendly goodwill.

To accomplish this we must have coming in to us regularly publications of all sorts. Will you ask the readers of the *Evangelist* to take down the above address (California State Church Federation, 517 Western Mutual Life Building, Los Angeles) and put us on their mailing list and send to us any of their magazines, pamphlets, news letters, or news items that they would like to have reprinted over here? Any cooperation of this kind will be deeply appreciated."

* * * * *

Two Large Missions Approve National Council

THE Presbyterian North and the Methodist Episcopal Missions have voted to join the proposed National

Council. The action of the Presbyterian Mission is significant inasmuch as this same mission did not send delegates to the meeting held last May. The Methodist Mission endorsed the Council in the following action, "Resolved that we express our hearty sympathy with the idea of a National Christian Council and give to the project our support, urging that the larger budget of ¥15,000.00 be adopted". It is now almost certain that the proposed Council will be organized when the bodies approving the plan meet in October.

* * * * *

Annual Conference of the Federation of Christian Missions

WE want to call attention to the excellent program that has been prepared by the Federation of Christian Missions for the annual meeting to be held in Karuizawa, August 5th to 9th. The annual sermon on Sunday morning will be preached by Dr. Logan, chairman of the Conference and the vesper service will be conducted by Dr. Charlotte DeForest of Kobe College. The program for the following days is as follows:

Psychological Study of What is Involved in the Christianization of the Individual.

R. C. ARMSTRONG.

The Self-propagating Church as a Desirable Goal and a Practical Problem Japan.

G. W. FULTON.

Historical Study of Missionary Methods and Results: New Testament, Roman Catholic, Early Christian.

D. C. HOLTON.

Comparative Study of Missionary Methods and Results in Modern Mission Fields outside Japan.

GURNEY BARCLAY.

Comparative Study of Typical Missionary Methods and Results in Japan.

CHARLES IGLEHART.

The Place of the Missionary in Japan.

ARTHUR JORGENSEN.

H. V. S. PEEKE.

Fifty Years of the Japan Mission of the Methodist Episcopal Church

By DAVID S. SPENCER

THE Methodist Episcopal Church arrived a little late in Japan.

The treaty negotiated by Commodore Perry between the United States and Japan was ratified in 1854. Between this date and that of the opening of our Japan Mission, August 8, 1873, Methodist Episcopal Missions were founded in India, Switzerland, Denmark, Bulgaria, Italy and Mexico. The older mission fields of our Church, together with those just named, experienced rapid expansion during these two decades. This accounts for a late beginning in Japan.

The Rev. Robert Samuel Maclay, D.D., first Superintendent of our Mission in Japan, was one of the early missionaries sent by his church to the work in Foochow, China. He gave twenty-five years of his best life to work in that field. His attention and heart were first drawn to Japan, Aug. 9th, 1853, by Commodore M.C. Perry, who that day returned with his squadron from Japan to Hongkong harbor, and announced his successful opening of negotiations with Japan, introducing her to world fellowship. Before the departure of Dr. Maclay from China, in 1871, on furlough, the Foochow Mission forwarded to the Board of Foreign Missions an appeal for the establishment of a Mission in Japan. In 1872 Dr. Maclay made strong appeals through our Church papers for funds with which to open this work, and as some gifts came flowing in, the Board of Missions, on the following November, made an appropriation of \$25,000 with which to begin work in this country. Bishop Jesse T. Peck at once appointed Dr. Maclay Superintendent of the proposed Mission, and John Carroll Davison and Julius Soper were appointed later, as was also Merriam Colbert Harris. The Rev. I. H. Correll, under appointment to China, and en route thither, was detained in Japan by family illness. The first of the pioneers to arrive on the field was Dr.

R. S. & Mrs. Maclay, June 11, 1873, and the Rev. & Mrs. Correll landed June 30th. The Revs. J. C. Davison and Julius Soper with their wives, arrived August 8th, and on that same evening took place the organization of our Mission at No. 60, Bluff, Yokohama, then the residence of Dr. & Mrs. Maclay. The Rev. M. C. & Mrs. Harris joined this first group on Dec. 14th, 1873.

Bishop William L. Harris and the members already named met at Dr. Maclay's residence to formally organize the Mission. With Harris came as visiting friends from America Drs. J. P. Newman,—later made Bishop,—James W. Waugh of our India Mission, Ross C. Houghton, of the Northern New York Conference, Wm. A. Spencer of Central Ills. Conference, and Miss Combs of our W.F.M.S., en route to China. The Revs. George Cochran and David Macdonald, M.D., and their families were present on invitation, having just arrived to begin work for the Wesleyan Methodist Church of Canada. So it happens that the workers of our two missions have been mutually related and interested from the first days of our history here. They had part in this organization. Dr. W. A. Spencer later furnished a daughter, Miss Clarissa H. Spencer, to render valuable service in our ranks. The Methodist Episcopal Church, South, began its Japan Mission in 1886.

At this first meeting, our leaders proceeded to map out "four old-fashioned Methodist Circuits." There were two influencing causes for this: first, because foreign residence in the interior was then impossible, and, secondly, the promise of additional forces to be sent early seemed to justify the occupancy of so many stations at the start. But the additional forces did not come speedily. The failure of J. Cook & Company brought financial embarrassment to Mission Boards in

America, and delay took place. Nevertheless we were located in four centers distant from each other, and with the exception of Yokohama-Tokyo section, leaving vast spaces unoccupied between the stations. Hakodate on the northern island, Tokyo-Yokohama in the center, Nagasaki in the southern island,—practically establishing three separate missions, the extremes being 2,000 miles apart.

The assignment of workers made at this first meeting was as follows: R. S. Maclay and I. H. Correll, to Yokohama; J. Soper to "Yedo"; M. C. Harris to "Hakodate," J. C. Davison to Nagasaki. By the beginning of 1874, all were at work in their several stations.

First Converts

The first Methodist converts were Mr. and Mrs. Kichi, baptized by Mr. Correll in his own house at 217 Bluff, Yokohama. This was on Oct. 4, 1874. The Rev. John Ing, returning from China on account of illness of his wife, was asked to teach in the school at Hiro-saki established by the Daimiate, the To-o Gijuku, and met there with remarkable success. Beginning this work late in 1874, he was permitted to baptize, June 5, 1875, fourteen young men, all his students but one, and several of these became Christian workers, this though he had no working knowledge of the language. Out of the Church here established came 9 mothers, from whom were born eleven sons who became Christian workers, some of whom the most efficient in all our native ministry. On Jan. 3, 1875, Mr. Soper baptized Mr. Sen Tsuda and wife, in the missionary residence, Tsukiji, Tokyo, the first converts to the faith in our work in the Tokyo region. On his same day he for the first time administered the Lord's Supper by using the Japanese language. On the 17th of the same month, Mr. Soper opened a preaching service in the home of Mr. Furukawa, at Kudan, Tokyo, which is the real origin of the Kudan Methodist Church. The Mita Methodist Church is likewise the outgrowth of a similar work organized in the home of Mr. Sen Tsuda, in May.

Dr. Soper remembers Mr. Furukawa as one of the most faithful and exemplary men he has ever known. The preaching of Dr. Maclay at Yokohama brought to our communion at about this time two men of subsequent great value to this work,—namely Sogo Matsumoto and Tenju Kawamura. Neither of these men could understand the words of the speaker, but his manner, voice and kindly attentions won their friendship and their hearts. In a different manner but equally effective was the work of Mr. Davison in Nagasaki, who added to the list of earnest followers the converted Buddhist Priest, Kenjiro Asuga, who in spite of severe persecution, became a skillful workman. Among the first fruits of the work in Hakodate was the discovery and baptism of Takuhei Kikuchi, who still abides with us and whose works are known in all Japan. Very soon after this, other names were added, for example, Yeiken Aibara, Sayehachi Kurimura, Bunshichi Onuki, Chujo Nakayama, Toranosuke Yamada, Genjiro Yamada, Heizo Hirata, Hatanoshin Yamaka, Kyukichi Nakada, and Keinosuke Kosaka. Without these noble men it would not have been possible to have attained the success which has come to this work.

The First Churches

Many problems faced the workers fifty years ago, among the greatest that of places for meeting. The foreign concessions usually contained no hall or other place of assembly. Rooms suitable for such gatherings did not exist. Gatherings in schools, theatres, halls outside the concessions were as yet beyond thought. Churches had to be built before there was a membership to occupy them. Our first church was that at 224 Bluff, Yokohama, a partly constructed building, taken over from Mr. Jonathan Goble, the Baptist missionary who is accused of inventing the *jūnikisha*. This Mr. Goble came to Japan as one of the sailors in Commodore Perry's group. This building was re-erected and completed, on the lot on which later stood the residence of Dr. H. Loomis. This church building was acquired in March

1875, and would seat 250 people. It was known as the Tennen Kyokai.

By the end of this year Mr. Davison laboring at Nagasaki had nearly completed the erection of a Church on the historic island of Deshima, an excellent location at which to begin work. City improvements have necessitated the change of location for this building, and it now stands in the native city, to which at the first it was steadily refused entrance.

On January 28, 1877, the new Methodist Church at 11 Tsukiji, Tokyo was dedicated. As no permanent footing was yet possible in the interior of the city, this church served a most important purpose in the early years. At this church some of the men who later came to be of great value to the cause had their first training.

The erection of the Methodist Church in Hakodate, under direction of M. C. Harris, began in 1877, and was soon completed. These were the four churches in the concessions, and out of these grew our 307 Churches, besides *kogijo*, of the present day.

The first country Church was established in Hirosaki, and came into being as a Methodist Church in December 1876. This was begun as a Dutch Reformed Church by Yoitsu Honda and his fellow-thinkers, about 1878. The preaching began in the school buildings; but

as some of the friends of the school complained against the teaching of Christianity there, Mr. K. Kikuchi, a Methodist, and president of the school, purchased land and houses in the city for himself and Y. Honda, and they occupied them and turned one suitable room into their church, and preached the Gospel there faithfully. After studying by themselves the Methodist Discipline, they came to Mr. John Ing asking that they might all be transferred to the Methodist Church, which, after due consultation, was allowed, and in this way Y. Honda came to be a Methodist, and subsequently our first Bishop. This establishes the right of the Hirosaki Church to be reckoned as the first Methodist Church existing outside the Foreign Concessions. But there followed it very soon the little Church at Ajiki, Shimosa, where the people, who had heard the preaching of the Jesus doctrine in December 1877, by Bunshichi Onuki and J. Soper, of their own accord purchased and fitted up a building which made a neat church, and dedicated it to the service of God under Methodist auspices. The present wrier has often preached in that first little church, and has among his treasures the first bell used there to call the people to worship. It was a small temple bell, reconsecrated to the service of the *living* God.



By Courtesy of Sunrise

A Country Methodist Church

Beloved Fellowship

The above incident is suggestive. In these early days, when Christian contacts were few, the representatives of different communions often assisted each other in the work of evangelization. In this way, the Revs. E. R. Miller and J. C. Hepburn, M. D., visiting Hakodate in the summer, were exceeding helpful to the junior missionary, Mr. Harris, in the preaching of the blessed word to the people. And this general freedom from denominational restraint, this mutual helpfulness in a common cause, this readiness to unite in the evangelization of the people, and to do this away beyond the bounds of what has usually been deemed proper in the homelands has ever been one of the real delights of the work of God in this land. The Methodist Church has always welcomed co-operation, and has generally met with a ready response from those with whom we have labored.

Reinforcements

Our pioneer missionaries were encouraged to expect adequate reinforcement from the beginning. The Superintendent, Dr. Maclay, took this understanding seriously, and his letters are full of faithful urging upon the home Board of the wisdom and necessity of supplying the promised help in the work; but it has to be recorded after fifty years that the Board which we represent has never been able to so man the work as to make most effective the labors of its first workers here. Miss Dora E. Schoonmaker was the first reinforcement, arriving in Oct. 1874. Miss Olive Whiting, later Mrs. Chas. Bishop, arrived in September 1876, the Rev. & Mrs. W. C. Davidson in November 1877, Miss Susan B. Higgins, Miss M. A. Priest, Miss M. A. Spencer & Miss M. J. Holbrook, (later Mrs. Chappell) in October 1878, and were followed later by Messrs. Bishop & Vail, and the Misses Russell and Gheer, so that by the year 1880 a total of 17 workers had arrived on the field. This force was, however, never able to cope with the demands of the work. Of the 17 mentioned, one had been translated and two returned to the home land before

1880. From the very first, the personnel of the missions has never equalled the demand. The call for workers in all the fields of our Church has constantly exceeded the supply of workers and the financial support needed. The success with which the mission has met has constantly depended upon our faithful Japanese co-workers.

Ordination of Japanese and Organization of Conference

The first Japanese to be ordained to Christian ministry in our communion was Y. Honda, as a Local Preacher, in 1878; and S. Abe, Y. Aibara, K. Asuga, T. Kikuchi, S. Kurimura, and B. Onuki in 1881, T. Kawamura, K. Kosaka, S. Matsumoto, C. Nakayama, Y. Takahara, G. Yamada, H. Hirata, I. Honda, H. Yamaka, K. Nakada soon followed. These names are well worthy of record.

Our First Annual Conference was organized August 28, 1884, and consisted of thirteen foreign missionaries and 24 Japanese members. This Conference met in the Tsukiji Church above mentioned, which building was later torn down and reconstructed in another locality. From this first Conference the numbers of Japanese members have always exceeded those of the foreign missionaries, and at any time it would have been possible, under the laws of the Discipline that govern us, for the Japanese members to have outvoted the missionaries two to one, or more; but never in our history has a question arisen which divided the body on lines of race or colour. The absolute equality of all members on the floor of the body has been a constant advantage and protection to the real interests of the Mission and Church. When at one time a bishop, obsessed with the arduousness of his task in making the appointments asked that if any member of the conference thought that he could have made the appointment of men to their work as well as he had done it, he should stand, and several men arose to express their belief that they could have equalled him in administrative skill, this presiding officer thought he had been misunderstood; but those

knowing the situation needed not to be convinced that the Japanese understood, and that any one of those Japanese brethren could have equalled the visiting bishop, in this particular act. And experiences of later years have demonstrated to a nicety the ability of our Japanese co-workers to handle all questions of administration as well the foreign brother can do it. We have made no mistake in placing upon our trained men the highest responsibility in ecclesiastical administration. In no important matters have they failed us. Criticised sharply in some quarters for organizing the Church so early in this field as a self-governing body, the whole history of our past half-century strongly supports the course we have taken. That little annual conference has grown into two well-organized conferences, and those 24 ministers into 250, besides a small army of lay workers, while the missionary side of the work has never equalled in numbers the Japanese force.

Educational Work

John Wesley coupled evangelization with education, and contended that both were essential to the building of a worthy church. In Japan Methodism the school has marched steadily with the Church. The early demand for a knowledge of English made our pioneers turn aside in every case to a greater or less degree to instruct the bright men who came pleading for English teaching. Dr. John F. Goucher in 1879, offered \$10,000 to start a school, and the first attempt of formal character in school work was at 221 Bluff, Yokohama, where stands at present the Nihon Joshi Seishin Gakuin. This was called the Japan Conference Seminary. The Rev. M. S. Vail was in charge, and here such men as K. Ishizaka, H. Hirata, T. Doi, and H. Yamaka got their start in the knowledge of the word of God. In Nov. 1882, Mr. Shizuka Ikushima came to inform the Rev. Mr. Soper that a plot of ground at Aoyama, formerly an experimental farm under the Government, was for sale, and this desirable plot of about 25 acres was secured, largely by the efforts of Mr. Soper, as-

sisted by the friendly influence of the Hon. John A. Bingham, U. S. Minister. Dr. Goucher was again the friendly financial agent, and the 1st of Jan. 1883 the purchase was complete. Five Japanese became the legal owners of this property, the first instance, so far as we know, in which a Mission went outside the foreign concession to purchase property for its work, and in the names of Japanese as trustees. The Yokohama school was moved first to Tsukiji, Tokyo, then in 1883 to Aoyama, so that from early 1884 the Aoyama Gakuin had entered upon organized work.

In 1876 Miss Dora Schoonmaker gathered a group of girls in Tokyo and began teaching them. This led directly to the establishment of the Girls' School at 13 Tsukiji, which school was later moved to Aoyama, and became the Aoyama Jo Gakuin. The two schools at Aoyama, for men and women, now have an enrollment of 2,500, while the Philander Smith Biblical Institute, as the Theological College was first called, has become the largest theological school in the empire.

No. 221 Bluff, Yokohama, vacated by the Boys' School, was soon occupied by our faithful women in the establishment there of a school for training Bible Women. This school has recently given way to the establishment on this foundation of a union school of higher grade, and supported by the women of both the Canadian and the Methodist Missions and known as the Nihon Joshi Seishin Gakuin.

The Misses Russell and Gheer arrived in Nagasaki in 1879, and immediately set about the establishment of the Kwasui Jo Gakko, a school which has had a wide influence for good in all Japan, especially in the island of Kyushu. This school was opened Dec. 1, 1879 with 1 pupil, and was dedicated by Joseph Cook, of Boston platform fame, on May 29, 1882.

On April 4, 1880, the Rev. & Mrs. C. S. Long reached their station, Nagasaki, from the home land. Mr. Long brought with him a gift of \$2.00 from a poor widow, who put it into his hand to use were it would do most good saying:

"I would love to do more, but this is all I have." He told the story of this gift on his way to the coast, and other dollars were added, until the sum made the foundation fund for the Cobleigh Seminary, at Nagasaki, now known as the Chinzei Gakuin, with 600 young men in its halls.

The Iai Jo Gakko, or Caroline Wright Memorial School at Hakodate, owes its origin largely to the work of the Harries, followed soon by Miss Mary A. Priest. Though begun slightly later than some of other schools named, and having met with serious losses by fire, it has cast a wide and valuable influence over that northland.

The two boys' schools have remained the centers of work for the young men to which a new middle school at Hirosaki has now to be added, and to the girls' schools named above have, in more recent years, been added those at Hirosaki, and at Fukuoka, together with the one at Nagoya recently closed, in the turning over of that field to the Canadian Methodist Mission. The aim of the Mission has been to furnish a school in every important station, and the above is merely an outline of the first efforts in this line. In later years night schools, kindergartens, Blind schools &c. have been added, so that the present enrollment in all these lines now is about 6,000. Our women have also an interest in the Woman's Christian College recently established at Tokyo, in the fine success of which all rejoice. These schools have proved to be a most substantial support in every way to the evangelistic work, for the finest Christian stability has usually been found in the young people trained in these institutions. Whereas in the beginning, Christian girls were often not acceptable as companions for the

young manhood of the country, these girls' school cannot now furnish rapidly enough the young women to fill positions as wives, teachers, helpers, *because they are Christian*, and the graduates of the schools for young men are usually sought for desirable positions long before the day of graduation. Fifty years have seen the small beginnings grow till an independent Church of aggressive force has come into being.

The New Church

In 1907 a union of the three missions, Methodist Episcopal, Canadian, Methodist, and Methodist Episcopal, South,—was effected, resulting in the Japan Methodist Church, which is entirely autonomous, independent, and manages all of its own affairs with efficiency. The creation of this independent organization, the first of its kind in the history of our



By Courtesy of Sunrise

Methodist Church in Seoul

Church, has been abundantly justified, and is furnishing an object lesson to those rising peoples in different sections of Asia. It is the faith of those interested in this organization that in the quality of its ministry, the advance in support, the effectiveness of its administration, the advance of its Sunday School interests and its aggressive character, it will bear comparison with similar or-

ganizations in any mission field, the age of the Church and the conditions of its environment being taken into account. It took time to organize its efforts for effective work, but its recent developments are most satisfactory. It is the first native body in the Far East to elevate one of its own number to the episcopal office, which it did in the election of the Rev. Honda to the office of Bishop, in 1907.

The following figures will be interesting to the real friend of missions:—

Statistics of the Japan Methodist Church

ITEM	1907	1914	1915	1916	1918	1920	1922
Ministers	—	232	229	249	230	249	233
Total Members ...	12,014	13,838	16,000	19,528	21,162	22,130	27,867
S. Schools	247	340	465	512	583	583	824
Officers & Teach..	992	1,148	1,260	1,524	1,590	1,527	1,939
Scholars & T.....	21,928	23,605	33,271	34,848	38,108	39,686	54,873
Churches (*)	—	245	236	297	337	300	307
Self-Sup. Chs.....	16	16	25	27	31	32	33
Baptisms.....	1,360	1,200	1,790	2,442	2,122	1,976	3,526
Raised for all Pur- poses	37,229	40,000	65,586	71,691	98,844	145,276	352,432

* Variations of numbers of churches due to change in rating buildings.

Publishing Interests

If the word of God must be preached, so must it be published for the reading mind. In 1881, the Rev. J. Soper began translating and publishing for use in our Sunday Schools the Berean system of Uniform Sunday School Lessons, and this system has been kept up ever since for the use of those who desire this system in their schools. About this time the organization of the Methodist Publishing House took place, housed at first in buildings attached to our homes or churches, later settled on the Ginza, Tokyo, where it is still to be found. Through its agency, a great quantity of Christian Scriptures, of Sambika, of religious and other helpful books have found their way into the homes of this empire. For a long time this House was about the only agency which cared to take the burden of serving the Christian constituency of all names and colors. In recent years others agencies have arisen to assist in this important work. But the Mission has never been able to furnish the funds

required for the extent and variety of publishing work which the needs of the people have demanded. Probably no branch of our work has been less adequately supplied. All Japan reads. In no other mission field is there an equally insistent call for really good literature.

New Method of Administration

During the fifty years, the Mission has been called to try various methods of administration. In the early years, from the beginning to 1888, we had a system of supervision through a Superintendent, resident on the field, with bishops from the home Church visiting the field occasionally to see that things were running on Methodist lines. Following this, the Mission was under the supervision of Bishops residing in America, and having episcopal supervision each for a period of two years. Then came the missionary bishopric sort of supervision, a man chosen from the field to have episcopal charge, his activities limited to the field to which he belonged. And since 1916 the present

system, in which one of the regularly elected General Superintendents is located in this area, and while having full control here, is in no sense an imitation episcopos, of the tin medal sort, but a man among us and such a man as would grace any episcopal residence or area in the denomination. No other system of administration has worked so well. He is in touch all the time with the whole Church, yet instantly effective in our whole field, including our own in Korea. The relations between the two Bishops, the one of the native Church, the other caring for Methodist Episcopal interests, raises no collisions of any sort. As missionaries, we work right along side of the Japan Methodist Church, are members of its Conferences by its own courteous act, and at the same time members of our own conferences in the home land, and amenable to them for character. The spiritual results of our work go into the Japan Methodist Church, instead of into a Methodist Episcopal Church, which, in the final analysis, differs just as does tweedledee and tweedledum. Relieved of the "serving of tables," which now is all attended to in good form by those we

have been privileged to train, our time as missionaries may all be given to the one strategic work of planting the Gospel of our Lord in the hearts and in the social life of this people. And the advice and encouragement of the missionary is now sought more frequently than ever it was under the system prevailing before 1907.

To create this Japan Methodist Church, the three co-operating Missions have contributed in all the years about \$6,000,000, \$3,000,000 and \$3,000,000 respectively, and the native Church has done its share. The Church as it stands has cost something like \$14,000,000 dollars,—let us say the price of one first class battleship. I venture that this one little Church, only one among several now happily planted here, is of greater moral and protective value to Japan than is her whole blessed navy, about which she is so much concerned. And all the navies of all the nations of all the earth couldn't destroy this one little Church.

Fifty years is a brief time in which to build such an agency of the Kingdom as this one Church has come to be. What will it be able to do in the coming half-century?

LECTURES ON ORAL METHOD OF TEACHING ENGLISH

A Series of lectures on The Oral Method of Teaching Languages will be given for six days at Karuizawa during the end of August by Mr. Harold E. Palmer, Linguistic Adviser to the Department of Education, Tokyo. The dates have not been definitely set but they will be either August 20 to 25, 1923 or Aug 22 to 28, excluding Sunday.

Mr. Palmer will give the same course which he gave in Tokyo last autumn to a specially chosen number of teachers from all over Japan at the Higher Normal

School. It will be an intensive course on Mr. Palmer's specialty and will be suggestive not only to teachers of English but also to those who are studying Japanese. It is Mr. Palmer's hope to give his demonstrations with a teacher of the Japanese Language School, who has successfully tried the oral Method there.

Mr. Darley Downs will be responsible for arrangements for the lectures at Karuizawa which will be given under the auspices of the Institute for Research in English Teaching.

The Work of the Methodist Episcopal Church South

By. W. E. TOWSON

IF the decision of the Board of Missions of the Methodist Episcopal Church South had been carried out, the semi-centennial of Methodist work in Japan would have been celebrated some ten years ago. It was decided, in May 1859 to begin work in this country and a leader of the new enterprise was sought for. This occurred the very same week that Messrs Verbeck, Brown and Simmons, the "first missionaries to far-famed Zipangu," set sail from New York. Rev. Mr. Sullivan of Mississippi was selected and after medical preparation was just ready to start, when the Civil War forced the Church to abandon the enterprise. Thus it was that Southern Methodism came near being one of the first missions in the newly opened Empire. Impoverished as the South was by the desolations of war, it was not until 1886 that the Church sent its first missionaries to Japan.

In the latter half of that year, "three wise men came from the east" to open the work in Japan. They were so designated, because they had all seen service in China. There was Dr. J. W. Lambuth, the tireless evangelist, who "just loved men to Jesus," with his thirty-two years of evangelistic experience; there was W. R. Lambuth, M. D., D. D., born in China, where he had nine years of medical experience, a great leader of men, with a passion for the extension of the Master's Kingdom; and, finally, there was the faithful, devoted O. A. Dukes, M. D.

Dr. Lambuth, Jr. was chosen Superintendent and soon organized the Mission. The work started at high pressure, interpreters were used and a "great door and effectual was opened." The wives were as busy as their husbands. The labors of these founders may be characterized as follows:

(1) Flaming zeal and far-reaching plans:—The mission was rapidly

occupied, its strategic points seized and its lines run out, circuits and stations being located. During the past thirty-six years, while there has been expansion, it has all been within the territory originally mapped out.

(2) Bold faith and much prayer:—A faith that asked great things of God and that attempted great things for Him.

(3) Manifoldness of the work:—Calls for all kinds of service were rapidly responded to, such as teaching in Government and in night schools and Bible classes; much travelling by day and night; entertaining all sorts of curious, eager people; instructing enquirers and probationers and women's classes; preaching in inns, theaters and rented houses; writing appeals to the Home Church for help; besides "that which came upon them daily," the study of the Japanese language. As a result of this intensive work, the Southern Methodist Mission sprang to the front with remarkable rapidity.

The location of the work around the Inland Sea, with Kobe as its base, was a striking piece of wisdom. It has no overlapping territory with other Methodisms. It contains Japan's most fertile and industrial sections, teeming with millions of eager, restless people. Within its bounds are Osaka, the "Manchester of the East," with a million and a half of people; Kobe, with the greatest tonnage of any port in the Orient, has nearly seven hundred thousand; while Kyoto, with its eight hundred and eighty Buddhist temples, has over six hundred thousand; not to mention cities like Okayama, Hiroshima and Shimonoseki. The Inland Sea is the great highway of ocean trade and travel from America, but, to those early missionaries, the little coast-wise steamers that left Kobe by the score every day, were just so many shuttles in the weaving of their purpose to give the gospel to the tens of millions that

dwelt around its shores. The story of those days reads like an excerpt from the Acts of the Apostles. The results were surprising for it looked then like Japan would accept the gospel *en masse*.

The spirit of revival was very manifest. In Oita, where Dr. and Mrs. Wainright were laboring, the outpouring of the Spirit was most remarkable, both in the reach of its influence and permanency of its results. Several young men, now leading pastors, were called to preach during this revival. Under date of May 1890, Dr. W. R. Lambuth told the story of the revival as follows:—"These persecutions brought Dr. Wainright and his noble band of boys down upon their knees. By the time we reached Oita, the atmosphere of an approaching shower of grace was over them and filled the church. Upon the evening of Dec. 31st, 1889, four of us assembled in our brother's sitting room, as one man for prayer and rededication of ourselves. We then and there received such a revelation of the Almighty as we had never before experienced. For two hours we four wrestled with God. We saw God face to face and were preserved. I say this with awe and humility. Such an humbling of ourselves we had never had before. The awful presence of a pure and holy God threw us upon our faces prostrate before Him. After two hours we arose and gazed into each other's faces; whether in the body, or not in the body, we scarcely knew. Unable to eat supper, with one accord, we assembled in the adjoining chapel. One of our native brethren—Bro. Yoshioka—preached as though inspired. I had never heard such a sermon from any tongue. The Holy Spirit fell upon us with a mighty rush and swayed the congregation as by the sweep of a tornado. Conviction was followed by conversion and the shouts of the redeemed ascended to heaven."

In the Acts there is this statement concerning Pentecost:—"Now when this was noised abroad, the multitude came together." It was the same in Oita. "The next night," writes Dr. Wainright, "so many came that the big front gates had to be barred after the house was filled. It was noised abroad

that God had come down and made himself known to the Christian congregation." Similar experiences were had in Kobe and Kwansei Gakuin. By 1892, there had been such development of the work that the Mission was organized into an annual conference with three districts. When the Japan Methodist Church was established in 1907, the Mission was able to make a notable contribution to the united work, both in a material way and in its band of faithful men and women, "not a few." One of these, Kogoro Uzaki, a graduate of the first theological class of Kwansei Gakuin, is now just closing his first quadrennium as the honored Bishop of his Church.

In its relation to the Japanese workers and to other Missions, the Southern Methodist Mission has ever stood pledged to a policy of hearty cooperation. This method was adopted and successfully practiced from the beginning. The carrying out of this policy accounts for the salutary experience of harmony and goodwill which has always prevailed in the Mission. We have ever sought to interpret cooperation to mean the broadest recognition of mutual rights, responsibilities and authority of the component bodies—the Mission and the Japanese Church—and for this we have stood firmly and tenaciously. In keeping with this spirit, we entered into the plan for the establishment of the united Methodist Church in Japan and, ever since that auspicious event, we have worked in complete harmony with the authorities of this young and growing Church. Another signal example of cooperation is to be seen in the union that is now being carried on in the educational work of Kwansei Gakuin. This Mission founded that institution, in 1889, and conducted it with increasing success until 1910, when it held out a welcome hand to the Canadian Methodist Mission and the Japan Methodist Church, to unite with us in the work. These three bodies, since that day, have worked harmoniously and successfully, and the institution has had a career of remarkable progress. Again, this Mission has always taken an active part in the production of Christian literature. The loaning of Dr. S. H.

Wainright, as the General Secretary of the Christian Literature Society, and providing for his financial support, was not the first evidence of our deep interest in this line of Christian endeavor. As far back as 1890, the Mission opened a book store in Kobe for the production and distribution of Christian literature.

The Mission is making a most important contribution towards the permanent establishment of the Church in Japan, through what is called the "Centenary Expansion and Equipment Scheme." The so-called recent "Centenary" of Methodism, which resulted in the subscription for missionary work of over one hundred and fifty millions of dollars, from the Methodists of the United States, was suggested by Dr. W. W. Pinson, the General Secretary of the Board of Missions of the Southern Methodist Church. Out of this movement came the further suggestion of the "Taiso Undo" of the Japan Methodist Church, which produced, two years ago, a subscription of over 600,000 for designated purposes. The Expansion and Equipment Scheme, made possible by the American Centenary, has as its purpose to assist struggling congregations, in strategic centers, that are unable, because of greatly increased prices, to purchase land and erect buildings needed for church purposes and as parsonages. Under this plan, land has already been purchased in twenty-four places and houses erected in seventeen. There yet remain thirty places to be assisted to fully complete the plan mapped out. In this way, work hitherto carried on in rented quarters will have a permanent location, with an incidental saving of rent, and it is, also, confidently predicted that there will ultimately result a number of self-supporting churches from this timely assistance. Not included in the above are eight buildings and considerable land which have been provided for educational purposes.

Another characteristic of the Southern Methodist Mission is the large expenditure of men, and women, and money in Christian education. Kwansei Gakuin, a child of faith and providence, was founded by Dr. W. R. Lambuth, the

ground being purchased when there was not a dollar in hand, or in sight. It has now four departments,—Academic, Theological, College of Literature and College of Commerce. It has always had a high ideal both of religious and intellectual culture. Its Board of Directors of eighteen, are divided equally among members of the Canadian and Southern Methodist Missions and the Japan Methodist Church. The combined faculties have eighty members, besides twelve lecturers, with an enrollment of 1,655 students. The entire plant is valued at ¥2,309,338 divided equally between the two Missions. The Hiroshima Girls' School, with its Primary, High School and College Departments, has a faculty of thirty-five and an enrolled student body of eight hundred and fifty-seven. Its property is valued at 340,000 yen. For some years it had the distinction of being the largest Mission School in the Empire.

The Mission has always found English Night School work to be a very fruitful arm of service. Fraser Institute, at Hiroshima, and Palmore Institute, at Kobe, are the main schools of this character. The former has an enrollment of two hundred and ninety-eight and the latter of nine hundred and eighty-six. Palmore Institute has a type-writing department with eighty students. The property and equipment of Palmore is reported at one hundred and ninety thousand yen. There is a strong Christian current in all of these institutions and they are found to be constant feeders to our churches.

Within the past few months, the Lambuth Training School for Christian Workers, a combination of two branches of the work hitherto carried on separately, has been auspiciously opened in Osaka. The enterprise is unique in that it is proposed to unite the three departments of Bible Woman's Training, Kindergarten Teacher's Training and a School for Social Service. These are all housed in a three-story, reinforced concrete building, which contains class rooms, dormitory accommodations for fifty, a residence for six missionaries and a kindergarten for the community. The building has a flat roof, which will be

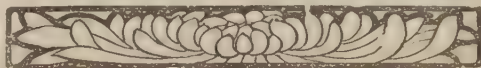
used for community meetings and for boys' and girls' club work. The entire plant—land, building and furnishings—cost, approximately, four hundred thousand yen. It is the intention to make this the center for evangelistic work for the city and suburbs, ultimately to be connected with outlying community settlements. There have been 234 graduates of the departments now combined in this new institution. The three buildings, at Kobe, which have been hitherto used for the Lambuth Bible and Training School, will be devoted to work among young women. The women's type writing department, hitherto conducted at Palmore Institute, has been transferred to these buildings. Seventy-five students are now taking type writing, English and short-hand. A dormitory is being opened and, as soon as there is an increase in the missionary staff, night classes for business women will be begun. The Mission has twenty-seven Kindergartens, with an enrollment of 1,159 children.

The Mission has ever sought to place the major emphasis upon the evangelistic side of the work, being guided by the dictum that education, literature and social service are but the handmaids of evangelism. It has found, however, difficulty in preserving the proper balance. The Mission has under its immediate charge, at present, twenty churches and seventy-four chapels and preaching places. These have a membership of 2,300; they contributed, last year, Yen 23,972 for all purposes. Under the "Baika Undo," a movement to double the membership within four years, some of the churches have about reached their quota. In all they show a membership increase of 17% last year. The Japan Methodist Church has under its care seventeen entirely, or partly self-supporting churches, which this Mission turned over to it, when that Church was organized. These have a membership of 3176, who last year contributed, for all purposes ¥ 93,633.98.

The Southern Methodist Mission seeks to be evangelical both in method and in spirit. Conservatively progressive, as a body we have always had scant sympathy for what is known as the radical, or destructive school of Higher Criticism. We are clearly and unqualifiedly committed to the maintenance of the historical facts of Christianity, and the evangelical interpretation of these facts in all their spiritual fulness. In brief, the proper Deity of our Lord, along with all other facts and teachings of historical Christianity are what the Southern Methodist Mission will always stand for and with which it will make no compromise.

God's best gift to a nation is a converted man or woman who will repeat in his own life the human life of the Son of God, ever going about doing good. James W. Lambuth, his wife Mary I. Lambuth and their great son Walter R. Lambuth, who served sixteen years as Missionary Secretary and fourteen years as Bishop, gave a total of one hundred and thirty-three years to missionary work. They were our founders and their graves are in the Orient. They labored well and we are "entered into their labors." May we have grace to follow in their train!

There is another, who with his devoted wife—both beyond the allotted three score years and ten—are now turning over to younger hands the work they have done so faithfully the past thirty-five years. Dr. Newton, as a Professor and, for nineteen years, as Dean of the Theological Department of Kwansei Gakuin, has had much to do in equipping the Church with a trained ministry, many of whom are now in the front ranks. His faithful, evangelical training of these men explains, in part, their loyal devotion to God's Word, as interpreted by "the people called Methodists." Though he now returns to the homeland for a well earned rest, his splendid work will abide, for he ever built on the foundation already laid "which is Jesus Christ."



Past, Present and Future of the Japan Methodist Church: An Interview with Bishop Uzaki

By ESTHER* L. MARTIN

WHEN I was in college I studied Chaucer. I've forgotten far more of his poetry than I remember, but two lines remain with me, and have given me increasing joy through the years.

No-wher so bisy a man as he ther nas,
And yet he semed bisier than he was.

Chaucer wrote these lines to describe the Man of Law, but they describe just as vividly many men and women of our own day, both in America and in Japan. They even give an accurate description of some missionaries, but they do not describe Bishop Uzaki. Busy he certainly is; how he accomplishes all he does would puzzle even an American efficiency expert. He has too much to do to waste any time impressing people with how much he has to do, and he has the happy faculty of not seeming to be busy.

I asked him for an interview; he gave me an evening. It was the only evening he had free for many days, but once he had given me that evening, the time was unreservedly mine. The only thing he had to do just then was to tell me about the Japanese Methodist Church, and he told me all that I wanted to know without haste and without impatience and without consulting his watch. I wish everyone of you might have heard him. Some of you may stop reading before you have finished this article, but none of you would have stopped listening before he had finished talking.

I asked the Bishop to begin at the beginning, and he did. The beginning of the Japanese Methodist Church as an organization was in 1907. Before that time, Methodist affairs in Japan had been managed through mission conferences under the supervision of the three Methodist bodies of North America, and the appointment of native preachers had been made by the foreign bishop or general superintendent presiding over the

conference. Presiding elders had been both foreign and Japanese.

There were very many people who had felt for a long time that there must be a more excellent way, and the question of union and the formation of a Japanese organization began to be agitated, at first by a few, and then by an increasingly large body of supporters. Finally the consent of the three bodies of native church membership was gained, the consent of the three missionary bodies represented and the consent of the three Mission Boards in America.

The first General Conference was called for May 1907. Delegates were sent to this body from the native membership of the Canadian Methodist Church, the Methodist Episcopal Church, and the Methodist Episcopal Church South, and from each of the three missionary groups. A representative of the Board of Bishops or General Superintendents, and one from the Mission Board of each of the home churches was sent out to attend this first conference. Bishop Uzaki recalled with great pleasure that among the missionary delegates from the Methodist Episcopal Church there were two ladies, Miss Elizabeth Russell and Miss Mabel Seeds.

Even when the union was agreed upon, and the delegates had gathered in general conference, the union was not actually effected without much prayer, and long hard hours of planning and discussing, and many compromises. Agreement upon the title and term of office of the leading official proved to be very difficult; finally it was decided to follow the Canadian plan of having General Superintendents who should be subject to re-election rather than Bishops elected for life, to use the word *Kantoku* as the official title, and to use the word Bishop when putting the title into English.

A constitution was adopted, and the

first Discipline was formed. Bishop Harris, missionary Bishop of the Methodist Episcopal Church and beloved, by everybody, was elected Bishop Emeritus for life, and Yoitsu Honda was elected as the first Japanese Bishop for a term of eight years, with a possibility of re-election.

The Japanese churches were divided into three classes:

1. Self-supporting churches.
2. Aided churches.
3. Preaching places.

The churches in the second class received aid from the Japanese Missionary Society, but they had to pay all of their own running expenses, and at least one seventh of the preacher's salary. The funds disbursed by the Japanese Missionary Society came both from the native churches and from the Foreign Mission Boards.

The churches in the third class were supported by the Mission Boards and were for the most part under the control of missionaries.

This plan called for agreement and similarity of action and administration of funds among the three Mission Boards, and for the closest co-operation between missionaries and Japanese. The best thing about the plan is that it has worked successfully and has never needed to be changed.

The government of the new church organization was entirely independent of the three mother churches, but the mother churches retained in their charge the schools, orphanages, and publishing interests. Foreign missionaries have equal standing with the Japanese in the Annual Conferences and in the General Conference. The mother churches and the Japanese churches have labored in a spirit of love, and there is fine co-operation between foreigners and Japanese.

After five years of splendid service, Bishop Honda died. The surviving members of the second General Conference were called together in special session, and elected Yoshiyasu Hiraiwa as Bishop, to fill out Bishop Honda's unexpired term. He was re-elected at the next General Conference, serving in all for seven years.

Three years ago at the last General Conference, the term of office of the *Kantoku* was changed from eight to four years, with the possibility of re-election for an indefinite number of terms. This change was in accordance with the spirit of democracy which was prevalent in the conference. Kogoro Uzaki, President of Chinzei Gakuin at Nagasaki, was elected Bishop.

Another step toward democracy at this conference was the passage of a measure introducing lay members into the Bishop's cabinet. Bishop Uzaki said that the wisdom of this step was proved in the first years of his administration, when the lay members of his cabinet rendered very efficient aid in solving some exceedingly difficult problems in regard to the appointments.

The Forward Movement, which was inaugurated at the last General Conference, owed its inception largely to laymen. This Forward Movement had three aims:

1. To double the membership.
2. To teach the consecration of money.
3. To increase the knowledge of the Scriptures.

The motto adopted was—

One person—one soul

One person—one penny

One day—one passage of Scripture

Two years have passed since the Forward Movement became active. The church asked for ¥600,000, and at the end of the first year of the Forward Movement, which was given over largely to a financial campaign, ¥661,000 had been pledged. The cash paid in the first year was ¥220,000. The time for the payment of the third year and fifth year pledges has not yet arrived.

The second year was given over to evangelistic effort, and showed a large increase in the number of baptisms, and in the church membership. The third year is being given largely to a far reaching "personal service" appeal.

The meeting of the Policy Committee in January 1923 was a noteworthy event. The Committee was made up of the Bishop, of the members of the Board of Missions, and of the members of the

commission on the Forward Movement. The Committee agreed to center its own efforts and the energy of the church upon three aims:

1. To become entirely self supporting within a given time.
2. To establish an extensive evangelistic policy, and to labor earnestly for the evangelization of Formosa and Manchuria.
3. To increase both the quality and the quantity of the ministerial supply.

Here Bishop Uzaki stopped to speak at length upon the great need of the church for more and better preachers; he also told about plans looking forward to meeting that need.

The meeting at Kamakura agreed that in the immediate future emphasis should be put upon the spiritual side of Christianity. In the beginning the emphasis was there, but then for a period the spiritual side was somewhat neglected, while the emphasis was put upon perfecting the organization. Now the machinery of the church has been put into splendid

working order and the energy of the church is to be turned toward deepening its spiritual life and widening its spiritual influence.

The membership of the church at the time of its organization was about 10,000. At present it is over 22,000. The church has real missionary spirit, and is striving not only to reach all unreached places, in Japan and Korea, but it is planning to labor in Formosa and Manchuria. These plans were strengthened at the Kamakura meeting. Already five preaching places have been opened in Manchuria. These are at Dairen, Yenkaio, Mukden, Haipeng, and Harbin. The work at Dairen began five years ago, and is now in a flourishing condition. Each of the five places has a Methodist preacher in charge, who is living in a Methodist parsonage.

Bishop Uzaki is an optimist, a Christian optimist. There were problems in the past, there are problems in the present, there will be problems in the future, but every one is faced in the right direction, every step leads forward and upward, and over all and with us all, is God.

"CHRISTIANIZING JAPANESE CUSTOMS"

The editors of the *Japan Evangelist* are glad to announce that the series of articles written by Wm. H. Erskine for this magazine, entitled "Christianizing Japanese Customs," will soon appear in book form. Mr. Erskine has broken new paths in his investigations and the spirit in which he arrived at his conclusions must be shared by all who want to make the largest contribution to the Kingdom in this land. Mr. Erskine's book will be of great value not only to the missionary in Japan, but also to all persons in the homelands who are interested in the spirit of modern missions. Rev. Y. Hiraiwa, Bishop Emeritus of the Japan Methodist Church, has carefully read the manuscript. We are pleased to add his testimony to the value of the forthcoming book.

"I have just read through every page and every line of your manuscript care-

fully, with great interest and profit. I think the book, when published, will not only benefit American readers greatly, but also Japanese Christians as well. Some may not entirely agree with you in your reading, and in the way you suggest in Christianizing them; but I am of the opinion that you are in the main and on the whole in the right direction, and in proper spirit and manner, in dealing with this important subject.

I am glad to notice that your attitude towards Japan and Japanese spirit and customs is fair, candid and sympathetic, free from prejudices, and you seem to be very careful, tender, broad and sometimes quite deep in the study of them. I wish all the missionaries from foreign lands to Japan were similarly minded, and equally fair, just, sympathetic and deep in their judgment of things and character and spirit of the Japanese."

From the Editor's Mail Bag

Are Our Christian Schools Christian?

IN an excellent article in the April *Evangelist*, "How can the Church be saved?" are found these sentences:

"We used to find in Mission schools several distinctive features: small classes with close, personal influence of the missionary teacher; high moral standards; warm religious atmosphere; no Sunday athletic contests; no tobacco or drinking. Now a visitor needs to be *told* that he is inspecting a Christian school."

The writer does not tell us which schools were in his mind. It reads as if he meant all of them. But surely Aoyama Gakuin was not included. We plead guilty to the first: undesirably large classes. This is at present forced upon us: in our crowded condition, from lack of enough rooms. I myself teach in the college chapel a combined class in Bible with a enrollment of over an hundred. We all wish we could see a way by which some classes could be divided,

But, apart from this, we cannot plead guilty of any of the others. Our "moral standards" are as high as we know how to make them.

Surely the writer does not have in his mind some Mission schools in which "Sunday Athletics" are held on the grounds; or, under the school's auspices, anywhere else. An Aoyama Sunday would delight a Puritan.

"No tobacco or drinking". From its beginning, Aoyama has required abstinence from tobacco both on and off the premises. We cannot follow a day-student to know what he does when away; but he is in honor bound always to totally abstain. In a connexion with the school of now a third of a century, I cannot recall ever seeing a student smoking on the grounds, nor can I recall ever seeing one, whom I recognized as an Aoyama student, smoking outside the grounds. This rule does not interfere with a student's personal liberty. Simply that he cannot smoke and be a student

at Aoyama. As for drinking, the greater evil is included in the lesser.

"A warm religious atmosphere." "A visitor needs to be *told* that he is inspecting a Christian school." Yesterday I dropped in at the chapel exercises of the Academy (*Chu-Gakko*). Nearly one thousand students, with teachers, standing, filled full the gymnasium. As they sang, in Japanese, "When Jesus came into my heart", and, with perfect decorum, listened to the other parts of worship, it could not there be said that a visitor needed to be *told* that he was inspecting a Christian school.

In all departments, the Bible is a regular text-book; and half an hour is set apart each day for required attendance at Chapel exercises: the minimum, a hymn, prayer, and Scripture reading. If a visitor should, for instance, hear the College students heartily and reverently sing, in English, "Nearer my God, to Thee" or "Holy, Holy, Holy", he would not need to be *told* that he is inspecting a Christian school. A Director of one of Japan's chief banks has said that he considers it to the Bank's interest to get hold of Aoyama College graduates, as he finds in them a certain distinctive *character*.

The school pastor gives every ounce of his abounding energy to the spiritual interests of the school. On Sunday at 9 A.M. is held a voluntary Bible class, with an average attendance of two hundred fifty, taught by one of the school's lady teachers. At 10 A.M. and at 6.30 P.M. regular Church Services, well attended. The Y.M.C.A. is active and outreaching.

We are favoured with officers and many teachers who realize that the only reason for the school's existence is the producing and training of Christian men. A gentleman, high up in Government service and with bright prospects ahead, has lately given it all up, that he might come back to the school from which he had graduated long ago, and have the opportunity for Christian service which

the position of Dean of the College affords. Truly a visitor would not heed to be *told* that he was inspecting a Christian school. I very much doubt if any one of our denominational schools across the Pacific is so distinctively Christian as is Aoyama.

If the writer of the article, or any one else, should favour us with a visit, and then tell us how the school may be made more Christian than it is, the in-

formation will be gratefully received.

In the meantime, would it be unpar-donably rude to suggest to one whose praise is in all the churches that he give added care to the observance of the ninth commandment, "Thou shalt not bear false witness against thy neigh-bour"; especially when, though unintentional, the witness may cause his neigh-bour serious injury?

BENJAMIN CHAPPELL.

Dr. Alexander Durham Hail

An Appreciation.

By G. W. FULTON

Dr. Alexander Durham Hail, after a brief illness, passed away at his home near Tezukayama, Sumiyoshi Mura, Osaka Fu, June 5, 1923 at the age of 79 years, 1 month and 20 days.

Dr. Hail came to Japan in the early autumn of 1878, and had rounded out nearly 45 years of devoted service for the Japanese people. He was one of the founders of the Cumberland Presbyterian Mission in Japan, which later was united with the Mission of the Presbyterian Church North, and his whole mission-ary life was spent in Osaka. From this as a center he engaged in evangelistic activity in the province of Kawachi near Osaka, also in Mie prefecture and in the Kii peninsula, having a large share in establishing the church in these sections of the Empire.

During his later years he was connected with Osaka Shin Gakuin as professor of Systematic Theology, and left his impress on a large number of young men sent out into the Christian ministry.

Dr. Hail was much beloved by all his associates, by the Japanese Christians also, and had many close friends and acquaintances among non-Christians in Japan.

Mrs. Hail died nine years ago, and the passing of Dr. Hail leaves behind of this family in Japan, Mrs. W. G. Hoekje, an only daughter, with her husband and children, who reside in Kagoshima; and a brother, Dr. J. B. Hail, who with his wife resides in Wakayama. Mrs. J. B. Hail, a daughter-in-law is in America with her children.

IN our missionary community, and indeed in all our missionary constitu-ency, there is one name that stands out above all others as associated with the Christian work of Osaka. Dr. A. D. Hail began his missionary work here, and ended it here. During all the inter-vening forty-five years he lived here, identifying himself with all the Christian interests and development of this second city of the Empire. More than any other man, he merits the title of mission-ary apostle, sent by Jesus Christ, accord-ing to the will of God, to the city of Osaka, Japan.

When we consider the life and work of Dr. Hail, we are naturally reminded

of certain Scripture characters, whom he loved to study, and therefore grew more or less to resemble.

First of all, we are reminded of Abraham,—the man who at the call of God gave up everything, and journeyed to a distant, unknown country, a land of promise. In that new part of the world he built God's altars, and established God's kingdom there forever. His great heart was full of faith and fatherliness, and his one purpose was to be a blessing. He would claim nothing for his own, save the promises of God, and even his son, his only son he would not withhold when God asked for the sacrifice.

Do we not see in Dr. Hail a kindred spirit and close follower of this ancient servant of God in his great missionary adventure? There was the long journey, pioneer work, the fatherly heart, the self-effacing and sacrificing temperament, and and the ever present, never forgotten desire to be a help and blessing to those about him. In a peculiar sense this founder of the Kingdom in Japan showed striking resemblance to the founder of the Kingdom in ancient Canaan.

We think also of Elijah,—that valiant soldier of truth and righteousness, who in the face of great obstacles fought courageously and tirelessly for the cause of God in his day against all that would replace or destroy it. He endured hardship, he journeyed far and near, teaching and preaching the truth, and contending against the inroads of error, superstition and idolatry, seeking only the glory of God and the salvation of His people. We do not wonder that Elisha, his successor, when he saw his master taken from the earth cried out in dismay: "My father, my father, the chariots of Israel and the horsemen thereof!", for he knew that during a whole generation, Elijah, that wonderful man of God, had been a greater help and protection to Israel than had been all her armies and armaments.

Dr. Hail was a soldier. He always manifested even unconsciously the spirit and bearing of the true soldier. And his battle has always been for the truth, the right and the good, as against whatever would deprive his fellowman of these great benefits. Japan has been very fortunate in having this true man of God live his life within her borders. For he and his kind are worth more for the protection and true welfare of any people, than are all the armies and navies that this world can hold.

We are reminded also of the Apostle John. It is not necessary to trace this character in detail. It is well-known, and may be summed up in the one word,—love. That was the center of his life. How glad we are that there have been Pauls in the world! But we are just as glad that among the faithful, loyal disciples of Jesus, there have been

Johns as well as Pauls.

Those who have known Dr. Hail intimately know that he had a great mind. He was a scholar, thorough and widely read. He was also a profound theologian, and his work in this field in Japan has been, and will continue to be full of rich fruitage in the life and work of the large number of young men he has helped to train for the Christian ministry.

But I think that all of his associates, all who have received his instruction whether in the Seminary or in the churches, would readily classify him with John rather than with Paul. For he was about as nearly a perfect embodiment of love in all his relations with others as you are likely to find in this imperfect world. He had a large, generous heart, big enough to take in everybody, from the little child on the nurse's back to the pitiable inmate of the leper hospital, and a kindly sympathy and good cheer, with overflowing affection pervaded all his speech and attitude toward them. His was truly the ministry of a Greatheart, a sort of re-incarnation among us of that early disciple and close friend of Jesus, who we are told in the closing years of his life almost confined his teaching to that one simple sentence, "My little children, love one another".

And may we not think also of his resemblance to the great Master, Christ? "My meat is to do the will of Him that sent me and to accomplish His work". "The Son of Man came not to be ministered unto, but to minister". He "went about doing good", and the very heart of His mission was "to seek and save the lost". At the close of His career when he reviewed His great life-work from the cross, He could say with satisfaction and confidence, "It is finished!" "Father, into thy hands I commend my spirit".

Now no one would disclaim so quickly as Dr. Hail any attempt to draw a comparison between himself and the great Master and Example for us all. But somehow he seemed to be following a little closer in His footsteps, and to have entered a little deeper into the fellowship of His service, than is the privilege of

realization of most men, and therefore with peculiar fitness with reference to his own work he might appropriate the Master's words: "It is finished!" or surely those memorable words of Paul's: "I have fought the good fight, I have finished the course, I have kept the faith."

Truly a great and good man has gone out from amongst us. As one who knew him well said, "A light has gone out from the whole missionary body". In the days to come we shall miss his genial face, his cheery words and his

loving ministrations. His place may not easily be filled. But we thank God for the benediction of his presence so long with us, and for all his noble life and work. And we believe that now having left the earthly house of his tabernacle, he already occupies with loved ones gone before the mansion prepared for him. He has entered not only into the rest of the people of God, but into that larger and fuller service for his Master, for which his beautiful and useful life here has been only the fitting preparation.

Christianity and Liberalism

By J. GRESHAM MACHEN, Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.
The MACMILLIN COMPANY —Feb. 1923
At MARUZEN'S or KYO BUN KWAN —¥ 3.50.

IN this day when many of us meet that which has come into the Church of Jesus Christ known as Liberalism, there is much doubt on the part of some whether it should be welcomed or whether it should have no part nor lot in the Christian Church. "Christianity and Liberalism"—what can Professor Machen mean? Liberalism—what is it? Something in addition to Christianity, some further light, some undiscovered truth revealed or some new avenue of service which is being presented to the church thru it?

Quite the contrary is the case. Liberalism is here shown to be something quite different than Christianity. It is the conviction of the author that Liberalism and the religion of the Christian Church are not two different aspects of the same religion, but that they are two distinct religions each tracing its origin to a different source.

In the six divisions, namely, Doctrine, God and Man, The Bible, Christ, Salvation, The Church, the author sharply contrasts the teachings of historic Christianity and those of modern Liberalism. It is the author's purpose as he himself says in the introduction "not to decide the religious issue of the present day but to present the issue as sharply and clear-

ly as possible in order that the reader might be aided in deciding it for himself. That the author has accomplished his purpose, and in addition perhaps has set in motion influences, which will help decide, not merely in individual lives, the issue about which there is so much conflict, is felt as one finishes this book.

In the introduction the author speaks of problems which the Church is facing to-day, the most serious of which is Liberalism. He speaks of the source and method of Liberalism and then says something of the soil in which it thrives, namely present philosophic tendencies. He criticises Liberalism on the ground that it is not liberal "but seems to involve a narrow ignoring of many relevant facts,"—that it is unchristian as well as unscientific. To show however that Liberalism is unchristian as well as antichristian is his aim in this book.

It is a temptation to take each division and give an analysis of it. This is not possible here but I should like to give several summary statements of the author's so that the reader's appetite may be wetted and he be more eager to get and read this new book on the Old Faith.

"The things objected to in the theology of the Church are also at the

very heart of the New Testament. Ultimately the attack is against the Bible and Jesus Christ Himself. Christianity is based upon an account of something that happened. Christian service consists primarily in the propagation of a message. —The lives of men are transformed by a piece of news." This on doctrine to which pure Liberalism is diametrically opposed.

"*God and Man.*" "Christianity differs from Liberalism in its conception of God. Modern Liberalism even when it is not consistently pantheistic is at any rate pantheizing. It also differs in its conception of man. According to the Bible man is a sinner, according to modern Liberalism there is really no such thing as sin. At the very root of the modern movement is the loss of the consciousness of sin. In Christianity the fact of sin is faced resolutely once for all and is removed by the grace of God after which follows the higher Christian Humanism that is founded not on human pride but on the Grace of God."

"*The Bible*" "The Bible contains an account of the revelation from God to man which is found nowhere else: it is also absolutely new and concerns the way by which sinful men can come into communion with the living God. Liberalism is totally different from Christianity because the foundation is different. Christianity is founded on the Bible. It bases on the Bible both its thinking and its life. Liberalism on the other hand is founded on the shifting emotions of sinful men."

"*Christ*" In Liberalism according to the author Christ is held as an example of faith, in Christianity as the object of faith. "Christian faith is trust in Him for the removal of sin." In Liberalism there is no sense of sin and no religious relation toward Jesus. He is teacher and Master but is not that of as Lord and Savior. "Christianity is a religion of the attainment of Sonship by the redeeming work of Christ." How different is this relationship to that of the natural brotherhood held and advocated by Liberalism. "The New Testament represents Jesus as a supernatural Person. The acceptance of the supernatural is thus the very heart and soul of Chris-

tianity. Shall we accept the Jesus of the New Testament as our Savior or reject Him with the liberal church?"

"*Salvation*" "According to the Christian belief Jesus is our Savior not by virtue of what He said, not even by virtue of what He was, but by what He did." Many no longer believe this because they have lost sight of the majesty of Jesus Person. "The redeeming work of Christ is not an influence upon the life but the beginning of a new life. 'Ye must be born again' is despised to-day because the modern man is opposed to supernaturalism." "The Liberal believes that applied Christianity is all there is of Christianity. The Christian believes that applied Christianity is the result of an initial act of God." Note what he says here of missionary work. "The missionary of Liberalism seeks to spread the blessings of Christian civilization and is not particularly interested in leading individuals to relinquish their pagan beliefs. The Christian missionary on the other hand regards satisfaction with a mere influence of Christian civilization as a hindrance rather than a help. His chief business, he believes, is the saving of souls and souls are saved not by the mere ethical principles of Jesus but by His redeeming work."

"*The Church*" Christianity differs from Liberalism in the way in which the transformation of society is conceived." In this last division he draws a vivid picture of Liberalism within the church; speaks strongly of the dishonesty of its leaders in that they use the Christian church to disseminate its teachings, and suggests the danger to the Christian church if the present status is allowed to go on. Ways and means of changing it are also suggested.

This book should be read by the liberal so that it might help him to at least an honest course of procedure; by the one who does not know to which side he belongs to help him choose one company or the other; at least profit and losses in choosing one and leaving the other will be brought to his attention, by the lover of the Bible and the believer in

Christ as the very Son of God, our Savior from sin, so that he may the better know this enemy of Christendom and be assured as the author says that "the present is a time not for ease and pleasure but for earnest and prayerful work."

In 1921 appeared the searching defence of the Pauline gospel in the author's Sprunt lectures on "The Origin of Paul's Religion." In this book is evident the author's scholarship and thoroughness in presentation. This book on "Christianity

and Liberalism" perhaps the most important book of the year to us, because of its scholarly presentation of the truth, by one who loves God's word as is so evident in this book, and who, because of the new life born within, is eager that the way of approach be kept open so that multitudes everywhere may have the same life of God thru Christ born in them, should be read by all lovers of the truth, especially by those in place of leadership in the Christian Church.

ALBERT A. LEININGER

American Board Mission in Annual Session

Cooperation with Kumiai Church Successful

By AARON W. DOWNS

THE fifty-first annual meeting of the American Board Mission of Japan occurred at Arima May thirtieth to June fourth. Though the greater part of the time was necessarily taken up in the detailed work of committees often dealing with topics that would not demand unanimous and continued attention of the public there were a few outstanding facts of real signification.

One which I would mention first is the direction in which the church of the present seems to be leading, namely toward friendly international relations. This was brought to our attention in a very practical manner by the presence with us of members of the North China Mission of the American Board, Rev. and Mrs. Ballou. On their way to America at the close of their first term's service, the North China Mission designated them as its representatives to come to Japan and further the already friendly relations existing between these two mission bodies. This is the continuation of a policy begun a few years ago to counteract the intense feeling existing between the peoples of the two nations, and the plan is not merely to bring missionaries but eventually to bring responsible leaders of the two nations together in a friendly Christian atmosphere, in

order to learn the best from each other and to be able to discountenance the animosities and differences which have grown so strong. Already a big step in the right direction has been taken and there is a markedly better feeling between the Christian bodies and a gradual lessening of suspicion especially among the Christians of China and Japan.

Dr. Sidney Gulick's presence, his message for a warless world, and especially his news from China, Shantung, and Korea emphasized the existence of great international problems, and the part which the Christian church and the missionaries can play to bring in a new internationalism.

The second fact to which our attention might well be turned, was the presence of a number of the Kumiai pastors and officials. Our two years of cooperation with them has been most gratifying and to hear the message of the Rev. Imazumi, chairman of the Board of Directors of the Kumiai body, making his plea for workers in the evangelistic field, to hear the expression of these men in appreciation for the work done by men of long experience in Japan, their desire that those who have rendered faithful service shall spend the closing days of their life in Japan thus declaring unmistakably their unity with the work and the people

with whom they have chosen to labor, was a most impressive sign of their approval of the part which a missionary can perform in the role of cooperation rather than in dictating to the Japanese. Not only are they keen to have the evangelistic workers but also do they desire the educational workers in increasing numbers.

In connection with the greetings and the friendly messages from the Kumiai brethren, Dr. Ebina, president of the Doshisha, brought a most interesting report of the development of that institution. The school is rapidly growing into a great university, and within a few years he hopes it will reach its maximum capacity of five thousand. Now more students are being turned away every year than can be accommodated. A large percentage of the students have become members of the college church, five hundred more are members of the city churches in the vicinity of the university. But there is still a great work to be done. "Japan passed the age of materialism, she has arrived at the age of pantheism" and to counteract that thot new courses in philosophy have been introduced in the hope that Christian Theism may become the accepted theory. To accomplish the aims of Dr. Ebina, he requests ten new foreign teachers. With these and the force of loyal teachers now engaged in the work, with the new influences which are to be brought into play, "five thousand students will be magnetized with the Christian Spirit. Now is the harvest, let the foreigner and the Japanese unite in saving the seed".

The other significant feature of the meeting divides into two parts: In the day of conference and prayer two general subjects were discussed. The first was "The Social Relation of Young Japanese Men and Women", and the second was "Internationalism and the Program and the Attitude of the Church toward War." The former topic was discussed in the morning. The discussion was led by Dr. Charlotte DeForest, and Rev. Jerome C. Holmes. (Preceding the discussion Dr. Noyes of Yokohama brought a message on the subject of "The Development of

a New Mind".)

The social relations of young Japanese men and women become more acute due to the filtering in from many sources, of new ideas, e.g., western customs as seen in the moving picture, or interpreted in the modern Japanese drama, both of which are prone to give a color to life which exists almost nowhere except in the minds of the authors, but these are gullibly accepted as true conditions and often aped as new and proper. Co-education also adds some difficulties to the already complicated problem and the modern literature read or enacted on the stage deals with moral questions in an intimate manner which would seem out of place to the average Westerner. Since they are dealing with these problems in one form or another we should know what they are thinking and saying. And if we attempt the role of reformer it is necessary to have a well grounded reason which goes far deeper than merely "This is the Western custom".

It was pointed out that one of the great problems to overcome in the readjustment of the relations of the young men and women is that both sexes regard the woman as distinctly inferior. There is no possible meeting as equals till this idea is outgrown. There are realms in which man is distinctly superior, and there are likewise realms in which the woman distinctly surpasses the man, and these facts should be recognized and the two should work together, neither despising the other.

No panacea was prescribed but Dr. DeForest pointed out four general principles along which she is attempting to work in the solution of this problem in Kobe College. The solution rests largely with the young women; they should have:

1. High ideals for woman's contribution to society.
2. Sex Hygiene taught by competent doctors.
3. Proper standards of conduct; viz., exactness of dress, correct posture, proper language, in social relations with young men, "hands off" and especially a young lady should never call on a young man

in his room.

4. A careful use of chaperons.

The afternoon session of the day for conference and prayer was given over to the discussion of "Internationalism and the Program and Attitude of the Church to War". This was led by Dr. Cobb and Rev. Warren. The former presenting a paper on the Old Testament teaching on the subject while the latter dealt with the New Testament teaching on the

same topic. Dr. Sidney Gulick also gave an address on the program of the American Churches for a Warless World.

While we are so apt to lose ourselves in the minor difficult details, occasionally one is permitted to get a glimpse of the greater ends toward which the whole work is moving, and inspiration and power for achievement are granted as we face the grave problems in a spirit of and prayer.

The Proposed Missions' Mutual Fire Protective Association

By A. J. STIREWALT

AT the 1922 Conference of Federation of Christian Missions in Japan, a committee was appointed to investigate and report on the advisability of organizing a Mutual Fire Protective Association, for mission property. The committee is not yet ready to report, but the data collected will be of interest, and will afford material for thought until the 1923 Conference, when the committee's report will be represented.

In consideration of the question, we

The following compiled data should be carefully considered :

Buildings

	POLICIES CARRIED	PREMIUM PAID
15 Bodies report, Churches	¥ 1,220,745.	¥ 7,217.
8 " " Parsonages	162,650.	1,412.
19 " " Mission Homes	1,906,060.	9,593.
23 " " Institutions	5,715,375.	23,669.

Equipment & Furnishing

6 Bodies report, in Churches... ..	26,600.	145.
11 " " in Mission Homes	77,385.	419.
12 " " in Institutions	464,728.	1,697.
1 " " Unclassified	600,000.	3,500.
Total for the 28 Bodies	¥ 10,173,543.	¥ 47,652.

We can estimate future losses, only from our experience in the past. Our losses during the ten year period, Jan. 1, 1913 to Dec. 31, 1922, are represented in the following table :

Losses

2 Bodies report Churches ¥ 28,000.

5 Bodies report Mission Homes 51,117.
5 Bodies report Institutions ... 258,074.
.....

Total Losses during these
ten years ¥ 317,192.

Thus it will be seen that the average
loss per year has been ¥ 31,719.00.

Dealing with totals, we see we are paying in premiums, each year, the amount of ¥47,652.00 while our losses average ¥31,719.00 per year. In other words, we are paying, each year, ¥15,933.00 more than our losses.

In considering each class of property by itself, we combine the premiums paid on buildings with the premiums paid on their equipment & furnishings, in order to compare with the losses which, in all probability, include the equipment and furnishings as well as the buildings.

We find we are paying on Churches and Furnishings the amount of ¥7,362.00, in premiums each year, while our losses have averaged ¥2,800.00 per year.

In the case of personages, we are paying the amount of ¥1,412.00 in premiums, while the data shows no loss.

In the case of Mission Homes and Furnishings we are paying annual premiums to the amount of ¥10,012.00, while our losses have averaged ¥3,111.00 per annum.

In the case of Institutions & Furnishings, we pay annual premiums to the amount of ¥25,366.00 while our annual loss has been ¥25,807.00.

Regarding the unclassified items, we are paying in annual premiums, ¥3,500.00 and have had no losses.

With these statements before us, it is clear that the only class of property on which we would not have saved during the last ten years is Institutions. But considering the aggregate, we would have saved at the rate of ¥15,933.00, per year, or ¥159,330.00 during the ten year period.

We must here bear in mind a fact which would be difficult to illuminate, viz. that during the past ten years, property values have greatly risen, and consequently the amount of insurance policies are more now than they were ten, or even five years ago. On the other hand, the premiums also amount to more than in the past for the same reason. But the weight of this incomputable factor is largely minimized by the fact that we are calculating for the future, and not for the past. We know present values, and it is not likely that they will change as much during the

coming ten years, as they have during the past ten years. Whatever change there may be will effect both premium and loss in the proper proportion.

In case an organization is formed, a very important question is: Shall we include institutions and save at the rate of ¥15,933.00 per year, or shall we exclude institutions, and save at the rate of ¥16,374.00 (¥441.00 more)? Those bodies which have no institutions may favor the latter, for the saving would be proportionately still more for them, while the bodies having institutions may favor the former.

The question of the likelihood of fire in the future, as compared with that of the past, is a question which we can not satisfactorily answer. But there are two factors which might seem to indicate a smaller number: 1. The fire departments are now better than they have been in the past, and the tendency is to have still better fire-fighting efficiency. This is especially a factor which bears weight when we consider the danger of fire spreading from a nearby building. 2. The tendency is to erect buildings of a less inflammable nature. This, of course, does not lessen the likelihood of fire in existing inflammable buildings.

A very interesting fact is that of the 28 bodies reporting, only nine have suffered loss from fire. These losses run from ¥342.00, in the case of the United Lutheran Mission, to ¥195,176.00, in the case of the Mission of the Reformed Church in the United States. A very sad fact is revealed regarding this latter body, viz., the other 27 bodies have suffered an aggregate loss of ¥122,016.00 during the ten year period, while this one body has suffered the loss of ¥195,176.00 during the same period. This one body has suffered considerably more loss than the other 27 bodies put together. The principle involved in the proposal of such a mutual arrangement is to pool our risks and help to bear each others, burdens, with a saving to all. The chief question here is: Do we have enough property involved to justify this? You will note from the first table that the policies now carried amount to slightly over ten million yen. According to bodies, the

policies carried, by the 20 bodies reporting, represent 77% + of the value of the property insured. It is also interesting to note that these 20 bodies reporting average insuring at 77% + of the value of their property. But should such an arrangement be put into effect, it is likely that the amount of the policies would be increased. Also, some of the bodies which now do not insure all of their property, would likely insure all of it under such an arrangement. It is also a fact that the various bodies are constantly erecting new buildings which they would likely want covered by such insurance. It is also possible that some of the bodies now bearing their own risks may afterwards enter the proposed mutual arrangement, if organized. It is also possible that the constitution of the proposed organization may permit bodies not connected with the Federation of Christian Missions to enter the association. It is thus possible that the risks carried would be considerable more than ten million yen, and therefore there would be a larger backing in the case of

loss, as well as an extended risk.

The regular insurance companies pay, Office rent,
Agents' commission,
Officials' salaries,
Administration expenses,
Expenses of competition and advertising,
Dividends.

We would have none of these to pay, except a very nominal amount for administration.

The data speaks for itself, and is worthy of serious consideration. There are a number of subsidiary questions which must be considered, in case of carrying into effect, the proposal; but the facts here presented constitute the basis on which the decision for organizing, or not organizing, must be made.

One other consideration might be: In case it is thought unwise to organize and bear our own risks, could we agree to give all our patronage to one good insurance company outside the Insurance Union, in case that company would grant us special rates for such a promise of patronage on our part?

The Christian Movement: Twenty-first Issue

By S. H. WAINRIGHT

The Christian Movement in Japan Korea and Formosa, for 1923, makes the twenty-first annual volume issued in this valuable series. In the number of pages and in the variety and wealth of contents, the volume for 1923 will be among the most notable yet issued. The General Editor, Dr. D. C. Holtom, has been assisted in the editorial supervision by Miss A. C. Bosanquet, Mr. Arthur Jorgensen, Rev. J. Edgar Knipp, and Dr. D. S. Spencer, the last named being responsible for the statistical report. Advance proof sheets provided for us, on which this review is based, do not contain the statistical report. Valuable material has been sent from Korea and Formosa and forms a part of the volume.

In the preparation of the present edition, Dr. Holtom has exhibited his genius for making an exhaustive study of any

task he takes up. The volume with its five hundred and seventy-one pages of subject matter is a testimony to the unselfish devotion of the editors, and the contributors as well, though the greater burden was borne by the former. No one receives any material compensation whatsoever for the time and energy devoted to the production of this valuable annual. Something of the nature of the service rendered may be understood when it is observed that contribution of articles has been secured from sixty different writers residing in different parts of the Empire of Japan. A great amount of correspondence must have been necessary in order to enlist so great a number of contributors and to make known to each something of the purpose the editors had in mind with reference to his particular contribution.

One will not find in this edition a collection of facts brought together in a haphazard fashion. The material has been gotten together with certain definite ideas in view. The year reported, for example, happened to be the fiftieth anniversary of the organization of the first Japanese congregation. The editors, therefore, have had in mind, first, an account of the growth of the Japanese Church, and secondly, of the environment in which that Church has been called into existence. A third aim has been the purpose to show, as far as possible, what the Japanese Church is doing toward meeting the needs of its own environment. With this end in view, a good proportion of the contributors from whom articles have been solicited will be found to be Japanese. The circumstance that Japan as a mission field will be the subject for study at the home base has also had influence in the preparation of the volume. An unusual amount of subject matter has been brought together and has been contributed by writers occupying a great variety of points of view.

The contents of the volume are grouped about general headings, seven in number, besides the chapters on Formosa and Korea. The subjects of the main divisions of the volume are "The Growing Church," "Education," "The General Social, Industrial and Political Environment of the Church," "The Religious Environment of the Church," "Reports of Organizations," "Some Spiritual Activities," and "Obituaries." Very interesting material will be found in the sections devoted both to Formosa and Korea. The plan adopted seems to do slight justice to the mission organizations which form the solid ground-work of the Christian cause in Japan, especially as a good portion of the space is devoted to organizations auxiliary to the missions and of limited usefulness. Yet it will be found that the work of the missions is presented under every heading. The disadvantage, therefore, is more apparent than real.

It would be a delightful task indeed to

call attention to the points of interest in each of the contributions. It would be interesting to mention the names even of the sixty odd contributors so varied are the activities and geographical areas they represent. For such information, the reader must look to the volume itself. He may be assured beforehand that he will not fail of reward through a first hand study of the many luminous articles contained on various subjects in the volume. Besides the contributions by Japanese writers, new and fresh points of view will be found represented by writers who do not belong to the missionary profession, as for example, by Professor D. H. Buchanan, of Keio University, Baron Y. Sakatani, member of the House of Peers, and Dr. Teitaro Suzuki, a well known Buddhist scholar. Dr. D. W. Learned in "A Glance at the Past" gives a just account of the growth of fifty years and is able to speak from the standpoint of personal observation during a greater part of that period. His closing words breathe hopefulness and assurance that "God is working with love and power in the Sunrise Kingdom." Dr. Holtom's review of the present situation should be consulted by everyone whether he is familiar with Japan or not. No phase of current conditions is left untouched, while penetrating observations will be found in his remarks. Bishop Heaslett's article on the "Spiritual Conflict" reminds us of the "large undeveloped area, a great lack, in the soul of Japan."

The contributions, in the witness they give, should put an end to certain discussions, so clear and convincing are the representations made by writers on the subjects. This important collection of contributions will leave no shadow of doubt in the mind of the reader with regard to the magnitude of the Christian opportunity in Japan. Reverend Paul Kanamori, who knows the country perhaps as no one else does, makes this remarkable statement: "I feel that the attitude of the Japanese people towards Christianity has been wonderfully changed and is still changing. In my 1922 campaign of three hundred and fifteen meetings, I had only



First General Conference—Japan Methodist Church



Canadian Methodist Missionaries in Annual Session—Karuizawa 1923



First Ordination Class of Canadian Methodist Church, 1881



Three Living Living Members of First Ordination Class



Bishop Uzaki's Family—A Fine Type of Christian Home



Kwansai Gakuin Board of Directors

one case of disturbance by lawless people; and this was slight. I experienced no open opposition from any quarter. Government officials helped me everywhere." Dr. G. P. Pierson, a veteran missionary, declares, "I want to express my belief that there exists a real, earnest search for soul satisfaction in the hearts of multitudes." Dr. Holtom reports that, "Government Middle School principals in different parts of the country have sanctioned the opening of Bible classes for their students." Add to these statements, the result of the questionnaire on the need of more missionaries. If the suggestions on the subject of the "Christian Opportunity" were taken to heart, a great advance might be made in Christian propagandism in Japan. Only five, out of forty-five Japanese, were against increase of missionaries. The contributions by Messrs. Matsumoto, Tada and Kawaguchi throw much light upon this subject.

The subject of Education is ably discussed by Reverend F. N. Scott and by Drs. Schneder and Motoda and by Professor Kurihara. Articles of special interest are those by Reverend J. Edgar Knipp on "Observance of Sunday," "A Buddhist View of Shinto," by Professor Suzuki, "Ideas of Salvation in Japan," by Reverend W. H. Erskine, and "Modern Japanese Buddhism," by Reverend S. Ojima. Social subjects are remarkably well treated by Mrs. Gilbert Bowles, Miss McCausland, and Mrs. Margaret Wells Wood; also by Professor Abe of Waseda. The official attitude of the Japanese Government toward Christianity is discussed by Rev. E. T. Iglehart of Tokyo and by Dr. O. R. Avison, of Seoul. "The Present Stage of Advance in Formosa," by Rev. Campbell M. Moody, "The Growth of the Native Church," by Rev. Duncan McLeod, and the "Canadian Presbyterian Mission," by Rev. G. A. Williams, bring the situation in Formosa into the light, as the numerous articles on Korea and the Korean people, with an introductory survey by Rev. Harry A. Rhodes. The articles by Dr. J. S. Gale on Korean Literature is of value. In the articles by Mrs. Bowles and

Mrs. Margaret Wells Wood, already mentioned, and in the translation of the "Act Concerning Juveniles" prepared by Miss A. C. McDonald, much valuable information has been brought together. One reads with a feeling of sadness, the twenty-seven names in whose memory Reverend W. E. Towson has prepared obituary notices. An unusual number, it seems, some of whom were in their prime as workers in the missionary cause.

Our feeling of indebtedness to the authors of the contributed articles, and especially to the editorial committee, is so great that we have no desire to criticize a production which is remarkable enough, as regards its high value, considering that it is the work of busy men and women who have had to rely upon moments of time snatched from other duties in order to fulfill their tasks in the preparation of the material for this edition. No special criticism has suggested itself from the cursory study of the proof sheets we have been able to make. In future editions, there would be a distinct gain if writers refrained from introducing material available everywhere in libraries for the study of Japan. If, as far as possible, the contributors aimed to bring together less familiar material gathered from experience in Japan and from information to be found only in Japanese literature, there would be increased value to the foreign reader of the Christian Movement. Another suggestion which occurs to us is the desirability of giving a greater degree of concreteness to the report of Christian work in Japan. More information might be included concerning great congregations and institutions of learning and of particular forms of denominational activity. The evangelistic field, which is of greatest importance and the most difficult phase of missionary work to present impressively, should by every possible effort be made to stand forth in all the magnitude of its appeal. It is to be hoped that wide publicity will be given to the twenty-first edition of the Christian Movement, especially in view of the approaching study of Japan by the Churches at the home base.

Resolutions of the Japanese Christian Church Federation

World Peace

“WE rejoice that since the Washington Conference the dark clouds which hovered over American-Japanese relations have been dispersed. However the fact that the anti-Japanese spirit has again raised its head and agitations which ignore justice and the principle of humanity are again in evidence among a section of the American people is an unexpected phenomenon concerning which we feel the utmost anxiety.

We pray that the treaty between Japan and America which soon expires and is to be renewed in the near future may truly guarantee the friendship and peace of these two nations. We also ardently hope that at this time the Federal Council of Christian Churches in America will anew stress America's historic stand for freedom, equality, justice and the principle of humanity, direct and develop public opinion and contribute in a large way toward the intimacy and peaceful relations of these two nations. Moreover we are determined to direct public opinion here among the Japanese people and earnestly strive in behalf of world peace.”

Resolution of the Japan Christian Church Federation Addressed to the Federation of Christian Missions in Japan

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Resolution Concerning Dr. Sidney L. Gulick's Mission

“WE heartily approve of the mission entrusted to Dr. Sidney L. Gulick, the representative of the Federal Council of Christian Churches in America, with its goal of a warless world ; toward the realization of which it has been determined during the next ten years] especially to strive. We the Christians of Japan are in hearty accord ready to cooperate and eager to accomplish this purpose.”

The Central Japan Missionary Association

THIS Association held its spring meeting in the Sunday School hall of Osaka Church on the eighth of May. Dr. J. C. Newton conducted a brief devotional period after which the Association took up the consideration of Chris-

tian Internationalism under the chairmanship of Dr. C. J. L. Bates.

Mr. Gilbert Bowles was the principal speaker and in an earnest address indicated what he preferred to call the internationalism of the Christian. He

pointed out that there were great difficulties in the present world situation with a recrudescence of military tendencies but that over against these there was the growing power of the Christian Church in India, China and Japan which involved increasing responsibility.

Mr. Bowles called our attention to a three-fold problem. (1) Show that whether in the days of the early church, at the time of the reformation or, again, in the modern missionary period, there was a relation in time, personality and experience between great periods of missionary and evangelistic power and the movement for peace. (2) A problem of loyalty. The Christian relation must not be cut with national emergencies. (3) A problem of service. He urged that we should use our daily contacts. There were organizations to which we could usefully belong, but we should remember that the Cross contains the only sufficient

power to accomplish peace and that Christians ought not to rely upon other powers.

The discussion was opened by two selected speakers. Mr. Vories suggested several ways in which we might seek to improve international relations, especially those existing between fellow Christian workers. Rev. G. W. Rawlings, recently returned from furlough, claimed that the missionary had rich opportunities for helping the cause and related several incidents that had occurred during his furlough which illustrated his point.

Several others, including the chairman, contributed to the discussion. Evidence was produced that something had already been done in the way of demilitarizing the textbooks in use in schools but it was urged that much more could be done so that children should be brought up accustomed to the ideal of peace.

J. C. MANN

Baptists Celebrate their Fiftieth Anniversary

JUST as Secretary Hughes at the opening of the Washington Conference showed openly and frankly what the proposals were, so the early Baptist missionaries in Japan tried to throw light into the darkness of burning hatred and deep-seated opposition by publishing at the very first the New Testament in the vernacular. So reads history as reported to the annual conference of Northern Baptist missionaries in Tokyo last month.

Dr. Nathan Brown came after years marked by notable linguistic achievements in Assam, and was especially qualified for this task of translating, completed in 1879. In the life of this scholar is an outstanding example of the inspiring legacy which comes to the workers of today. Far from robust, he gave without stint of his strength to the work he deeply loved, conquering the world's hardest written language day by day, on and on until his hand could hardly guide pen to ink horn beside his deathbed; borne up by a rare courage and an all-consuming devotion to his

writing and revision.

This publication was the foundation of the evangelistic work of the Mission. It was followed by a general policy of broad-casting. Under constant suspicion, missionaries travelled in many parts of the land, from the snows of the Hokkaido to the plantations of the Riukiu Islands in the south; heroes whose story was written on the souls of men. This seed sowing was marked by a zealous spirit of evangelism generated by the home body, which was, however, rather slow to respond to financial appeals, so that few buildings could be erected. The converts were often younger sons with no property.

Some twelve years ago a new policy was adopted, so that the churches then established have been intensively worked, and no new fields opened. It was seen that only Japanese leaders can win the nation. Most gratifying has been the response. Six years ago, the direction of the work of the churches was put into the hands of a joint committee of Japanese and foreigners. Eight of thirty-five

churches are self-supporting, and all of them have been stimulated toward making their faith attractive and aggressive. The future policy looks to increased power of self-propagation.

Rev. C. B. Tenny spoke on the educational history of the Mission, pointing out that in the early days almost all of the workers had schools of some sort. The girls' school opened in Tokyo in 1874 was the first permanent institution. This school was closed in 1921, but there are now three girls' schools in widely separated cities, and a strong young boys' school, Kwanto Gakuin, in Yokohama. Theological work began in Yokohama in 1879, and the seminary established there five years later is now in Tokyo.

Sunday, May 27, was a great day for the Baptists of the nation, for two services of memorable interest were held at Scott Hall, one of two new buildings of the Students Center at Waseda University. In the first service, Rev. H. Yoshikawa, of Kobe, a veteran of forty-one years in the work, reviewed the fifty years, and Rev. William Axling preached a sermon of challenge for the service of a united church in the future. Congratulatory messages were received from other church bodies, and also a message from the Northern Baptist Convention meeting in Atlantic City.

The afternoon session was the formal anniversary service, featured by the recognition of the work of all those who have been in the Mission and church work for more than twenty years. Those present filled the platform, and to all were presented certificates and mementoes of the occasion. Japanese young men and women gave an artistic presentation of a symbolic pageant, assisted by a mix-

ed chorus from the Boys' and Girls' schools in Yokohama and a quartet of missionaries.

Mission and churches were holding their annual meetings simultaneously, and met in one body on May 24th, continuing past policy. Spirited discussion followed the addresses, and a revision of the policy of the Board in America was received. Luncheon together in a Kanda restaurant heightened the spirit of unity.

Professor Takahashi, of the Theological Seminary, has edited an historical volume published in an illustrated Japanese edition as a part of the celebration.

Of the papers given in Conference some treated of the present condition of the church work and its future, others of a proposal to change the policy of woman's work, involving the election of Japanese women to a supervisory committee, and others of social and educational work and policy. On many fields are open doors where prompt effort could carry the Kingdom in at a rate usually only dreamed of. It was shown that the authorities in the educational department look to the mission schools for advanced practice, especially in coeducation. Primary school work was discussed, and the need for normal training stressed. Much interest centered in the plans for beginning college work in Yokohama.

Discussions were marked by a willingness to make adjustments where necessitated by financial conditions in America, and the whole meeting looked to the future with great hope as Japanese leadership increases in power and the ambassadors from the churches at home can emphasize in their work the broader principles of cooperation and friendship.

J. HOWARD COVELL.

Mission Ideas on Relations with Japan

THERE are a variety of opinions regarding the attitude to take toward the Japanese residents in California and toward Japan as a nation. However, no such diversity was found in the group of missionaries from Japan who met in the Los Angeles Y. M. C. A.

on May 23rd, to discuss questions affecting the treatment of Japanese in America and the relationship between America and Japan. This meeting was the first of a series planned by the California State Church Federation, the succeeding meetings to include missionaries by

groups from China, South America, Mexico and other countries. Since Japan is the country to be studied by missionary groups this year, it seemed especially important to call together the missionaries from Japan first. For this reason also the Missionary Education Movement had a share in the meeting and explained to the missionaries their plans and methods.

The meeting was attended by 28 missionaries, with an equal number prevented from attending because of distance, ill health or other reasons. Many of these missionaries have had to give up their work in Japan for health reasons and are now settled permanently in this vicinity. Others have reached the retiring age. Still others are home on furlough. A number of them are devoting most of their time to work among Japanese in this vicinity. Because of their knowledge of the Japanese language, their long residence in that country and their sympathetic understanding of the people and their problems, their advice and cooperation is invaluable in any work affecting the Japanese people residing here and the relations that should be maintained between Japan and America.

The group was unanimous in feeling that the only attitude to take toward Japanese and other foreigners legally residing in America was the simple Christian attitude of love for our neighbors. This attitude would express itself in service and in efforts to lead them into the Christian way of living. No fears were expressed regarding their assimilability, or their ability to become real Christians. The responsibility was placed on American Christians.

During discussions on methods for improving relations between Japan and America, unanimity was once more revealed. What must be done is to let each country have the facts about conditions and problems in the other. False reports create much difficulty. If the truth can be made known widely throughout both countries, relations will be much more friendly.

Mr. George Gleason, representing the Federation Department of International Justice and Good Will, presided. Dr. J.

C. Pinkerton, Secretary of the Federation, spoke of the desire of this organization to encourage every effort looking toward the Christianizing of human relationships. He spoke also of the important service which missionaries from Japan can render this year when the mission study textbooks used by most of the churches will deal with Japan. A devotional period was conducted by Dr. Julius Soper, who has given 38 years of service to Japan.

Resulting from this conference were a number of practical suggestions which will be of interest to people who desire to see Christian ideals applied in our relations with Japan and other countries. The suggestions resulted largely from a questionnaire sent out to the missionaries sometime before the conference:

What can the churches do to improve the lot of the Japanese in California?

1. Where there is no Christian work among the Japanese, endeavor to establish such, and where there is Christian work, visit their meetings occasionally and encourage them in their efforts.
2. Invite English-speaking Japanese to church services, to Sunday School, to socials and other meetings.
3. Lead American Christians to practice the law of love in all relations with people of other nations and races.
4. Encourage more contacts between Japanese and Americans in home life.
5. Promote English Bible classes, Americanization groups and social service work among the Japanese.

How can we improve the relations between Japan and America?

1. Systematically publish informing articles on real Japanese life and problems today.
2. Champion the principle of absolutely equal treatment of all aliens, legally residing in this country.
3. Work to remove national suspicion from both countries.
4. Encourage travel to the Orient under the leadership of the Missionary Education Movement.

5. Assist in organizing and conducting Mission Study Classes this year when Japan is the country to be featured.
6. Work up large delegations to attend the Asilomar Conference on Christian Internationalism, July 13th to 16th.
7. Encourage Sunday Schools, Young People's Societies and Church Brotherhoods to introduce studies and speakers dealing with Christian ideals in interracial and international relationships.

The missionaries present were Mrs. Almira Dean Brown, Mr. and Mrs. F.H. Blair, Rev. and Mrs. K. S. Beam, Dr. and Mrs. Otis Cary, Rev. and Mrs. J. P. Crose, Miss K. Chadbourne, Mrs. C. S. Davison, Miss Mary Danielson, Miss Eva M. Earle, Miss Nellie E. Fife, Mr. George Gleason, Rev. and Mrs. E. H. Jones, Dr. and Mrs. D. A. Murray, Mrs. J. K. McCauley, Rev. and Mrs. F. Nicodemus, Dr. and Mrs. Doremus Scudder, Dr. Julius Soper, Miss Helen Topping, Rev. G. W. Van Horn, and Rev. S. S. White.

The Canadian Methodist Mission

By D. R. MCKENZIE

AFTER being nearly fifty years in existence, ministering to the religious needs of the Indians and of the scattered settlers in the newer parts of the country, the Missionary Society of the Methodist Church, Canada, decided to carry its work into the "regions beyond".

The year 1871-2 had been a good one financially and in other ways for the Society. The income had risen from \$140.00 in 1824, the year of organization, to nearly \$100,000.00, and in 1871-2 had been about \$10,000.00 more than in the previous year, and when the year's business was closed there remained in hand over \$9,600.00. To the leaders the time seemed appropriate to extend the Society's field of operations. Accordingly at the meeting of the Board in the autumn of 1872, on the 8th day of October, the leading layman of the Church proposed, and the leading minister seconded, a resolution, which was adopted, and which was the commitment of the Methodist Church, Canada, to the work of Foreign Missions. The record of the action is as follows:

"It was moved by John Macdonald, Esq., seconded by Dr. Wm. Morley Punshon, and carried,—

"That we devoutly record our gratitude to God for the tokens of His blessing upon the Society in the

past year, and we view our spiritual successes and enlarged income as encouragements to our faith in the divine promises and a stimulus to our earnest and humble endeavours to spread the knowledge of salvation beyond the boundaries of our own nationalities, as the liberalities of the Church and the openings of providence may indicate our obligations and duties."

To make sure that their constituency was with them in this new venture, the Board decided to make a test during the following winter, by appealing to the whole Church for a special contribution of \$10,000.00 to equip and send out the first foreign missionary party. The Church responded by contributing more than the amount asked for, and preparation for launching the new enterprise were undertaken without delay.

Two men, true and tried, were selected to be the pioneers in the foreign missionary work of the Canadian Church—Rev. George Cochran, pastor of the Metropolitan Church, Toronto, and Rev. Davison Macdonald, M.D., pastor of a circuit near Toronto. A farewell meeting was held in the Metropolitan Church on May 7th, 1873, presided over by Dr. Punshon, at which addresses were delivered by Dr. Enoch Wood, Secretary, and John Macdonald, Esq., Treasurer of



Dr. Macdonald

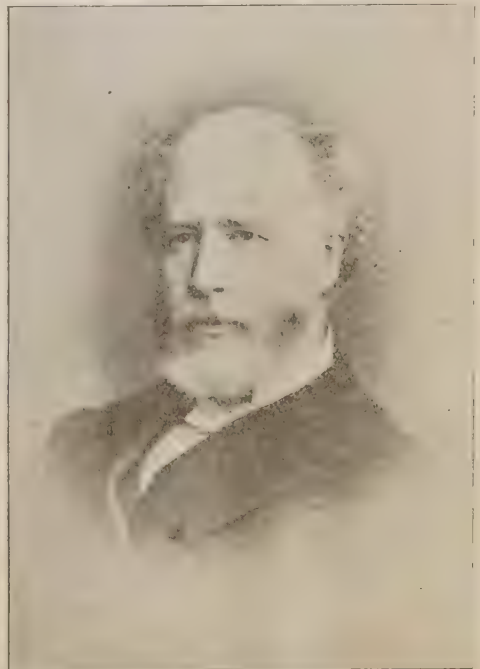
the Missionary Society, and by the two outgoing missionaries. A week later the missionaries were on their way to Japan, via San Francisco, reaching Yokohama at the end of June.

They took up their residence in Yokohama temporarily, studying the language, and waiting for an opportunity to get closer to the people of the country than they could while they were in the port town, not a city then of nearly half a million, but a town of some *three thousand*, largely foreigners.

The opportunity that they were waiting for was not long in coming. In the autumn of 1873, a few months after their arrival, Dr. Cochran in company with another missionary made a trip to Shizuoka prefecture, and while in the city of Shizuoka met a Mr. Hitomi who had a school for *samurai* in that *Daimyo* town. Mr. Hitomi was very desirous of having a foreign teacher in his school, and offered the position to Dr. Cochran. The proposal was seriously considered, but the fact that Dr. Cochran had three children, while Dr. Macdonald had none, led to the decision that the latter should

take the position. After lengthy negotiations with the government Mr. Hitomi was finally give permission to bring the foreign teacher to Shizuoka, and Dr. Macdonald moved thither in April 1874. He remained here "in labours abundant" for several years—teaching, preaching, attending the sick, and studying the language. In the month of September, 1874, he organized a Methodist "class" of eleven persons, the beginning of the organization of the old "Japan Methodist Church". By the end of the year the number had grown to twenty-six, and the progress continued until a strong Church was established in the place.

Meantime Dr. Cochran had moved to Tokyo, where he taught in the school of Mr. Nakamura, in Koishikawa, during the week, and held a preaching service on the Sabbath. It was here that a University student by the name of Hiraiwa was attracted to Dr. Cochran through his personality and teachings, his antagonism to Christianity overcome, and his life dedicated to Christ and Christian service. We know this young man now as Dr. Yoshiyasu Hiraiwa, Ex-Bishop



Rev. A. Sutherland, D. D.



Dr. Cochran

of the Japan Methodist Church.

While living in Shizuoka Dr. Macdonald was frequently called to Numazu, thirty miles distant, to attend the sick. On these visits he met a very superior young man of the *samurai* class, who carried on an academy for young men. This young man was very desirous of having a foreign missionary come to live in the town, and teach in his Academy. If Dr. Macdonald could secure him such a man, he would pay his moving expenses from the ship's side to Numazu, would furnish a house for his residence free of rent, and would guarantee to pay annually half the missionary's salary, namely \$500.00. Dr. Macdonald undertook to secure the missionary, and when the Rev. Geo. M. Meacham arrived at Yokohama in the summer of 1876, he was appointed to Numazu, and was soon installed in his home in that town, and teaching in the Academy of Mr. Soroku Ebara. From a letter written home on January 20th, 1877, we learn that Mr. Meacham had recently baptized six persons, and organized a Church at Numazu, and that one of the six

baptized was Mr. Ebara, Principal of the Academy.

Just a little more than a year ago, after forty-five years of earnest, humble, faithful, effective Christian living, Mr. Ebara passed to his reward, as the beloved missionary who had led him to Christ had not long before passed to his. The Hon. Soroku Ebara, educationist, statesman, preacher, Christian leader, philanthropist, was one of a group of outstanding Christian laymen in Japan who have exerted what without exaggeration we may call a *mighty* influence for good in Japanese society. It is a satisfaction to think that it was one of our own early missionaries who was privileged to lead him into the Kingdom.

With Mr. Meacham in 1876 had come Rev. C. S. Eby, who was destined to become one of the greatest of the evangelistic missionaries in Japan. Within a year after his arrival in the country Mr. Eby, at the request of a group of young men in Yamanashi Ken, spent a month in that province on a lecture tour. He received a very warm welcome, and at the conclusion of his visit was invited to



Dr. Eby



Miss Cartmell

to come and live in the province. He agreed to come if it could be arranged that he should live in Kofu, the capital. A number of young men of Kofu took the matter up, and finally received official permission to employ Mr. Eby as a teacher of English. Mr. Eby then moved to Kofu, and there laid the foundations of the present flourishing work of the Methodist Church in the city and surrounding country.

The year that Mr. Meacham announced the baptism and reception into the Church of Mr. Ebara, and that Dr. Eby made his first visit to Yamanashi Ken, is also memorable in the history of our Mission as the year when the first of our Japanese preachers were received on probation. In the year 1877 four men were so received—Y. Hiraiwa. E. Yamanaka, H. Sugiyama (later Tsuchiya) and K. Asagawa. These all passed through the regular four years' course, and were ordained in 1881. The last named died many years ago. The other three were present on the occasion of the Jubilee Celebration of the Mission, held in Karuizawa on May 31st of the present

year, and delivered intensely interesting addresses on the early days of the Mission's work in Japan.

Financially those early days were days of small things. The expenditures of the first year, including the sending out of the first missionary party, were something over \$8,000.00. Dr. Macdonald's "Medical outfit" cost \$166.87. It would be interesting to have a list of the articles included in this outfit. When in 1878 the cost of the Mission had risen to \$12,000.00, there were those in the home Church who regarded the expenditure as excessive, and advocated withdrawal. The then General Secretary, Dr. Sutherland, writes concerning this movement, "We had a short but sharp debate at General Conference in regard to the Japan Mission." The "cost" and the "early return of missionaries" were the strong points in favour of those who "advised a retrograde movement". The Secretary won out, and the Mission continued. The grants last year for Japan, including those of the Woman's Missionary Society, were about a quarter of a million dollars.



Dr. Meacham

The salaries of the "Native Helpers", as they are designated in the old account books, were hardly extravagant. The H. C. L. had not yet been heard of. Those young men who had become probationers in 1877 received for their support *Six Yen* per month, while the first Bible Woman indicated in the accounts, received *Two Yen* per month. There was, however, a rather large proportional increase as men progressed in their course, so that at ordination the salary (presumably of a married man) was ¥25.00. For quite a long period these figures of ¥6.00 for a probationer, and ¥25.00 per month for an ordained man, appear to have obtained.

Other items were equally on a conservative basis. Three pulpits in the account of 1877-8 cost ¥4.98 or ¥1.62 each. The travelling expenses of one of the probationers to Kofu—a long and difficult journey in these days—amounted to ¥5.44½.

For eight years no new missionaries were sent out by the General Board, but in 1884 Dr. Cochran, who on account of Mrs. Cochran's health and the education of their children, had returned to Canada in 1879, came back to Japan to take charge of the new educational enterprise to be inaugurated—the Tokyo Eiwa Gakko in Azabu—and with him Rev. Robert Whittington, A. M. In the same year Mr. Cocking came out for the evangelistic work, to be followed next year by Mr. Large, whose lamented death will be remembered by many, and in 1886, by Messrs. Saunby, Cassidy and Odium.

In 1887 Mr. Dunlop, and in 1888 Messrs. McKenzie and Crummy came to Japan in connection with a self-supporting band organized by Dr. Eby, and working in a rather loose affiliation with the Mission. At a later date all three became members of the Mission. A little later Mr. Coates came out in this band, and also joined the Mission.

In 1888 Dr. Cochran and Mr. Saunby went on a visit to Kanazawa and other places along the coast of the Japan sea, to investigate the situation there, and report as to the advisability of extending the work of the Mission in that direction.

Mr. McKenzie had already been in Kanazawa for a year and a half as instructor in English in the newly-established Fourth Higher School. The report was favourable to opening work there, and Mr. Saunby was appointed to Kanazawa. About the same time Nagano, in Shinshu, was occupied, Mr. Dunlop being appointed to that station. The boundaries of the Canadian Methodist territory as fixed in 1888 are the same as those of today with two exceptions. In 1911 we entered into a union with the Methodist Episcopal Church, South, which has taken us to Kobe, where the Kwansai Gakuin is located. Then in the year 1920 we took over from the Methodist Episcopal Mission the Nagoya-Gifu field. For a time, many years ago, we occupied Niigata, but lack of men and funds induced us to withdraw from that point very soon, and we have never felt able to take up the work there again.

In the year 1889 the General Secretary of Missions, Rev. A. Sutherland, D. D., visited Japan, and organized our work here in the Japan Annual Conference of the Methodist Church Canada. Until that time it had been the Japan District of the Toronto Conference. The new organization—the old "Japan Methodist Church"—continued in existence for nineteen years, namely until the union of the Methodist Episcopal, the Methodist Episcopal South, and the Canadian Methodist bodies in Japan in 1907. Into the united Church the Canadian section took about 3,000 members and 30 ministers and probationers.

To complete the list of missionaries appointed up to and including the year 1900, the following names need to be added: Mr. C. I. D. Moore and Mr. S. T. Chown, who were in Japan for short terms from 1888 and 1889 respectively, Rev. Wm. Elliott (1892-1898), afterwards for some years in the Hiroshima Higher Normal School, Rev. J. A. McArthur (1893-1897), Dr. John Scott (1896-1903), Rev. A. C. Borden (1896-1908), Rev. D. Norman, Rev. R. Enberson and Rev. W. W. Prudham. Of the above only Dr. Norman remains in the Mission. Death has claimed some, others

have retired from the Mission and are now engaged in the home work.

The Woman's Missionary Society

The Woman's Missionary Society has its own separate organization both at home and on the Mission field, and therefore requires a separate section in this record.

On Nov. 10th, 1881, the Secretary of the General Board wrote to the Corresponding Secretary in Japan as follows: "The Woman's Missionary Society has organized with good prospects, and will soon be ready to send out two lady missionaries *provided you can find work for them*. I will be glad to hear from you on this point as soon as convenient." The italics are *ours*. Evidently the great possibilities of women's work for women was not foreseen with very great clearness forty years ago.

On Nov. 8th, 1882 the Secretary writes, "You will be glad to learn that a lady missionary will very soon be on her way to Japan. Miss M. J. Cartmell of Hamilton goes out as *avant courier*, and I am convinced no better selection could have been made. She expects to sail from San Francisco in the steamship 'City of Tokyo'". Dr. Sutherland's judgment of Miss Cartmell's suitability for the work in Japan never needed to be revised.

Miss Cartmell had not been in Japan long before she realized the need of trained, educated helpers and was convinced that the establishment of a Girls' School was the next step to be taken. The matter was represented to the Woman's Missionary Society at home, and as a result the first of our Girls' Schools was established at Azabu, Tokyo, in 1884, and Miss Spencer (Mrs. Large) was appointed Principal. In 1887 the second Girls' School of the Mission was opened in Shizuoka, and Miss Cunningham was appointed Principal. In 1889 the school at Kofu was opened, and Miss Wintemute (Mrs. Coates) placed in charge of it. A year

later Miss Cunningham went to Kanazawa, not to open a Girls' School, as the Presbyterian Mission already had an institution of that kind there, but to take up Orphanage and Industrial work.

The next venture of the Woman's Missionary Society was Kindergarten work at Nagano, opened by Miss Hargrave, followed soon by the opening of a Kindergarten Training School in Ueda. This latter has now been transferred to Tokyo. Kindergarten work has also been taken up in Toyama and Fukui, and Hamamatsu will probably be opened up soon. In connection with the educational work evangelistic work is carried on in all the stations.

In addition to those already mentioned, the following ladies were appointed up to the year 1900: Misses Lund, Morgan, Munro, Preston, Blackmore, Lizzie Hart, Nellie Hart, Hargrave, Robertson, Alexander, Veazey, Crombie, Belton, Lambly, Wigle, Alcorn, Jost, Sifton, Washington, Howie and Laing. Of these Misses Preston, Blackmore, Lizzie Hart, Robertson, and Jost are still in active service in the Mission.

At the Union Meeting of the two Councils held in Karuizawa at the end of May and beginning of June of the present year, there were present (not including wives) seventeen members of the General Board Mission, and thirty-three of the Woman's Missionary Society, or in all fifty. Including the wives, and the members of both Councils now on furlough the total membership is about seventy-five. One session of the joint meeting was of very special interest, namely that at which the Jubilee of the Mission was celebrated. Addresses were delivered by representatives of the two Councils, and by the three surviving members of the First Ordination Class—Dr. Hiraiwa, Rev. E. Yamanaka and Rev. Tsuchiya—as stated in the earlier part of this paper. Thankfulness and hope were the prevailing notes at this last Annual Meeting.

Methodist Work Among the Japanese in Korea

By F. HERRON SMITH

THE Methodist work for Japanese in Korea was begun by the Rev. H. Kihara who reached Seoul in May, 1904. The necessity for such work was first recognized by the Rev. Wilbur C. Swearer, a member of the Methodist Mission in Korea. Through his influence a request was sent from the Korea Mission to the Japan Mission asking that a suitable man be sent to evangelize the Japanese who were entering Korea in large numbers. The proposed work was outside the regular lines and it was difficult to secure an appropriation for it, so in the early years the missionaries of the Korea and Japan Missions taxed themselves for its support. One of the writer's earliest memories of mission affairs is of Dr. Julius Soper presenting this matter and securing pledges from each missionary of a certain amount, which was to be subtracted from his



Bishop Y. HIRAIWA

Second Bishop of the Japan Methodist Church

salary and used for the Japanese work in Korea.

Soon after this the Methodist South Mission also began work, taking Genzan on the east coast as their center.

At Seoul, it took Brother Kihara just seven years to build up a self-supporting church. By this time he had developed work in Pyengyang, Chemulpo and Chinnampo and he became the District Superintendent, while Brother Fujioka, now at Nagoya, became the pastor at Seoul. As missionaries, Dr. Soper, Dr. Draper and the writer have been associated with this work and on the Methodist South side Dr. J. T. Meyers, and the Reverends S. A. Stewart and W. A. Wilson have done and are doing much for Korea.

The work has developed rapidly and at present the Chosen District is the second district in size and strength in the

West Conference of the Japan Methodist Church. At the last session of the Conference held in Kobe in March, the Kinki District, including the Kobe, Osaka region had 34% of the work, Chosen 18% and North Kushu was third with 15%. The Kobe Central Church is the largest church in the Conference while Seoul is second. Fusan has acquired a good plant and will attain financial independence in 1924. Chinnampo is now completing a beautiful brick church, the third unit of their plant which already includes a parsonage and a Sunday School Building. They too, will attain financial independence this year. At present there are in all seventeen men in this section working at 28 places. Last year there were 225 baptisms and a gain in membership of 208 making the total 1206.

Mission Study Books Arrive in Japan*

“**C**REATIVE Forces in Japan” and “Japan on the Upward Trail”, two of the mission study courses prepared under the auspices of the Missionary Education Movement and the Central Committee on the United Study of Foreign Missions, have arrived in Japan. A third course, “The Woman and the Leaven in Japan”, written by Dr. Charlotte DeForest for young women and older girls, has not reached the *Evangelist* office and therefore cannot be included in this review.

“Creative Forces in Japan” is the course for adults. It was written by Galen M. Fisher, for twenty years Senior Secretary of the Y.M.C.A. in Japan and is dedicated to Dr. Neesima Jo, Bishop Honda Yoitsu and Honorable Ebara Soroku, three men vitally connected with the Christian movement in this land. There are six chapters in the book which are literally packed with a wealth of fresh material on such vital subjects as characteristics of the Japanese, militarism and liberalism, social problems, religious sources, achievements of the Christian movement, and the

challenge of the present and the future.

“Japan on the Upward Trail” is the product of the pen of William Axling, the director of the Misaki Tabernacle, Tokyo. Written for senior groups, ranging between the ages of fifteen to eighteen, biographical material has been largely used. There are fascinating descriptions of Lady Hosokawa, the Kumamoto Band, Colonel Yamamuro, Neesima, Kimura, Michi Kawai, Kaga-wa, Tagawa, Capt. Bickel and others. An interesting feature of the book is found in the messages to American young people from ten prominent Christian and non-Christian leaders, including Premier Kato and Prince Tokugawa.

Both books have been written by men pronouncedly pro-Japanese in their sympathies, but the treatment throughout is eminently fair and sound. The mistakes that Japan has made are not condoned, but because of their intimate knowledge of Japan both writers are able to estimate correctly the liberal movements which are the hope of this country.

One cannot help but be impressed by the difference in treatment in the text-

books of two decades ago and those of the present day. Twenty years ago comparatively little was known of Japan and in consequence the authors of "Sunrise in the Sunrise Kingdom" and "Japan and its Regeneration" were compelled to devote a number of chapters to geographical and historical material. In the two books under review such material is either assumed to be known or else is skillfully interwoven with other facts of greater importance.

Neither book is an exhaustive treatment. The limits set by courses of this

kind make such treatment impossible. Denominational material is almost entirely absent. Supplementary material, such as each missionary is able to supply, will be an invaluable aid in the study of these textbooks.

* *Creative Force in Japan* by Galen M. Fisher. *The Woman and the Leaven in Japan* by Charlotte DeForest. *Japan on the Upward Trail* by William Axling. Missionary Education Movement of the United States and Canada and The Central Committee on the United Study of Foreign Missions. Cloth 75 cents; paper 50 cents.

"What are we Doing"?

Survey of the Work of Woman's Board of the Methodist Episcopal Mission

By ANNA BLANCHE STATE

"WHAT a very good way to put it," said one of our number when asked for her contribution. "The 'Work we are doing,' seems so small; the 'Needs' so very great; but the 'Opportunities' are the greatest of all!"

Imagine, if you will, eleven cities—strung, like pearls on a necklace, the whole length of Japan. The largest pearl, of course, is Tokyo. The clasps are Sapporo and Kagoshima. While Hakodate, Hiroasaki, Sendai, Yokohama and Kamakura; Fukuoka, Nagasaki and Kumamoto—lie in between.

* * *

Beginning in the north—thirty-six hours by boat and train from Yokohama, we find Misses Griffiths and Alexander working in Sapporo. They are emphasizing the "evangelization of the children" who do not come within reach of the church Sunday Schools. By group meetings in the various neighborhoods, and union meetings in the church on special occasions, they are reaching hundreds of these 'Little Ones.' On the whole the parents are willing for their

children to attend, finding the *effect* of the teaching to be good.

* * *

On the southern end of this northern island, we find the city of Hakodate—clinging to the mountain overlooking the bay. For the work in this district our women are alone responsible. Let us take a look at some of it.

Iai Jo Gakko is the first of our chain of Girls' High Schools. It has an enrollment of 320, and last March the largest class in its history—29 pupils of the regular course—went out into the world; 12 of them for further study, or special Christian work. Last year the 40th anniversary was celebrated, when pupils assembled from far and near to honor the loved Principal—Miss Dickerson. A gift of ¥10,000 from the Alumnae has made possible a new building for Household Economics. Sunday School work is well organized, and flourishing—over 400 children being enrolled. Misses Cheney and Killheffer are associated with Miss Dickerson in this work.

In the city itself Miss Goodwin is in charge of two kindergartens—with a fine

work for mothers and school girls besides. The needs of this station are more workers, more trained teachers, another kindergarten and a hall for social service work. Our School is the center of a rapidly growing community. The outlying villages are hardly even touched. Hakodate spells 'Opportunity' in capital letters!

* * *

We have crossed the straits now,—are over in Hirosaki—that conservative inland city of the north-mainland. For years our women have held this fort alone—putting all their effort into the big and growing work. Our Girl's School—the *Hirosaki Jo Gakko*—is in charge of Miss Russell, assisted by Misses Curtice and Gard, and nearly 200 pupils are enrolled. Wonderful has been the progress—but still the needs are not all met. "More rooms for domestic science are very necessary," while on the vacant land near the school a new chapel is longed for—to accommodate all who want to come.

There are two kindergartens in Hirosaki, and one day nursery. "When the provincial government wanted to start a creche in the capital of the province, ours was taken for a model," writes Miss Draper. "Later our church was asked to find the teacher, and direct the work—for which they were furnishing the building and money!" Of course there are Sunday Schools in Hirosaki, and out on the district the Bible women are working. Already our church, in this northern city, has sent out over 100 Christian leaders into Japan's white harvest fields. What an Opportunity to be allowed to labor here!

* * *

Sendai seems to be the border-line between two districts. Coming down from the north the snow has changed to blossoms—when we reach Sendai. It is a good place to break the long journey, and to stay over night. In the morning Miss Lee or Miss Bodley will be glad to show us the Neighborly Love Hostel, and Kindergarten—the beginnings of our new social service work.

How wonderful that such a community should grow up right around our mission home! A Railroad hospital and the homes of Railroad officials; a great tobacco factory—with over 2000 workers; several Government schools, with all their teachers and pupils—are all within reach of our door! Classes in cooking, sewing, knitting, English and Bible, are held daily. In summer a Vacation Bible school brings in other children. Opportunities are everywhere. Money also is greatly needed—in order to enlarge, and better equip, this growing work.

Our Bible women, going out from this social center, reach the women and children in their homes. Miss Heaton—our enthusiastic organizer of Sunday Schools has lately returned from furlough, but a pressing need is more workers—in order to enter the waiting villages round about.

* * *

We have now reached Tokyo—the great capital of the Empire—in which is situated our third, and largest, Girls' School. The highest point in the city is Aoyama—meaning 'Green Mountain'—where we find the *Aoyama Jo Gakuin* crowded to its very doors! The present enrollment is 925 pupils—with many turned away for lack of room.

"The rapid growth, in recent years, of desire for girls' higher education, constitutes a remarkable opportunity for mission schools." Particularly is this true at this present moment—for the number of new schools being started is not nearly enough! Miss Sprowles is the Principal of Aoyama—with Misses Bailey, Weiss and Chappell as her associates. They are dividing their efforts between two schools. When our new buildings are completed, however, in Shimo-Shibuya, we hope to be able to take in 1000 girls.

Imagine 925 girls, with their teachers, standing for chapel! Yet they have long ago outgrown their seating room. A weekly Y.W.C.A. prayer meeting—held at the noon hour—is attended by nearly the whole student body. As a result of the regular Bible classes, decisions for Christ are constantly being made.

Aoyama Jo Gakuin needs NOW a

new building—for 900 girls, class rooms and offices. A new chapel also is a necessity—with dormitory, gymnasium and missionary home soon to follow. "We do not know when they will be possible, but we believe that the past year has shown us only partially the power of a great, and challenging expectation. The challenge is presented by the eager school girls of Japan. And the expectation, that all of us—as workers together with God—can meet that challenge to accomplish the Impossible for Him."

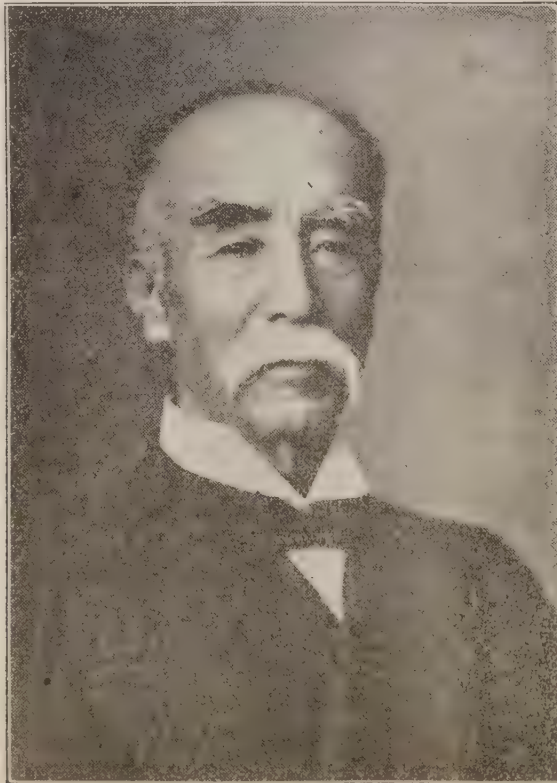
Last year at this time our Social Center, in Tokyo, was but a happy dream. This year it is a beautiful reality! To Misses Seeds and Thurston has fallen the honor of opening up this new work. To-day, from the pretty home in Kojimachi—over-looking the historic moat—go out many lines of influence, touching women in

business, school, church and home. The work in Asakusa Day School is an Opportunity. Miss Furuta is also busy caring for the Bible women, and for the Woman's Missionary Society of Japan.

And then the Woman's Union Christian College—with Misses Pider and Lytton as our representatives! It also is in Tokyo and we have an ever growing interest in it—and its over 200 girls. What Needs and Opportunities are here represented! Needs—for new, and more adequate, buildings. Opportunities—for bringing into vital contact with Christ the coming women leaders of this land.

* * *

Together with the cherry blossoms, our Bible School, in Yokohama, has bloomed out into new life. Its new name is the *Training School for Christian Workers*, and, in order to make it a real



By Courtesy of Sunrise

EBARA SOROKU

success, two Methodist Missions have combined. Miss Bangs is the Principal, and from the Canadian Mission has come Miss Jost, of Kanazawa, to be her co-worker. The Bible Department, of Kwassui Jo Gakko, has also united with us in this new endeavor. With the renewed support and interest of the two Mission Boards at home; with a splendid faculty, and a student body of 23 young women, we feel that new Opportunity has come. A pressing Need is more money for books and equipment—in order that teachers and students may have the very best help. When this is granted we feel that the school will be better fitted than ever before to meet the changing religious conditions of New Japan.

Forty years ago the Yokohama Christian Day Schools were started. To-day they are still alive and flourishing—filled with pupils from kindergarten age up. Mrs. Ninomiya is still in charge, after 40 years of active service. Opportunity is written large over these six centers—where nearly 400 are enrolled. From one school, alone, many of the leading Christians of our largest Methodist church have come!

From her home in Yokohama, Mrs. Draper, the President of the National Mothers' Association, sends out her leaflets to the mothers of Japan. At 'Tokiwasha' Misses Baucus and Dickinson carry on a work of publication—whose yearly output averages more than a million magazine pages, and three hundred thousand Sunday School cards. Here too the immediate Need is more money. The Opportunities are "as extended as the Empire—for where the Japanese go, this literature goes too!"

* * *

Most tourists know of Kamakura—with its historic associations and its great Buddha. But not many of them know of our church and kindergarten—and the big, growing work there. Miss Bassett is our gift to Kamakura. Through her classes in cooking, knitting and music; the social center formed through her dainty Japanese home; and by her personal testimony for Christ—she is doing

a fine work among the young people, and the mothers. Opportunities are here—as everywhere!

* * *

"The newest 'old' school" in the care of our Woman's Foreign Missionary Society is *Fukuoka Jo Gakko*—of which Miss Elizabeth Lee is Principal. It is situated in Fukuoka city—our most northern station in west Japan. "Facing a general breakdown in 1916, with only 46 pupils and no adequate support," in 1923 we find quite a different condition.

To-day there are 250 pupils, a new campus of nine and a half acres, and a complete new plant costing about ¥250,000. The school has Government recognition, and this year out of 115 applications, by examination, 76 were enrolled. The religious life is steadily growing, year by year. In 1922 there were 91 Christian decisions, and 60 girls—already Christians—pledged themselves for personal work. Miss Albrecht is teaching in Fukuoka Jo Gakko, and Miss Atkinson—our Mission Treasurer and Builder—also has her home in the school.

"Our highest aim is to develop Christian leaders," writes the Principal. For this reason the number of students is limited; the faculty is essentially Christian; and emphasis is placed on the development of individual character."

The evangelistic work in the city and district, is in charge of Miss Starkey. She reports "unprecedented fruitage" among her people—with 350 inquirers receiving regular Bible teaching, and 80 women and girls baptised. Once each year a trip is made to Korea—to carry to the lonely Japanese Christians there fresh encouragement and cheer.

* * *

We have now come to Nagasaki—where is located our fifth great Girls' School. Of its present condition Miss White, the Principal, writes as follows,— "Like all other schools our enrollment is increasing rapidly. The problem is how to keep the school small enough to do the work right, and as we want to do it!" This year *Kwassui Jo Gakko* did

away with entrance examinations in its higher department—taking the pupils highest in their classes, on their Primary school record and the recommendation of their principals.

Contrary to expectation, the number of students did not decrease. The experiment was a great success, arousing much discussion in Government circles. Associated in the work in Nagasaki, are Misses Ashbaugh, Oldbridge, Peckham, Chase and Fehr. They are all rejoicing over the sympathetic attitude of students coming from Government schools. One whole class became Christians within two years. But they were interested in the Christian teaching from the very first. Surely Opportunity looms large in Nagasaki!

* * *

In Kumamoto, Miss Teague and Miss Kilburn tell of a year filled with happy work. "Vital contacts of every variety and of immeasurable value have been made." Doors of Opportunity stand wide open, with 3,400 girl students—between the ages of thirteen and twenty! Success is bringing active Buddhist opposition, but also flattering copying of Christian methods in their Buddhist "Sunday Schools."

* * *

The last station of our Woman's Society, is beautiful Kagoshima—in south Kyushu. Misses Finlay and Paine are working here, and last year has seen "many dreams come true." The kindergarten in this city is a real evangelistic

force—and, with the missionary home, a center for all kinds of community work. Mothers' meetings, classes, Sunday Schools and clubs—have drawn from every home. The great Need is the lack of workers—though there are many volunteers. Think of the Opportunity with 150 girls in weekly Bible classes, with 400 children in the Sunday School, and 800 King's Daughters learning to do their Father's will!

The work does not stop in Kagoshima—but continues down in Loo Choo, where the simple-minded women hear with joy the story of a Saviour's love. Last year a bright young Loo Chooan woman graduated from the Biblical Department of Kwassui, and went back to help the people of her own islands. She is assisted by the Young Woman's Missionary Band of the school, who in addition to praying for her, gave her a gift of 100 yen. And so the work goes on.

* * *

"These are busy days for Christian women everywhere," said Furuta San the other day. "If each one could have two bodies to work with we could easily keep them busy all the time."

In the face of unlimited Opportunities—surrounded by Needs on every side—we, the women missionaries of the two Japan Conferences, thank God and take courage. In the name of Him who has promised to supply all our needs we press forward—asking your prayers for the final accomplishment of the great Work He has given us to do.



Loo Choo—The Forgotten

By EARL R. BULL

IN celebrating the 3 st anniversary of our Loo Chooan work, we are perplexed seeing we work on only two of the 49 inhabited islands. Observing that every other sect confines itself to but one island, is perhaps no excuse.

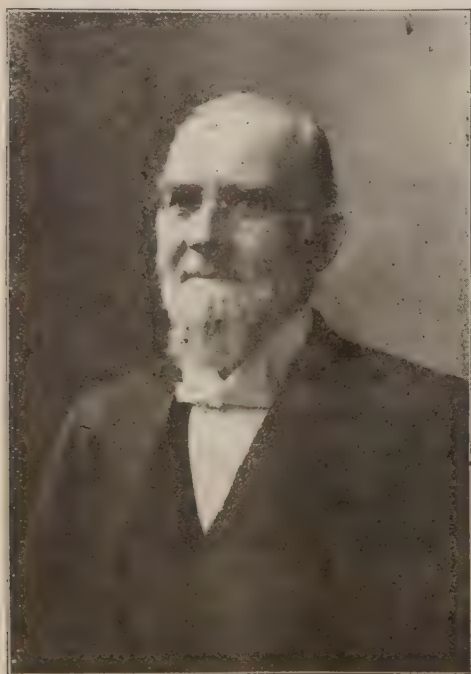
The year 1609 was their "Year of National Humiliation,"—thanks to Satsu-ma. After that "China was their father and Japan their mother" with the father

increase of 6525. The density of population is 3664 per square ri which is far above the same for the Empire.

Being isolated Loo Choo has changed slowly. Shochu, (Strong Sake) which is as poisonous to the body as the habu, continues its deadly work. The mass of the older inhabitants has never been out of the island. While in China the youth sells his queue for ten cents, the aged here would not part with his relic for ten kingdoms, delivered F. O. B. This relic of yesterday the youth abhors. School "strikes" there are, but no railroad "strikes," because only ten miles of track exist.

Very little of the 52 million koku of rice need worry about being born in neglected Loo Choo. The consumer of rice is there regarded as a man of extravagance. As every Russian priest sows his daily bread, so every rich man, poor man, beggar man, and even thief, all must sow their sweet potatoes. That is the staff of life: Noguni Sökwan, "The Grandfather of the Sweet Potato," can well feel proud of his Chinese gift to his island friends. Away from our Loo Chooan home we have never had a foreign meal in the district except where we were the cook. Japan has done much along sanitary lines but the wonder is that the old customs of filth do not breed bubonic plagues as often as typhoons are given birth to in this section. The question which awaits an answer is "What lucrative trade is there here?" The gnarled gajimaru with hoary twisted trunks, like the old ancient olive trees of Gethsemane, furnish fine grained trays and tatooed hands produce the Panama hat. Add the profits coming from sugar cane and pigs; the total is their living. There is not one church of any sect in the islands which pays as much as $\frac{1}{2}$ of the monthly stipend due.

"Japanese are rapidly becoming the most educated people of the world" wrote our beloved Dr. John F. Goucher, but in his numerous educational journeys



Dr. Julius Soper

the favorite. In 1880 Matsuda Michiyuki brought the king's son to Tokyo and soon Governor Nabeshima ruled and Japan's first ward was taken in training. And note—we have heard neither pangs of regret nor the voice of the Bolshiviki against Japan, and we have been from Dan to Beershaba.

In 1880 the population was 310,545 which increased to 571,565 in 1920, a gain of 261,020 in 40 years, or an annual

he did not touch Loo Choo. Usually fate brings no higher education as these statistics show. To be reborn as a man after death—the hope of those women—would at least “insure a surcease from labor and a grandstand seat.” “All this they steadfastly believe”. There are 994 boys in the two middle schools, but only 340 girls in the one Koto Jo Gakko.

ONLY FIVE GIRLS

The first column below is based on figures from the Fukuoka Imperial University, the Nara Normal School, Doshisha University, Kyoto Imperial University, Keio University, and the Tokyo Imperial University, and the Kagoshima Higher Agricultural College.

The second column is based on figures received from sixteen schools for girls of higher education, such as the Dai San Koto Jo, Mivada Koto Jo, Toyo Eiwa, Yamawaki Koto Jo, Woman's Christian College, Kobe College, Kwassui, Etc.

Fr. m	Young Men enrolled	Young Women enrolled
Tokyo Fu,	2526	2856
Yamaguchi Province.....	46	233
Aichi	533	5
Nagasaki	333	354
Fukuoka	66	30
Kagoshima	238	96
Loo Coo	8	5

The nearest Protestant school for girls or boys is 485 miles away, and the nearest Methodist school for girls is 74 miles farther. They agree with the old Hindu proverb which tells us that giving education to a woman is as dangerous as handing cutlery to a monkey.

The government has given the eta as well as the Loo Chooan social freedom but has not thereby removed social prejudices. To be sure the Loo Chooans are not to be compared with the “M'lecha” or “Untouchables” of India or the eta of Japan but that they are a neglected people needs no argument. For such unfortunate classes we have the same message which John Wesley took to the miners of Kingswood; and their simple faith is most striking.

Being close to China, Confucius is influential. “Women, indeed are human beings,” he said, “but they are of a lower grade than man.” “So let them run

our Rialto, and be our drays. They are cheaper than machines” adds the Loo Chooan man. “To Market, To Market, To Buy a Fat Pig” is a song universal, as women are often seen going to market carrying pigs on their heads. As yet no Madame Kin Seno (the Banker), no Madame Asa Hirooka (the Iron Woman), no Madame Kajiko Yajima (the Temperance Leader) has arisen to lead the Loo Chooan women out of their Egyptian darkness. As for the men of rank, this is an Eden where Tokyo subsidies nourish the men as the Javanese sago palm nourishes the worthless of Java.

In lines of religion little of note is found. The Shinto pantheon has some 8,000,000 gods but few have taken up their residence as far south as Loo Choo. “The Army and Navy, the schools, the courts and the factories are like the thumb and the first three fingers,—all long and strong; but religion and morality are like the little finger,—short and weak” The traveler gets his first impression standing on the deck of a small steamer and it is “WHITE SEPULCHRES”! “DEATH.”

What is their religion? Shrines and temples function little, but religion surely centers about the graves. There is the great weakness. They are too grave over graves. In this land some mortgage not their homes to raise money, but the potted bones of their ancestors. Loo Chooan religion is largely mixed with superstitions which seem to us more amusing than when the pious kiss St. Peter's big toe.

The graves of the famous Roman Catholic priets (lying side by side with the sailors, who with Commodore Perry opened up the Empire, the big brick church and Koto Gakko in Oshima, the 4379 enrolled church members, the 19 workers of Franciscan zeal who started twelve years after we did, all tell of the devotion of the Grey Friars.

Confucius has pointed to their ancestors but they now see that the child is their second chance. 1493 children attend 21 Sunday Schools of all denominations. In Oshima and in Loo Choo the seventeen Protestant evangelists lead their little

groups forward. But when will they reach self-support? The students of our Methodist School for girls in Nagasaki and in Fukuoka give largely towards the work for women, and the W.F.M.S. now supports four Bible women in the district. Our seven churches in this little Asia pledged for the Forward Movement of the Japan Methodist Church ¥10,814.43. They raised for all purposes in 1918 ¥1,281.00, in 1922 ¥4,135.67. Statistics for the last few years show that more young people were in training for distinctively Christian work from Loo Choo than from any district in the Empire.

All historians tell us that Rev. J. Liggins and Rev. C. M. Williams were the first Protestant missionaries to Japan, but the first Protestant missionary to work within the bounds of the present Japanese Empire was Dr. B. J. Bettelheim. If we keep his 77th anniversary we shall note that he antedated Perry by 8 years. In giving him recognition we are at once interested because he was a Jew. His enterprise was supported entirely by laymen, and again, by men of the much belied navy. When we recently saw his translation of Romans we noted the work of a man who handled well 13 languages. His nine years in Loo Choo is another illustration of Bible leading, commerce

following. Yet after 77 years of work we are just where we were before 1846 (from the standpoint of foreign missionaries). Not a foreign missionary in the province. No record like this in all Japan. What comment!

Knowing the religious conditions of 1923, I say, not only are the doors open to us, but the walls of the houses are down. Everything may be ours!

The Yacyama pastor said to me within the last 30 days! "Those we have led the last three years must be well grounded." True, but deep study is not easy when many of the letters from these folks are written in katakana. In June of this year Bishop Uzaki visited these churches but in every case but one, a Loo Chooan interpreter stood by his side. On the Bishop's return he wrote; "You have a great field in Loo Choo. The door of faith is opened everywhere."

The 1386 Methodists in this district who form only a part of the two thousand and more Christians, congratulate John Wesley on his 220th birthday (June 17th); on the 185th anniversary of his spiritual birthday (May 24th); and the Japan Methodist Church, his only independent child, on its golden anniversary. May she live long and be prosperous.



News Bulletin from Japan

Japanese Catholic Missionary for Brazil

IN order to bring about closer bonds and better understanding between Japan and the Latin countries of South America, especially the Brazilian Republic, the Department of Foreign Affairs have been carrying on a long study of immigration and industrial conditions in that part of the world.

In order to pave the way for helping the Brazilians to become acquainted with the institutions of Japan, Mr. Nakamura, a Japanese priest of the Catholic order, has been sent to Brazil.

He left for Kobe on Thursday night. He is booked for the Kawachi Maru, leaving that port June 11. Before he left Tokyo, a farewell dinner was given in his honour at the Imperial Hotel, when the representative of the Vatican and a number of prominent persons interested in South America were present.

The next step will be the holding of an exhibition of fine and applied arts next spring. It was also arranged that immigration enterprises shall be undertaken according to understandings arrived at with the Brazilian Government.

—*Tokyo Nichi Nichi*

Colleges Organize Anti-Alcohol League

MEETING in the National Y. M. C. A. Building, Tokyo, on Saturday, June 16, fifteen official delegates from local groups in nine leading universities and colleges in Tokyo organized the Japan Collegiate Anti-Alcohol League.

The purpose of the League is to bring about closer co-operation between and more united effort between the organizations in the different schools, and, as stated in the Constitution, "to promote the thorough study of the alcohol problem in its broader relationships and to work for its social solution."

Dr. Masataro Sawayanagi, President of the Educational Association of Japan, who is now attending the international educational conference in San Francisco, was chosen president of the League.

At the invitation of the delegates, Mr.

Mark R. Shaw, of Aoyama Gakuin, spoke briefly at the opening of the meeting, bringing greetings from the student movement in America and from the World Student Federation Against Alcohol, which already includes national student movements in twelve or more countries in Europe and America.

—*Tokyo Nichi Nichi*

Shizuoka Eiwa Jo Gakko Shows Fine Record

THE Shizuoka Eiwa Jo Gakko was founded thirty-six years ago at the request of some Japanese friends who were interested in the advancement of the education of girls. After two years of joint control, full management was assumed by the Woman's Missionary Society of the Methodist Church of Canada. Much credit is due those who, in the face of many trials and difficulties, served as veritable pioneers in the cause of girl's education in this city.

While this school has the distinction of being the oldest girls' school in this prefecture, its history has not been marked by phenomenal growth. Rather was the institution begun on a very small scale and only gradually has it reached its present proportions, with an enrollment of 152. Of course, when government and other Koto Jo Gakko of four years' grade were built this school, with a five years' course and compulsory religious instruction, could not hope to compete with them in point of popularity.

In 1913 the school obtained Government Recognition and a higher standard of teachers in the Japanese course was procured. To afford continuity in Christian training from Kindergarten age to Jo Gakko graduation, a 'Fuzoku' Primary School was opened in 1909. Although its present enrollment is not quite 100, being the only Primary School in this city under Christian auspices, it supplies the need of those who especially value religion education.

The fact that nearly all the classes are small makes intensive personal work

possible and, within recent years, it is exceptional if a girl graduates from this school without becoming a Christian. Besides the Y. M. C. A. as an organ of student activity, the Evangelistic Band plays an important part in the spiritual life of the school. The street Sunday Schools also afford a splendid opportunity for Christian activity.

For the past few years the Alumnae Association has been energetic in raising funds for the erection of a building in honor of the visit of the Crown Prince to Europe. It will probably take the form of a new chapel, of which the school is in great need.

A most encouraging feature of the work here is that an increasingly large number of the parents are eager to give their daughters a distinctively Christian education. This desire was voiced at recent Parents meetings by several of those present.

The greatest problem is to care for the graduates who return to non-Christian homes and are not free to attend Church.

Chinzei Gakuin

TWO dollars given by a preacher's widow caused the school, which was opened in 1881, to be called Cobleigh Seminary. Lack of support brought it to the verge of being closed in 1885. To J. C. Davison, D. D. largely belongs the credit of its existence from that time.

It passed through many vicissitudes in the next twenty years, but during that time sent out some very well-prepared men, who are still enthusiastically loyal to the school. After getting government recognition in 1908 the status immediately changed from one of temporary teaching to a settled institution, and from that time the attendance has been satisfactory, gradually taking on stability almost like that of the government schools.

The main brick building was burned in 1910, and one a little larger took its place. It is still lacking in equipment as to buildings. Being in the foreign concession it has always suffered for lack of space, but otherwise the location is superb. Recently an athletic field was purchased just outside the city, but near

the school. Plans are being pushed for a much finer plant, and the organization of a Zaidan to hold the property is under way. It is hoped that ultimately Higher School work will be resumed. Recently support from Japanese sources has begun to appear, and the outlook is most encouraging.

From the first the religious element in teaching has been stressed, with results in many cases wonderful. At one time almost every member of the South Japan Conference was a graduate of this school. Drew Theological Seminary gives four prizes at graduation time, and one year two of them were won by our Chinzei graduates, one being a Hebrew Fellowship. One of these is N. T. Professor in Aoyama, and the other represented the Federation of Japanese churches at Copenhagen last year. Another graduate is president of a very important Mission school and the president of Chinzei is an alumnus. Many others hold important positions.

There are a few over 500 students, with constant pressure to increase. 16 Japanese teachers, and two missionary teachers make up the staff. The present missionary families are Mr. and Mrs. Glen Bruner, and the Rev. and Mrs. F. N. Scott, the latter having served in the school for 16 years.

Second World's Conference of Y. M. C. A. Workers among Boys

THIS important Conference is being held at Portschach am See in Southern Austria from May 30th to June 10th. There will be 900 delegates from 46 different countries. The delegates from Japan are Dr. Y. Chiba, chairman of the National Boys' Work Committee of the Association, Mr. S. Saito, the National General Secretary, Mr. M. Masutomi, of the Railroad Y. M. C. A., Dr. Y. Kuratsuka, of Dairen and Miss McCausland of Kobe College. In addition it is expected that one or two delegates will attend from among the Japanese who are at present in Europe. Dr. Nitobe will preside at the session when the subject under discussion is to be "Cultivating the spirit of World Brotherhood among Boys."

Important messages have been sent to

the Conference by Viscount Shibusawa, Viscount Goto, and Baron Sakatani. One of the resolutions to be presented from Japan is that passed by the All Secretaries Conference of the Y. M. C. A. with reference to the elimination from school textbooks of all references which would tend to promote a spirit of militarism.

One important result of the conference will be the findings of the five commissions which during the past two years have been making a world wide study of "The Place of Boyhood in the Life of the Nations." These commissions are Physical, America; Legal, South Africa; Religious, Denmark; Vocational, Australia; Domestic, Civil and National, China. Sub-commissions from Japan have made certain studies along these lines and have sent their contributions to these various commissions.

Kwassui Jo Gakko

KWASSUI, Japan's first College for women, was founded December 1st, 1879. Its first class consisting of Mrs. Tatsu Ogata and Dr. Tomo Inouye, both of Tokyo, was graduated in 1889. On May 31st, the main building was dedicated by Joseph Cook. As the school grew Cowan Chapel was added and the adjoining Sturges Seminary was purchased from the Dutch Reformed Mission. Government recognition was given the High School in 1912, and the College in 1919, Kwassui graduates thus sharing the advantages of those from the Government schools of equal rank.

A remarkable fact in the history of the school is, that throughout the first forty years of growth, it had but two Principals, the founder, Miss Elizabeth Russell, 1879-1898, who remained in active service until 1919, and Miss Mariana Young, 1898-1920. Upon Miss Young's retirement from the Principalship, Miss Anna Laura White was appointed to the position.

From one pupil in 1879 to an enrollment of four hundred and fifty, Kwassui Jo Gakko has proven herself, as her name signifies, "A Fountain of Living Water" to the multitude of girls who have passed in and out of her portals. Her aim is continually to be a "Well of

Salvation."

For many years Kwassui had, in addition to High School and College, Bible, Kindergarten Normal, and Music Departments. As now organized, there are High School, College, Domestic Science and Music Departments. The school aims to send out well trained teachers of English and Music. The Faculty has seven Missionary and thirty-one Japanese teachers.

The site, with its wonderful view of the beautiful Nagasaki Bay, is unexcelled, and the school is looking forward to a rebuilding of the entire plant in the not too distant future.

When 70,000 Unbelievers Heard Kanamori in Japan

DURING 1922 I conducted a nationwide evangelistic campaign under the auspices of the "Nihon Kirisuto Kyokai" (the Presbyterian and Reformed Church of Japan). For this purpose I left my home in Tokyo January 2 and first went down to Formosa and Loochoo, our southernmost islands, and then to China, Manchuria, and Korea to speak to the Japanese there, and then back again to the Islands of Kyushu and Shikoku, and after that all over the main island of Hondo, and then up to Hokkaido, our northernmost island.

This campaign occupied just 344 days, beginning in January and ending in December of last year.

In the first place, let me give you the figures showing the results of the campaign. During the above period I conducted a series of evangelistic meetings in one hundred and twenty-six places and preached three hundred and sixteen times to audiences aggregating 76,500. Of this number about 6,500 were Christians and the rest were unbelievers, most of whom perhaps heard a Christian sermon for the first time.

The results of the campaign were really wonderful. Of the 70,000 unbelievers in the audiences 19,532 persons signed decision cards; that is, they expressed openly their acceptance of the Christian religion. Of this number, when I appealed a second time for their application for baptism 2,500 applied, and

of these applicants 1,500 have been taken into their respective churches by baptism during the past year and the rest are under instruction now.

In Seoul, Korea, one night I had a mass meeting for the resident Japanese in the Public Hall, which accommodates only 1,000. That night over 1,300 crowded in, and of that number 545 signed decision cards. The next night I had a special meeting in the Y. M. C. A. Building for those who had signed on the previous night, and when I appealed for candidates for baptism 195 applied.

In another place on the main island of Japan, in a church which had only a little over 30 members, there were 520 decisions and 130 applicants for baptism; that is, this small church received four times as many applicants for baptism as its own membership.

In this campaign my books have had a large share in bringing about such great results. Since I returned from America already over 280,000 copies of the Japanese edition of "Three Hour Sermon" have been distributed all over the country. You see now that with my oral preaching I could reach only about 80,000 persons with the Gospel, while through my books I was able to reach 280,000; that is, if each book be read by only one person.

—Paul Kanamori in the *Sunday School Times*

Bible will be Wedding Gift to Imperial Couple from Japanese Christians

JAPANESE Christians, more than 200,000 in number, will present the Bible as a gift to the Prince Regent and Princess Nagako Kuni next fall in commemoration of their wedding. Madame Azumako Moriya of the Japanese Women's Christian Temperance Union called on Mr. Sekiya, Vice-Minister of the Imperial Household Department, Tuesday and made arrangements for presentation of the gift.

At the time of the wedding of the Emperor and Empress in 1900, the Japanese Christians presented Their Majesties a Bible one foot in length. The Bible to be presented to the future Emperor and Empress this fall will be much smaller so that it may be more practical in handling.

It is expected that the Japanese Christian Temperance Union, Y.M.C.A., Y.W.C.A., the Sunday School Federation and the Church Federation will co-operate in raising a fund by subscription for the purchase of the Bible.—*Japan Advertiser*

Japanese Bible Class Publishes Tithing Tract

MR. S. Hirono, a member of Miss Mauk's Bible Class in the Evangelical Church in Koishikawa Tokyo, became intensely interested in the subject of Tithing during his Senior year in the Imperial University. He himself began to practise Tithing about a year ago, received such great spiritual blessings that he began to talk it to the other members of the class with the result that a group of Tithers was formed among the young men. He also was asked by the Layman Company of Chicago to translate certain Tithing Tracts into the Japanese. The Bible Class raised yen 170.00 within a few months to pay for ten thousand copies of the first two Tracts. At the urgent request of the young men Mr. Hirono wrote one himself giving his experience and reasons for advocating Tithing as the only way to make sure you are not robbing God and missing spiritual blessings.

These two tracts "Are You Robbing God" by Mr. Hirono, and "What We Owe and How to Pay It" translated also by Mr. Hirono are off the press and any one may have copies at the rate of yen 1.00 per one hundred. The Class hopes to sell these Tracts and will use the money in getting out others on the same subject.

This Bible Class has been its greatest spiritual growth since so many of the members began Tithing. Needless to say the Church collections have greatly increased and the young men are now paying all expenses of the class which includes the Literature, advertising, and tea and cakes at the weekly class meeting and prayer meetings.

For further information and orders address
Miss Laura Mauk

84 Sasugaya cho, Koishikawa
Tokyo

PERSONALS

News from Abroad

Word has been received in Tokyo that Commissioner and Mrs. Duce and their youngest daughter have had a good voyage so far and that the Commissioner, on the whole, is better than when he left Japan.

Miss Annie H. Bradshaw, formerly of Sendai, is undergoing treatment in Clifton Springs Sanatorium.

An invitation to the graduating exercises of the Fayette High School shows Walter Hager among the graduates. Walter is the youngest son of Dr. S. E. Hager of Himeji.

A letter from Dr. D. Norman of the Canadian Methodist Mission, dated May 29th, states that he is at his old home in Aurora, Ontario, in good health and preparing for missionary deputation work and Summer Schools.

Rev. W. O. Fryer and family on account of poor health will remain in Canada for some time.

The engagement has been announced of Miss Cora Haller to Mr. Jonathan Gach of Cleveland. Miss Haller was formerly a missionary of the Evangelical Church in Japan.

Departures from Japan

Mrs. Margaret Wells Wood will leave Japan about July 15th for the United States. She will go via the port and expects to stop for a few days at the Y.W.C.A. conference at Miyajima on her way to Shanghai, sailing from that port August 15th.

Lieut-Colonel Beaumont, who for nearly fourteen years has been engaged in Salvation Army work in Japan, has been appointed as Chief Secretary, (Second-in-command) of the Army work in the East Indies. With Mrs. Beaumont he leaves Japan on the 13th of July.

Mr. and Mrs. Gilbert Bowles of the Friends' Mission sailed for the United States on June 27th. Their address in America will be 306 College Avenue, Richmond, Indiana.

Miss Edith Newlin and Miss Rosamond Clark of the Friends' Mission are to sail on furlough on the Empress of Asia, July 7th.

Miss Courtice of the Canadian Methodist W.M.S. who has carried on evangelistic work in Shizuoka city and province, sailed for furlough in Canada by the President Cleveland on June 14th.

Miss Hurd and Miss Scott of the Canadian Methodist W.M.S. who have been stationed in Uda and Nagano respectively, will sail for furlough in Canada via San Francisco on July 12th.

Miss Lucy Palmer who has been in Osaka the past year, recently returned to America where she is to be married to Mr. W. E. Billingham of Rochester Theological Seminary.

Mr. and Mrs. E. T. Thompson, Mr. and Mrs. C. H. Ross, and the Misses Sandberg, Tharp and Smith of the Baptist Mission, return to America on furlough this summer.

Miss Ruth Tenny, daughter of Rev. C. B. Tenny, of Tokyo Gakuin, goes to America this summer to enter school in Rochester.

Miss Agnes Morgan of the Northern Presbyterian Mission, who has been stationed in Yokkaichi, leaves on furlough early in July.

Rev. and Mrs. E. N. Chapman of the Presbyterian Mission in Shingu, Wakayama ken, leave for furlough in the United States in July.

Rev. and Mrs. Frank Cary of Oaru, sailed for the United States on furlough on the Empress of Canada June 9th.

Miss Grace Stowe, of Kobe College, left by the Empress of Canada June 9th, to attend the International Educational Conference to be held in San Francisco. She will be the official representative of the Japanese National Christian Educational Association. Miss Stowe will remain in the United States for a year's furlough.

Miss H. M. Lawrence of the C. M. S. is leaving shortly for England on furlough.

Miss M. B. Griffiths and Miss A. B. Slate of the Methodist Episcopal Mission sailed for America on June 14th.

Miss Rose Armbruster of the United Christian Missionary Society of Tokyo, sailed for the United States on the President Cleveland on June 14th. She accompanied Frank and Walter Grimmesey of Yokohama who are going to Los Angeles to enter school after spending some years in the American School in Tokyo.

Rev. and Mrs. J. S. Nisbet of Seoul, Korea, were passengers on the President Cleveland on their way to the United States on furlough.

Mrs. F. W. Shackleton and two children left for America by the President Cleveland June 14th. Mr. Shackleton is connected with the Truscon Steel Company of Tokyo.

Miss Rosamond Kettlewell, daughter of Rev. and Mrs. F. Kettlewell, of the S.P.G. Mission in Kobe, has left for England to enter school there.

Bishop and Mrs. Foss, of Kobe have gone to England on furlough.

Miss O'Neil who has been on the faculty of the Canadian Academy in Kobe has returned to Canada.

Miss May Overstreet of the faculty of the American School in Japan, Tokyo, left Japan for the United States going via Europe on the steamer Kamo Maru which sailed from Kobe June 10th. Miss Overstreet will go to her home in Emporia, Kansas.

Miss Maud Powlas, who for some time has been in charge of the Lutheran eleemosynary work at Kumamoto, left for United States on her regular furlough on June 28th.

Rev. W. R. McWilliams and family sailed from Yokohama by the Empress of Canada on June 23 for a year of furlough in Canada.

Miss Kathryn Schirmer, Koriyama, a member of the Evangelical Mission, sailed for America on the President Jefferson, July 6th.

Miss Lois Kramer and Miss Edna Erffmeyer of the Evangelical Mission left Japan on the 14th of July. Miss Erffmeyer does not expect to return to Japan.

Arrivals in Japan

Commissioner Eadie who has been appointed as Territorial Commander of the Salvation Army's work in Japan, expected to arrive, with Mrs. Eadie, on June 25. Public welcomes have been planned at Tokyo on June 27th and at four provincial centers soon after that date. The Commissioner has been a Salvation Army Officer for over forty years and brings to his work a valuable experience which has been enriched by service in many parts of the world.

The Misses Hamilton, McLeod, Harper, and Lackner of the W.M.S. of the Canadian Methodist Church, are expected to return from furlough on September 1st. They will be accompanied by two new members of the Mission, Misses Fullerton and McLean.

Miss Clara A. Converse of Yokohama, returned recently from furlough and is at Soshin Jo Gakko.

Rev. and Mrs. L. C. Lake, Rev. and Mrs. M. C. Winn, and Miss Mary Ranson are expected in Japan early in September to resume their work as members of the Presbyterian Mission.

Rev. and Mrs. S. A. Stewart of the Methodist Episcopal South Mission, are expected to sail with their family from Seattle on August 8th returning from furlough.

Miss Manie Towson of the faculty of Hiroshima Girls' School will return from furlough in the fall. Miss Towson has been doing post-graduate work at Peabody during her furlough year.

Mrs. S. E. Hager who has been at home in America is expected to join husband again in Himeji in the early fall.

Dr. A. D. Berry is spending the month of July in making the trip to Oxford and attending the meeting there of the World Missionary Council. He will return to Japan by way of America arriving in early September.

Mr. R. W. Gealey a new missionary of the Methodist Episcopal Church who has been appointed to theological work in Aoyama Gakuin, will arrive in Japan at the end of August.

Dr. and Mrs. H. S. Haskell of Yokohama will return to Japan on July 9th from America. Dr. Haskell will resume his dental practice in Yokohama and will have an office in Karuizawa during the summer. (Since last November he has been in Russia and Armenia with his brother, Colonel William Haskell who is in charge of the American relief work in those areas.)

Rev. C. P. Holmes and family of the Canadian Methodist Mission, whose return to Japan was postponed on account of Mrs. Holmes' health, except to leave Vancouver on August 23rd arriving in Japan about the first of September. Mr. Holmes will assist at four summer schools during July.

Mr. Dennis Brane, a graduate of Otterbein College and for the past two years the principal of the Newport High School in the State of Washington, reached Japan in June. He came to teach English in the

Zeze and Minaguchi Middle Schools of Shiga Prefecture. He will make his home with Mr. and Mrs. J. Edgar Knipp, Muromachi, Kyoto.

Removals

Brigadier Wilson who for a number of years has been the Young People's Secretary of the Salvation Army in Japan has recently been appointed Field Secretary in place of Lieut-Colonel Beaumont who goes to the Dutch East Indies as Chief Secretary.

Miss Rorks of the Toyo Eiwa Jo Gakko, Azabu, has been appointed to work in Nagano from September. Miss Bishop, of the same school goes to Kofu at the same time.

Rev. Henry Topping has moved to 253 Bluff, Yokohama.

Rev. J. R. Wilson is moving to 5 Nakajima-cho Sendai, for language study.

Mr. J. H. Covell returns to Yokohama to teach again in Kwanto Gakuin. His address will be 85 Hinode cho, Sanchome, Yokohama.

Rev. and Mrs. G. K. Chapman now residing in Kanazawa, have been transferred to Port Arthur to take up the work of Dr. and Mrs. T. I. C. Winn who retire in October.

Miss Ruth Trimbé who has been residing in Tokyo for Language Study has been appointed to kindergarten work in Yamaguchi.

Miss A. M. Henly of the C.M.S. in Kure is leaving that city to take charge of the Bible School in Ashiya during Miss Huntington's absence on furlough.

Rev. and Mrs. Cambridge of the C.M.S. have recently removed to Kure to take up work in that city.

At the recent meeting of the Japan Woman's Conference of the M. E. Church the following changes in appointments were made: Miss Helen Couch to Yokohama; Miss Esther Thurston to Hakodate; Miss Pauline May to Nagasaki; Misses Winifred Draper and Abbie Sturtevant to Sapporo; Miss Mabel Lee to Kumamoto; Miss Laura Chase to Aoyama, Tokyo.

Dr. F. W. Heckelman of Sapporo has been appointed to the evangelistic work in Tokyo and will move to that city in the fall.

Mr. and Mrs. W. A. Ihde of the Methodist Episcopal Mission who have spent a year in Tokyo while studying the language will go to Sapporo at the end of the summer.

At the annual Council Meeting of the Canadian Methodist Mission, Rev. F. Hilliard was stationed at Kanazawa, and Rev. G. E. Boyd at Kofu. Both have been studying at the Tokyo Language School.

Miss Reba Hendrickson who has just completed her second year of study at the Language School in Tokyo, will at the close of the summer vacation take charge of the work of Miss Powlas at Kumamoto.

General

Miss Lela Lacy left Yokohama May 3rd for a short stay at her home in Richmond, Virginia. She will return to Japan early in September.

Miss Emma Kaufman and Miss Kato sailed on the Empress of Canada Saturday June 9th. Miss Kato will go direct to Europe where she will attend

a Girls' Work Conference at Sonnenburg and from there will go to Cologne to attend the Third International Congress of Working Women. She will be a visitor at the latter conference. After these conferences Miss Kato will return to the United States for a year's study in the Y.W.C.A. National Training School in New York. Miss Kaufman will spend the summer at the home in Kitchener, Ontario, and will return to Japan early in September.

Miss Mary Dingman, World's Industrial Secretary, Y.W.C.A. London, has spent a month in studying industrial work. She left Tokyo, June 5th and after attending a Student Conference in China will sail for Australia July 18. On her return from Australia she will spend a year in China.

Mr. and Mrs. Robert Huntington of Robert College, Constantinople, stopped in Japan for a few days on their return to the United States. Mr. Huntington has been a teacher in Robert College for many years. Mrs. Huntington is President of the Constantinople Y.W.C.A.

Miss Helen Thoburn, executive of Publications Department of the China Y.W.C.A. will spend about ten days in Japan, arriving about July 10th. She and her mother will sail from Yokohama for the United States in July.

Mr. G. Burnham Braithwaite son of Mrs. George Braithwaite of the Japan Book and Tract Society, began work as Business Secretary of the Friends' Mission on June 1.

Mr. and Mrs. E. M. Bowman have arrived in Japan and expect to spend some time sight seeing and studying Mission work. Mr. Bowman is a business man of Chicago and has served as member of the executive committee of the United Christian Missionary Society. He is also prominent in the Chicago Y.M.C.A.

Mr. R. A. Doan arrived in Japan on board the Empress of Australia. He continued his trip to China for a short visit after which he returns to Japan for an extended visit, attending the Disciples' annual conference in Karuizawa, July 24-28. Later he expects to visit India.

President C. T. Paul, of the College of Missions, Indianapolis, Indiana, will arrive in June from China with Mrs. Paul. They expect to be in Karuizawa for the Disciples' annual conference. They will sail for home August 4th.

Mrs. R. Keene Arnold, of Versailles, Kentucky, is expected to arrive in Japan on the Empress of Asia, June 25th. She will be visiting Mr. and Mrs. B. E. Watson.

Mr. Robert Nichols professor of Tokyo Imperial University and Mrs. Nichols are planning to spend the summer in California. Mr. Nichols plans to go to Santa Barbara where a play of his is to be presented.

Miss Jane Addams, prominent social worker of Chicago arrived in Kobe from Shanghai, June 19th.

The jubilee of the opening of the work of the Canadian Methodist Mission was celebrated by the joint Councils of the General Board and Woman's Missionary Society at Karuizawa, May 31st, during the time of the meeting of the two Councils. Three members of the first ordination class were present,

Dr. Y. Hiraiwa, Rev. E. Yamanaka, Rev. H. Tsuchiya.

Dr. R. C. Armstrong of the Canadian Methodist Mission under doctor's orders has gone to Karuizawa to rest after a strenuous year's work.

Rev. and Mrs. E. C. Hennigar have been occupying their cottage in Karuizawa for some time on account of Mrs. Hennigar's health.

Miss Marion Potts who has completed her second year at the Language school in Tokyo will continue her studies there for another year in preparation for work at the proposed Lutheran Girls' School at Kumamoto. Miss Potts is leaving on July 8th for California to visit her mother for some time.

Marriages

Miss Lucille Jarrad of the Kyobunkwan was united in marriage to Mr. Darley Downs of the American Board Mission at Aoyama Gakuin on Saturday, June 9th. Mr. and Mrs. Downs will reside in Kyoto.

Miss A. M. Fleming of the Presbyterian Mission was united in marriage to Rev. Spencer Kennard of the Baptist Mission on June 23rd.

Miss Evelyn Ensign of the Presbyterian Mission in Sapporo and Rev. A. A. Leininger of the Evangelical Mission were married at Sapporo on July 12th. They will live at 500 Shimo Ochiai mura, Tokyo fu.

Miss Louise Dunlop of the Presbyterian Mission and Mr. Floyd Shacklock of the Methodist Episcopal Mission are to be married on July 14th. They will reside in Hirasaki.

The marriage of Miss Ruth Keurzel and Mr. A. D. Smith was performed in Tokyo on June 27th.

Births.

Born to Rev. and Mrs. S. W. Ryder at Kurume on May 10th, a son, Stephen Willis, Jr.

Born to Mr. and Mrs. Collis Cunningham, Tokyo, on May 31st, a daughter, Christine.

Deaths.

At Eastbourne, England, on 15th March the Rev. Duncan Ferguson, M.P., English Presbyterian Mission, Tainan, Formosa, in the 63rd year of his age. Mr. Ferguson joined the Mission in 1889. He received from the Emperor the Order of the Rising Sun in recognition of services rendered at the time of the occupation of Formosa by Japan.

Died, in Oakdale, California, May 25th, 1923, Mrs. Walter R. Lambuth, widow of the late Bishop W. R. Lambuth of the Methodist Episcopal Church. The burial took place in Nashville, Tenn. Mrs. Lambuth had been in poor health for several years. She was the daughter of Dr. D. C. Kelley, a distinguished Methodist pastor of Tennessee Methodism and one-time missionary in China. Mrs. Lambuth spent eight years in China, where her husband was a medical missionary, and four years in Kobe, when she and her husband were pioneers in the work of the Southern Methodist Mission, from 1886 to 1890. She leaves two children; a daughter in Oakdale, Cal. and a son, who is in charge of the English department of Dartmouth College.

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Editorial Comment

The Federation Conference

FOR a year or two there has been some agitation over a proposed Sanatorium for missionaries in the Orient. It occurred to this writer during the recent sessions of the Federation of Christian Missions that we already have in this yearly Conference a much-needed and potentially effective Sanatorium for our souls and our activities. Certainly this year there were both diagnosis and medical treatment for the Missionary Movement, and even some surgical operations were suggested, in the stimulating and heart-searching papers that formed the backbone of the four-day program.

As is always the case, there were not a few points that one might criticise—including the perennial crowding out of the *Discussion* periods. That the papers were excellent hardly justified their usurping the time allotted for their discussion. The statement once made on the floor that prepared papers were better than unprepared remarks was a weak excuse: if the papers were prepared for by weeks of study, not infrequently the discussion of them had been prepared for by still more years of experience. But we have no intention to waste time objecting to what is past. Our object is to consider the constructive elements brought forward in this—as it seemed to many—best session thus far held by our Federation.

The general topic considered was *The Building of the Church*, and every paper

presented was not only well prepared and well worth traveling far to listen to, but included, besides informative data and challenging principles from a number of points of view. Also,—and what is most significant,—they pointed out the weakness of our Movement and suggested improvement and reformation for all who had ears to hear. Herein lay the health-restoring elements of this week in our Soul Sanatorium.

The keynote of the series of studies was struck by Dr. Holtom in a masterly historic paper on the building of the early church. Illuminating and encouraging as it was, the strong tonic residuum lay in the outstanding fact that the early church was a *movement within the homes* of the Roman Empire, conducted largely by *lay evangelists*. And the lesson was plain to all that in Japan we have in the main taken the opposite course of seeking *individual converts, outside the homes*, and by *professional evangelists*.

In a survey of methods of building the church on the mission field outside Japan, Mr. Gurney Barclay, presented a panorama of the work in other lands, especially Oriental lands, that was full of instructive information. It was made clear that the native church must be *self-supporting, self-governing, self-propagating*, and consequently *self-respecting*, in order to prosper. And we were made to consider with some satisfaction the progress in this line already visible in Japan, but with more humiliation our frequent hinde-

rances of such progress through officialism or timidity.

The question was brought home to *this* Field by C. W. Iglehart's paper on Methods and Results in Japan. Charts of statistics and pages of data impressed one with the variety of means being employed and the too-frequent paucity of visible results. But at the beginning and the end of his treatise, Mr. Iglehart earnestly and convincingly pled for a realization of the fundamental fact that it is *not methods but personality that counts*. We saw clearly that if our results are meager, what we need to study is *ourselves* rather than our manner of working.

The most stimulating papers of the entire session were the two psychological studies of the Christianization of the Individual, which were presented respectively by Dr. Armstrong, of Tokyo, and Professor Pratt, of Williams College. No more scholarly essay has been presented to our Federation than that by Dr. Armstrong. Yet for all its scholarship and its scientific view-point, it reached the same conclusions as the other papers: it emphasized the too-often-overlooked fact that the *soul* to Jesus meant a life, with *growth*, rather than what the Greek metaphysicians conceived of, a closed entity. *Life*, rather than death, was Jesus's concern; and we are falling short of our responsibility when we present conversion as a single act rather than as the entry upon a new life. From this it follows that *childhood* is the time to begin religious training, and that *adolescence* is the most important period in which to seek converts—whereas our Sunday Schools in Japan have lost most of their pupils at adolescence. It follows again, as was shown in the historic study, that without winning the *HOMES* of Japan we cannot expect to see the Kingdom of God develop here.

Professor Pratt summed up his illuminating discourse on the psychology of conversion by stating that conversion really means *falling in love with Jesus Christ*. This also brought each of us to the searching question: How many Japanese young people would be likely to fall in love with Christ *as I represent Him*

in my personal life and my contacts with them?

That the Church must be *self-propagating* in order to live and grow was shown clearly in the paper by Dr. G. W. Fulton. And we were led to reflect on the possibility of our killing the churches we are trying to build up by our very efforts to help them. Subsidies, supervision, and systems saddled on the native group from without may prevent the realization of the objective we are seeking to attain. That our efforts might better be turned to the Christianization of the church-members already enrolled, rather than to gathering in still more feeble-willed "converts", was suggested to many of the listeners, whether intentionally or not.

The voice of *Prophecy* was heard in this session in the most chastening paper ever presented before the Federation. This was the essay by Mr. Jorgensen on the *Place of the Missionary in the Evangelization of Japan*. If Isaiah had been among us, he would scarcely have been more penetrating in his call for a fundamental reconsideration of our whole position,—motives as well as methods. Isaiah was not palatable to those who most needed him in his day, nor is such a treatise as that presented by Mr. Jorgensen likely to be popular even among us who profess to be humble followers of Jesus. Yet nothing that could be said to praise us, or flatter us or mildly stimulate us, could have been so wholesome medicine for us missionaries. There are temptations peculiar to us which are more subtle and insidious than those which assail laymen—because cloaked in sheepskins of sanctity.

But, after all, altho they were so penetratingly stated as to arrest attention, most of the principles laid down in this paper merely brought to a focus the same points implied in the others of the session.

That *propagandism* kills the Cause, which *personality* alone can win; that our civilizations and cultures and creed of other lands and times are not what we are here to introduce to Japan; that we must *learn* before we can teach; that we must love and lead as brothers, rather

than force our position upon unwilling or overpersuaded "converts"; that an *invited* teacher or preacher is tenfold more effective than one armed with authority from without,—this we must learn and practise if ever to be a truly indigenous Japanese Christian church. If conversion means "falling in love with Jesus", we must be lovable if we would lead men to know Him as He is.

The concluding paper, by Dr. Peeke, which to a few seemed to take an opposite view to that of the preceding essay, was seen by others to only confirm it, as well as the other messages of the Conference, from yet another view-point. Though it implied that the missionary being "called of God" to preach should not be subject to dismissal by men, it would not certainly have pressed this point to the extreme that the *preacher*, tho "called of God", should remain in the pulpit of a church in his own land, whose congregation has invited him to resign. He need not give up his call to preach, tho he seek a more suitable location! That there is work for *missionaries* to do in Japan *all* agreed. It was implied that work by *Missions* might soon be made obsolete by the strength of the churches which they fathered for this very end.

But that missionaries should come as brothers to share in a common task—the real fundamental one of introducing Christ to individuals and of assisting a struggling organization to work out its problems, rather than as propagandists to set up their own ideas of culture—was the climactical note of the Conference.

The fundamental weakness of the entire array of essays lay in the fact that every one of them stressed the *race-consciousness* motif, and seemed to surrender to it as insurmountable.

The *place of the missionary* cropped out in nearly every paper. The *differences*

between *us* and *them*, *our* work and *their* work, foreign and native, control and independence of various degrees,—these things were dealt with as if they were fixed and unalterable.

There yet remains the ultimate ground of the Kingdom of God; the basis of Jesus; the real *solution* of all these problems discussed:—That the work of establishing the *Church* (meaning Jesus' idea of the fellowship of those in whom His Spirit dwells) is the same in the East as in the West, and that they who labor for it are *brothers*, regardless of birth or culture; and they who can best do the work in any given field by loving co-operation with their fellows in that field are the right ones, called of God to that task; regardless of nationality.

In America there are numerous British preachers ministering to prominent, "self-supporting" churches, without anyone being humiliated. Some American preachers are eagerly called to churches abroad. Why not interchange of preachers with Japan or India? Why not go where called *by the people*—whose voice is truly sometimes "the Voice of God"?

If we will consecratedly set ourselves to our task, we shall *find* the place God intended us to fill; and when we find it, there will be no question as to whether we are needed or welcomed: the people *will not let us go*, though our Boards should shut off our salaries.

The task of building the Church is too big for any national or racial basis. In attempting to establish the Church in Japan only those are qualified for the work to whom there is neither Jew nor Greek, bond nor free. The one thing needful is to cast out from our consciousness race differences, and to operate by the power of God—which is LOVE.

W. M. V.

Historical Study of Methods and Results in the Development of the Ancient Church.

By D. C. HOLTOM.

IT is necessary to define the limits of the study proposed in the following discussion. The scope of the investigation is limited to a brief statement of methods and results in the building of the early church. We can hope to secure only the slightest glance at Christian missionary expansion in the Mediterranean world up to the time of the promulgation of the Edict of Milan in 313 A.D. Even as thus restricted the task outlined is an impossible one. The long story of the building of the church under widely differing conditions throughout centuries of time cannot be told in a word. The published bibliographical lists alone make a large library. In a brief paper such as this we can do little more than throw a few words at the subject. This will probably serve merely to recall to mind things already known by most of us. The undertaking may not be altogether valueless, however. History may be taken as a form of social memory. It does for society what personal recollection does for the individual. It furnishes a treasury of experience from which emerge indispensable principles of conduct. It is surely a proper instinct, therefore, which, in attempting to promote the building of the church in the present by an investigation of methods and results, seeks to make clear some of the forms of operation that have conditioned the progress of that institution in the past.

We turn then to the consideration of some aspects of the building of the church during the first three hundred years of its history. It is important that we note first certain general conditions of environment.

The spread of Christianity in the Graeco-Roman world was influenced by the combined operation of a remarkable group of historical forces which determined to no small extent the methods

adopted by the first Christian missionaries. We can do little more than name some of these forces here.

The diffusion of Judaism about the Mediterranean area created a unique situation that greatly facilitated both the external expansion of Christianity and the apprehension of its message on the part of Jew and Gentile alike. The large number of Jews in the Roman empire at the time of the birth of Christ is a matter worthy of special remark. A conservative estimate places the number of Jews and their proselytes at 4,500,000 for the entire empire at the time of Augustus—this in a total population for the empire of about 60,000,000. In Rome they constituted one-sixth of the inhabitants (10,000 in 60,000). There were about one million Jews in Egypt and seven hundred thousand in Palestine. Their synagogues were everywhere. They were monotheists, and, moreover, they regarded propagandism as their sacred mission as the chosen people of the one true God. They had the old Testament—translated, we should not forget, into Greek. They had already achieved a syncretism of the Old Testament Wisdom philosophy and the Logos philosophy of the Greeks. This furnished ready to hand a terminology for the expression of many Christian ideas. How important such service is hardly needs to be pointed out to those who have attempted to introduce the Gospel into an alien psychological environment. They taught the coming of a Messiah. When the first Christian missionaries announced that the Messiah had appeared in Jesus, there were thousands and tens of thousands who were prepared to understand. Judaism had built a bridge of ideas and institutions over which Christianity entered the Graeco-Roman world.

To this must be added the influence of

Stoicism, which likewise furnished philosophical terms and training that enabled Christian teachers to present Christian monotheism to the Greek mind in a form that was both intelligible and attractive. Stoicism taught universalism; it proclaimed solidarity of the human race and the brotherhood of man. It upheld the idea of inward revelation. It drew up a moral code that stirred the conscience. In its idea of immanent reason it showed affinities with the New Testament idea of spirit. Stoicism contributed to a religious revival, and the expansion of Christianity was aided by the genuine religious interest which it supported. For we must not forget that the first century was a time of remarkable religious expression. There were religions in the field—religions from Egypt, from Phrygia, from Thrace, from Babylon and from Greece. There was a deep and widespread longing for salvation in the present world and for the assurance of blessed immortality in the world to come. The mystery religions show these things plainly. Yet no one religion was sufficiently strong in outward institutions and inward content to control the situation. For a time Mithraism threatened to do so. The Roman authorities tried to remedy the defect by manufacturing a cult, and from the time of Domitian, at the close of the first century, insisted on emperor worship. Among some phases of these many religions, syncretistic tendencies were manifesting themselves; in other directions there was struggle—struggle for the survival of the religion best fitted to meet the needs of men.

Again, we should note the spread of Hellenistic culture, embodied in Greek language and literature. Hereby it was made unnecessary for the early missionaries to learn a foreign tongue. There was no need for language schools for new recruits. Paul, playing in the streets of Tarsus, learned Greek along with the air he breathed. There was the visible unity of the Roman government with universal law, its soldiers on the frontiers, its suppression of brigandage and piracy—its "armed peace". And finally, the geographical

factor should not be overlooked,—the Mediterranean, a great inland lake, interconnected by fleets of ships and bound together about its shores by wonderful Roman roads.

History does not repeat itself. The situation just hastily sketched, into which the Christian church was born, was unique. As already stated it accounts for some of the methods of the first missionaries. It is not difficult, for example, to explain the fact that the general direction of the expansion of the Christian movement was westward from Palestine. We know why the New Testament was written in the Greek language. We can understand why Paul established his churches in the great centers of trade and administration along the most important Roman roads, for Roman civilization was essentially urban and even the farmers lived in towns and went back and forth to their fields. It helps us to comprehend, likewise, the almost immediate response which the proclamation of the gospel evoked. For however much some may seek to minimize the conditions of religious and moral receptivity that existed in the Graeco-Roman world, we cannot overlook such simple, historical facts as those contained in Acts 21:20 wherein we learn that already by the year 56 A. D., that is, about twenty-five years after the establishment of the Church in Jerusalem—the Palestinian Jews who believed on Christ numbered several tens of thousands. It is of some value to make comparison with a bit of modern missionary history at this point. During the twenty-five years that followed the arrival of Morrison in China (1807) there were just ten baptisms. It was not a question of the comparative success of missionary methods, St. Paul's or Morrison's. Environmental factors were such that Morrison could not get at the Chinese with any methods.

However these things may be, it is nevertheless impossible to account for the progress of Christian evangelism in the Roman Empire by citing mere external historical conditions. Such factors do not explain Christian preaching in its content and earnestness, or the early success

with which self-supporting, self-governing, self-propagating churches were established throughout the Mediterranean world, often in the face of bitter persecution—matters which lie at the center of early missionary method. To such a study we must address ourselves, although it is impossible make the discussion more than a fragmentary outline.

Prior to taking up an investigation of methods, however, may we note briefly something regarding results. This reverses the order as stated in the subject, but there is some advantage in nothing first the main outline of the achievements of Christian missions in the first three hundred years of the history of the church. We must confine ourselves at this point to the statement of some of the facts of geographical and numerical extension.

The first glimpse of the early Christian movement that we get in the Book of Acts presents to us a picture of a worshipping group in the city of Jerusalem with a congregation of about one hundred and twenty people (Acts 1:15). The date was probably 30 A. D. There are reasons against our concluding that this number exhausted the list of the followers of Christ at that date. Paul speaks of above five hundred brethren to whom Christ appeared after his resurrection (I Cor. 15:5). Yet even though there were a thousand or more who counted themselves disciples of Jesus at the time, they were but a mere drop, numerically, in the great ocean of human life about them. At the Jewish harvest festival of the year just mentioned—according to the record in the second chapter of Acts—the number of followers of Jesus was increased by 3000 baptised believers, many of them undoubtedly from distant parts of the Roman Empire. The chapter mentions that among the hearers of the Christian message that day were Parthians, Medes, Elamites, men from Mesopotamia, Cappadocia, Pontus and the province of Asia; from Phrygia, Pamphylia, Egypt and Rome. There began then and there an international expansion of the Christian movement that has continued with various interruptions down to

the present day. By about 38 A. D. the first Gentile Christian church was founded in Syrian Antioch. As already stated, Acts 21:20 furnishes evidence that about the year 56, that is, at the close of Paul's third missionary journey, the Palestinian Jews who believed on Christ numbered many tens of thousands. By the year 100 the church was well established in Syria, Asia Minor, Macedonia and Greece. The chief centers were the cities of Jerusalem, Antioch, Ephesus and Rome. Christian missionaries had reached Dalmatia and probably North Africa, Spain and Gaul. Yet in spite of this comparatively wide diffusion, we must not lose sight of the fact that at the close of the first century, "Christianity was numerically insignificant among the religious movements of the age."

By the year 110 Christianity was sufficiently powerful in districts along the southern shore of the Black Sea to attract the serious attention of the Roman authorities. Pliny the Younger in his well known letter to Trajan on the Christian situation in those parts wrote of many of all ages and ranks and of both sexes who were affected. He reported that cities, villages and rural parts as well were deeply permeated with the contagion of the "Christian superstition." He referred to a stage in the conflict between Christianity and the local polytheistic cult in which the temples of the latter had been almost entirely deserted and the economic activities connected with the traditional religious rites so considerably reduced as to cause something of a panic among those who made their living thereby. The fact that Pliny was anti-Christian gives special importance to the evidence. This was eighty years after the founding of the church among the Gentiles. The growth of Christianity in Northern Asia Minor was only checked for the time being by the intervention of the strong arm of the Roman government.

In the middle of the second century Justin Martyr wrote, "There is not a single race of men, whether barbarians or Greeks, or whatever they may be called, nomads or vagrants, or herdsmen living

in tents, among whom prayers and giving of thanks are not offered in the name of the crucified Jesus." (*Dialogue with Trypho*, ch. 117. A.N.F., p. 247).

In the year 180 Iranaeus wrote, "The churches which have been planted in Germany do not believe or hand down anything different [from the apostolic faith]; nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been established in the central regions of the world." (*Against Heresies*. Book I. Ch. 10. A.N.F. Vol. I. pr. 43).

Near the close of the second century Tertullian wrote, "We are but of yesterday, and we have filled every place among you,—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, senate, forum—we have left nothing to you but the temples of your gods." (*Apol. c. 37.*) A.N.F., Vol. I., p. 116).

Again the same writer says. "Were the Christians to retire from the heathen community, you (the non-Christians) would be horror struck at the solitude in which you would find yourselves, at such an all-prevailing silence, and that stupor as of a dead world. You would have to seek subjects to govern. You would have more enemies than citizens remaining" (*Ibid*).

In his *Letter to the Jews* (Ch. VII). Tertullian cites among the peoples who have heard and received the Christian Gospel "The varied races of the Gaetulians, and manifold confines of the Moors, all the limits of the Spains, and the diverse nations of the Gauls, and the haunts of the Britons, inaccessible to the Romans, but subjugated to Christ; and of the Sarmatians, and Dacians, and Germans, and Scythians, and of many remote nations, and of provinces and islands many to us unknown. In all which places the name of the Christ, who is already come, reigns, as of Him before whom the gates of all cities have been opened, and to whom none are closed, before whom iron bars have crumbled, and brazen valves opened."

Tertullian's tendencies toward rhetori-

cal exaggeration considerably discount the value of his testimony, yet we know from other sources that in the year 180 there was a net-work of Christian communities woven about the Mediterranean from Spain the Mesopotamia. A synod held at Carthage in the year 200 was attended by seventy bishops.

Origen, who was generally very careful of his statements, writing about the year 250 says, "Numberless is the multitude of Greeks and barbarians who believe on Christ." (*Orig. c. Cels.* III, 24).

Bigelmair, one of the foremost of modern authorities on the political and social relations of the early church, in commenting on the above quotation from Origen says, "And he (Origen) was right. The church in the middle of the third century presents a brilliant picture. If, in some lands she had entered with but a single foot, in others she was moving forward as a strong, well-organized power, working with great and mighty instruments." (*Die Beteiligung der Christen am öffentlichen Leben* pp. 9.10.)

Gibbon estimated the number of Christians in the Roman empire at the time of Decius (249–251 A. D.) at one-twentieth of the population. Burkhardt for the same period estimated the number at one-twelfth of the population. Some favor an even higher percentage. Eusebius says that in the year 251, there were in the church at Rome forty-six presbyters, seven deacons, seven sub-deacons, forty-two acolytes, fifty-two exorcists, readers and janitors, and that the church was caring for over 1500 poor and needy.

The forty-three years between 260 and the beginning of the Diocletian persecution in 303 saw a remarkable growth. The period is especially noteworthy for the influx of powerful and wealthy families. Along with this there was a corresponding growth in the organization of the church, with the result that there were about the year 372—according to Harnack's estimate—between 800 and 900 bishoprics in the East and between 600 and 700 in the West, or between 1400 and 1600 for the entire empire. Statistical estimates of the number of Christians at the time of the promulga-

tion of the edict of Milan vary from one-twentieth to one-sixth of the total population. Keim calculates that the Christians numbered over sixteen million souls, that is, about one-sixth of the entire population. Schultze regards the estimate of Keim as scarcely too high; he thinks that, at any rate, there must have been fully 10,000,000 Christians. Bigelmair reckons that the number of Christians could not have been more than one-tenth of the population. We may say that the total number of Christians could not have been less than 4,000,000 and hardly more than 10,000,000. In Asia Minor, Eastern Thrace and Armenia, Christianity was in practical control with something like half of the population at least nominally Christian. Whatever their actual numbers were, it may be said that in strength of organization, intelligence of leadership and vigor of inner ideals, the church was the most powerful single institution in the empire, not excepting the government itself. In 313 Constantine simply recognized the practical situation and issued from Milan the famous edict that extended to Christianity the protection and support of Roman law.

The rapidity and the completeness with which Christianity extended itself throughout the Roman empire have called forth the wonder of successive generations of historians from Arnobius down to the present. Augustine of Hippo found the explanation in miracles; and when we remember that the beginnings of the Christian Church were in circumstances so lowly and inconspicuous that contemporary historians were either ignorant of them or ignored them, that its message of salvation was to the Jew a stumbling-block and to the Greek foolishness, and that its progress was often in the face of an organized persecution to the death in which the Roman state authority itself participated—when we remember such things the final victory does seem little short of a miracle. It hardly seems possible to find a satisfactory explanation in the fortuitous interplay of blind historical forces. Many writers, in different ages, have referred the ultimate explanation of the

extraordinary expansion of early Christianity to the idea of a church miraculously endowed to administer a supernatural content. Not only was the church miraculously established and preserved in the face of adverse conditions, but a series of special miracles appear as a unique method of Christian propaganda. From such a point of view, the church is regarded as having superior miracles whereby hearers were attracted and the divine power of the founder of the church manifested. It is unquestionable that the early Christians, right through the period we are studying, regarded miracles and their alleged superior powers of exorcism as important attestations of the truth of Christianity. Miracle was thus a form of apologetic, a missionary method. Gibbon includes the miraculous powers ascribed to the primitive church among his five reasons for the final triumph of Christianity. We should not forget, however, that this was an age of demons, of exorcism, divination, signs and portents, myth, magic and miracle. All the religions had miracles; Christianity would have been poor, indeed, in popular estimation without them. Superior miracles gave superior influence. The question for us, of course, is how much importance we shall attach to this factor as a method in the upbuilding of the early church. In answer, it is well for us to remember that Jesus, himself, rebuked those who could not believe except they saw signs and wonders. Certainly it was not by such an agency as exorcism that actual moral regeneration was effected or the finances of the local churches maintained. With this brief word regarding the matter we may pass on to the consideration of certain other methods that be more readily within the field of historical analysis.

The most noteworthy missionary method was preaching, carried on in private dwellings, in schools, in market places—wherever people could be found. The agents of this campaign of missionary preaching were sometimes the so-called "apostles," "prophets" and "teachers." These were entitled to receive their support, if necessary, wholly or in

part from believers, more often the mission was carried out by ordinary men and women. It was in a real sense a layman's missionary movement. Most of the work of preaching the gospel and planting churches in the Mediterranean world was done by unknown evangelists. We do not know how the church was first established in North Africa, in Spain, in Gaul, in Britain, or even in Antioch and Rome. The message was traffic borne, along Roman roads and in ubiquitous Roman ships. It was carried by traders, slaves, artisans, school teachers, soldiers (to a limited extent) and by those scattered abroad by persecution. Everywhere, on the human side, it was the work of desperately earnest men and women. There were, it is true, those whose ardor cooled and who fell by the way; but the living evangel itself was carried forward by those whose consciences had been stirred, who had experienced a great good and who felt an inner constraint to share their good with others. In the early stages of the movement, at least, this zeal was fanned by the expectation of the speedy end of the world.

The examination of the content of this preaching would carry us far afield into the study of New Testament and patristic theology. Many of the sermons have come down to us in outline or in parts. Some are preserved in the New Testament, as for example, the address of Peter in the tenth chapter of Acts, and that of Paul in the seventeenth of the same book. A comparison of these two addresses is illuminating. In their main points they are the same; they lay bare the element of the doctrinal instruction of the early church. Both sermons proclaim one Supreme Being who is the righteous God of all mankind, that is, they teach monotheism as the basis of moral unity and as the foundation of universal human brotherhood. The sermon of Peter says, "God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is acceptable to him." Paul declares, "He made of one every nation of men." Both sermons further proclaim the resurrection of Jesus, a coming judgment in which the indi-

vidual's relation to Jesus shall be the final test, and the need of moral and spiritual regeneration. On this last point Peter says, "everyone that believeth on him shall receive remission of sins." Paul says, "Now he commandeth men that they should all everywhere repent." Peter dwells more on the ministry of Jesus on earth, Paul on the nature of God. Peter's sermon contains the words, "and he charged us to preach unto the people." With the exception of these differences the two sermons, as already stated, in their underlying ideas are identical. They furnish us with the very essence of the content of the preaching of the early church. This is not all. The propositions that have just been enumerated constitute the fundamental doctrines of historical Christianity from first to last. They may be restated thus: (1) one God who is good and who has been revealed in Jesus Christ, (2) the absolute necessity of moral and spiritual regeneration in which the indispensable determinant is in the individual's relationship to Jesus, and (3) a hope that reaches out beyond the confines of the present world and which finds its inspiration in faith in the conquest of Jesus over death.

These matters are worthy of special thought because they constitute the very foundation on which the church was built. Within the limits of these fundamentals there was much flexibility. Some said, "Lamb of God"; others understood better when Christ was called "Logos." The elaborate creeds, prayer-books, and denominational paraphernalia with which we approach the modern mission field had not yet been called into existence.

The appeal of preaching was strengthened by the practical morality of the Christians. Pagans were frequently won, then as now, by the attraction of Christian ethics. Tertullian and Lucian alike confirm the witness of non-Christians to the charm of Christian conduct when they record the current pagan comment, "Look how they love one another." Pliny found the sum of Christian crime to consist in their meeting together on a stated day before sunrise, of offering invocation to Christ, of binding themselves

not to commit thefts, robberies or adulteries, and of covenanting to keep their word and to pay their debts. The foolishness of Christianity at which Celsus scoffed was the hope of moral regeneration which it held out to those who had been unrighteous, unclean and impious. Christian morality was an evidence of the truth of Christian preaching even to the unbeliever.

From the second quarter of the second century preaching was supplemented by a form of literary evangelism—the writings of the apologists with their defense and explanation of Christianity.

A most important method affecting the growth of the early church is to be found in the use that was made of the home. Christianity for the first two hundred years of its history was preeminently a home religion. Evidence for the existence of special public buildings devoted expressly to the services of the local churches does not appear until near the close of the second century. It is true that the first Jewish Christians in Jerusalem met in Solomon's Porch of the Temple, and that some of the earliest missionaries made extensive use of the synagogues of the Jews of the Dispersion. The ninth verse of the nineteenth chapter of Acts, for example, shows that Paul gave a three months' course of lectures on Christianity in a synagogue at Ephesus. But after the break with Judaism became clearly marked—and it was very early in coming—such identification with the synagogue became impossible. Nor was the primitive Christian church ever dependent altogether on the synagogue. The homes of the believers were used as places of meeting from the very beginning. The church met in the home of some well-known Christian, as, for example, in that of Aquila and Priscilla in Ephesus. Sometimes there were several such house-churches in one city.

Size of house, mutual convenience, and generosity of owners were probably all factors in determining the choice of homes. This early association with the home meant much for the growing church. The home gave the early church a shel-

ter, manifestly an indispensable item even in those days when the expectation of the speedy end of the world afforded neither time nor necessity for attention to material equipment. The home helped to preserve the democratic neighborliness of the homely message of Jesus. He had blessed the home; his gospel included father, mother and child. He had gathered little children in his arms and had said, "Suffer little children to come unto me." The relation of Jesus and his gospel to the home is a beautiful subject. The terms with which Jesus expresses his most profound ideas are drawn from the experiences of the home. In his book on the *Conflict of Religions in the Early Roman Empire* T. R. Glover says, "One of the Aramaic words which the church cherished from the first as the *ipsissima verba* of Jesus, was *Abba*. It was what Mary had taught him as a baby to call Joseph. The fact that in manhood he gave to God the name that in childhood he had given to Joseph surely throws some light upon the home life."

It was altogether appropriate, therefore; it was, indeed, a profound revelation of the inner genius of the gospel, that the infant church found its cradle in the home, and that the first two hundred years of the history of the church of Christ should be so largely that of the homes of those who followed him.

The relation of the church to the home had important financial bearings. Thereby the church secured economic independence from the very beginning. There were no rent monies to be raised and paid. The principle of voluntary contribution was applied from the start. There was no absorption of spiritual energies in a struggle for land and buildings. There were no foreign mission societies employing extensive agencies merely for the gathering of funds. There were no missionaries holding the purse strings, no *shadans* to take good care of the property. Only such organization and equipment were called into existence as were actually required by the necessities of inner growth and which the church itself was able to support. The application of these fundamental principles immediately

made it possible for the local church to control its own finances. This in turn furthered a sense of responsibility in other directions, and must be regarded as an important factor in the zeal with which the church entered into its task of general evangelization.

But most important of all we should note that this early and continued identification of the church with the home brought the influence of Christianity directly to bear on the regeneration of the most fundamental institution of human society. This was not without great struggle and suffering. The ante-Nicene literature is full of the pathos that accompanied the adjustment of Christian morality to the home. Tertullian says. "None of the apostles was betrayed by father or brother, as most of us to-day are." Justin Martyr cries out, "We are put to death by our kindred." Clement of Alexandria, Origen and Arnobius all bear witness to a similar situation. Out of it grew the Christian family life, in which, as we can learn from the pages of Clement, there flourished not only a sturdy morality and a sober industry, along with a deepened experience of the meaning of love, but also a large share of the ordinary joy of living.

When, thus, Christianity had found its way into thousands and tens of thousands of homes in the Mediterranean world, the battle was over. After that adjustment with formal cults and with governments was simple. Pagan priests might still continue to maintain their altar fires, and the state authorities might demand the burning of incense before the busts of the deified emperors; but these two forces tended more and more to become priestly formalism on the one hand and official hypocrisy on the other. Finally, they were driven from the field. By its victory in the home, the Christian church made firm its position in the Roman empire. Herein is a lesson that the church can ill afford to forget. Not until the family system, with all that that involves, is Christianized can the foundation of the church be truly established.

We may next consider the social work of the early church as a missionary

method. The church commended itself to a hostile environment and won the allegiance of its multitudes partly by the sincerity and effectiveness with which it carried out practical measures for the relief of distress, poverty and sickness. Social relief need not be decried as something new-fangled and incidental to Christian evangelism. It has been with the Christian church from the beginning. It is the inevitable, outward expression of the inner life of those who have come under the influence of Him who said, "Blessed are the merciful," and who taught in the parable of the Good Samaritan an international neighborliness that transcends racial and creedal differences. As Hatch and others have pointed out, the world into which Christianity was born was full of small, local societies that were trying to solve by cooperative efforts the problems of meeting various practical needs. There were tradesmen's organizations and clubs of various sorts, sickbenefit societies, burial societies, etc., which, operating as mutual aid associations, collected fees into a common fund and applied the savings to the alleviating of individual distress. Healing cults, especially the cult of Aesculapius, were widely diffused. The Christian church, from its very inception, set itself to meet the needs which called such associations into being. It organized itself, particularly in the deaconate, for the practical relief of want and sickness. There are good reasons for believing that one of the principal reasons for the rise of the office of monarchical bishop in the early part of the second century lay in the necessity for providing a firm, capable executive for managing the exacting details of a wide-spread charity. Wherever the church of Christ has been true to its inner spirit it has not neglected social relief work. The relief work of the ante-Nicene church is a subject worthy of careful study. The writings of Ullhorn are an indication of the extent of the field. Nothing can be attempted here beyond citing a few illustrations and suggestions.

Systematic relief work was well established in the early church long before

the close of the New Testament period, supported, it should be remembered, by the principle of voluntary contribution, and not by an enforced communism. In the Epistle of Polycarp to the Philippians, written in the first half of the second century, Christians are instructed to reclaim the erring, to care for all who are infirm, and to neglect no widows, orphans or poor persons. Such instruction is frequently met with in the Christian literature of the period. For example, Justin in his *Apology* (ch. 67), tells how every Sunday Christians brought to worship free-will offerings which were distributed by the bishop to orphans, widows, the sick and those who from any other cause were in want.

A second century document says, "In every congregation at least one widow is to be appointed to take care of sick women; she is to be obliging and sober, she is to report cases of need to the elders, she is not to be greedy or addicted to drink, in order that she may be able to keep sober for calls to service during the night"—the passage suggesting that the ancient church had other problems than those of relief of distress.

A passage from Tertullian shows us how the relief money was raised and expended (*Apol.* 39)—"Even if there does exist a sort of common fund, it is not made up of fees, as though we contracted for our worship. Each of us puts in a small amount one day a month, or whenever he pleases; but only if he pleases and if he is able, for there is no compulsion in the matter, everyone contributing of his own free will." These monies are, as it were, the deposits of piety. They are expended on no banquets or drinking bouts or thankless eating-houses, but on feeding and burying poor people, on behalf of boys and girls who have neither parents or money, in support of old folks unable now to go about, as well as for people who are shipwrecked, or who may be in the mines or exiled in islands or in prison."

In this connection the attitude of the church toward work may well be noted. Paul exhorted the Roman Christians that they should be "in diligence not sloth-

ful" (*Ro.* 12, 10). He set an example of industry by supporting himself by toiling at a trade. Many of the early missionaries followed his example. The seriousness with which the church took up the labor problem was an important factor in contributing to the final victory of Christianity. The church emphasized the dignity of work and insisted on the principles that all who were able should work, that work should be found for those out of jobs, and that those who were in actual need should be supported by the church. It thus filled the position of a modern labor union. The importance of this emphasis on the necessity of regular work may be inferred from the lazy indifference with which the Roman populace gave itself up to play. Jung is well within the bounds of truth when he says that there was nothing to which the people of Rome were accustomed to give so much concern as to amusement. When Trajan returned from the second Dacian war the games which he gave lasted for 123 days. In the time of Marcus Aurelius the number of play days was approximately 135 per year. In the fourth century the Roman calendar shows 175 amusement days, that is, 101 theater days, 64 circus days and 10 gladiatorial days.

The moral seriousness with which Christianity regarded life and its obligations was altogether incompatible with so much unproductive play. The ante-Nicene literature is full of Christian attack on the four "spectacles," so called—the theater, the amphitheater, the circus, and the stadium. Some of the criticism is overstated and trivial as for example, Tertullian; much of it is economically and morally sound, as may be seen by reference to the pages of Clement of Alexandria.

By its active participation in practical measures of social relief and by its theory and practice of the dignity and necessity of labor the church eventually won the confidence and support of men and women of economic and moral stability. And what is even more important it furnished a well organized agency of economic relief to multitudes of ordinary people.

The importance of the activities just passed in review as an agency of missionary extension—that is, as a missionary method—is well stated by Harnack in words that I cannot forego quoting. He says, “The excellence of the church’s charitable system, the deep impression made by it, and the numbers that it won over to the faith, find their best voucher in the action of Julian the Apostate, who attempted an exact reproduction of it in that artificial creation of his, the pagan State-church, in order to deprive the Christians of this very weapon. The institution, of course, had no success.

“Julian attests not only the excellence of the church’s system of relief, but its extension to non-Christians. He wrote to Arsacius ‘These godless Galileans feed not only their own poor but ours; our poor lack our care’”.

The idea that the early church permitted its energies to be altogether absorbed in a pious other-worldliness that ignored the great needs of human society is not supported by historical evidence. It may be said that the consciences of men and women became tender and responsive toward the suffering and needy in proportion as they entered into a sympathetic appreciation of Jesus and his Gospel. Yet, it must be admitted that the motive to charitable deeds for some lay in the hope of future reward, while others believed that they secured in almsgiving a magical enhancement of personal virtue. But for multitudes the motive certainly lay in a new idea of the transcendent worth of the individual soul.

It is necessary to draw the discussion to a close. We have passed in brief review some of the facts of geographical and numerical expansion in the early church, as well as some of the more noteworthy methods wherewith that expansion was achieved. Whole fields have been passed by without mention, as, for example, the training of converts as a missionary method, the place of organization in the building of the ancient church, and the extent to which success was due to com-

promise or syncretism with non-Christian ideas and practices. We pass on to a brief conclusion which, perhaps, has little to do with the discussion given above.

Even a brief and fragmentary review of the building of the church in the past leaves one with a sense of the vast importance of the time element in the evangelization of the world. The winning of an individual convert may be a matter of minutes, or at most a matter of years. It is not impossible to make a formal proclamation of the gospel to the modern world in a generation; but the transformation of the inner spirit of institutions and nations is a matter of centuries. Measured by the difficulties that were surmounted, the expansion of the early church in the Mediterranean world may seem miraculously swift; measured against the short span of individual human life, three hundred years is a great period of time. When one passes on into the later history of the church, the same impression lingers. It took five hundred years to make England even nominally Christian. At the time of the Council of Whitby in 664 Sussex was still a pagan kingdom. Southern Sweden was not formally won to Christianity until the eleventh century, northern Sweden in the twelfth. Paganism survived as an organized cult on the island of Rügen among the Baltic Slavs until the latter half of the twelfth century. Finland and Lapland were nominally Christianized at the end of the thirteenth century; Lithuania a century later. The church was not established in what is now East Prussia until the beginning of the thirteenth century, only three hundred year before the beginning of the Lutheran reformation. There is not a thoroughly Christian nation on earth to-day. Surely the evangelization of the world is young. The building of the church goes on in the midst of the years—but it goes on; and though the steps between beginning and consummation be centuries apart, it is enough if we can see therein the foot-prints of the Living God.

The Building of the Church:---Comparative Study of Methods and Results in Modern Mission Fields Outside Japan

BY J. GURNEY BARCLAY

PROBABLY no one is so well up in missionary news that he would set out to make a comparative study of methods of Church Building and their results in modern mission fields without making considerable reference to the magazines and other abundant literature issued by the Missionary Societies to-day. It was made clear to me, when I was asked to write this paper, that I was expected to do this but at the same time I was invited to make full use of the first-hand information and experiences gathered during my recent tour as a member of the delegation sent out by the Church Missionary Society to inspect its work in India. If therefore this paper appears to give undue weight to Indian matters or to those of my own society, it will be because first-hand impressions are so much more vivid and therefore so much more easy to pass on to others, than those gleaned from the printed page.

I have made it my object to keep as nearly as possible to my terms of reference, especially in excluding Japan from this discussion; yet as this is read before a body of Japanese missionaries and in the hope of stimulating thought on the methods which are employed in this country, I have very briefly related my points to our work in Japan, though it is quite possible that my comments will call out your disapproval rather than your agreement. So long, however, as they arouse consideration of the points at issue, they may be considered to have succeeded.

I. THE OBJECTIVE

That the aim of foreign missions is to build a self-supporting, self-governing and self-extending Church has become almost a truism of recent years.

It seems as though the task specially set to the modern generation of missionaries were the discovery of the best means to the accomplishment of this end. Yet though it is true that the first fifty years of Protestant missionary work scarcely raised this problem at all, we do well to remember that it was as long as seventy years ago—almost before Protestant missionary work had begun in Japan—that the great missionary statesman, Henry Venn wrote:—

“The object of the Church Missionary Society’s missions, viewed in their ecclesiastical standpoint, is the development of Native Churches with a view to their ultimate settlement upon a self-supporting, self-governing and self-extending system. When this settlement has been effected, the Mission will have attained its euthanasia.”

The expressions he used have a peculiarly nineteenth century ring about them, though as a matter of fact, they have been used in mission politics with increasing frequency ever since that decade 1850—60.

“The three Ss.” however as we may call the appellation “self-supporting, self-governing and self-extending” cannot be considered to-day as completely describing the Church which Missions seek to build. In some fields we must add to the three Ss. the adjective “self-respecting.” We in Japan may be thankful that owing to the character and the education of the people among whom we work, the problem of raising a self-respecting Church does not arise here, yet we cannot withhold our sympathy from those of our brethren whose work lies where the problem is vital, not to say fundamental; of necessity it precedes the three Ss. This is

especially true of the Mass Movement districts of India. How can you possibly raise a self-supporting, self-governing and self-extending church among people who are not first of all self-respecting? And how are you to raise a self-respecting Church from among people who for centuries have been imbued with the idea that they are too low in the scale of nature ever to be allowed to approach within sixty feet of that superior being, a man of caste? or whose masters for generations past, rather than defile themselves by speaking directly to them, have issued their orders to them indirectly by addressing their own walkingsticks? How can beings inferior to their masters' walkingsticks be made self-respecting? The task, as I have said, is pressing enough to those who are engaged in work among these people and who alone know the degradation into which they are sunk.

We must recognise, however, that it is a mistake to consider that the aim of all missionary work is the building of self-supporting, self-governing and self-extending Churches. Various exceptions occur to this rule. I remember well the Rev. I. Dooman, who has been for many years a worker of the Seikokwai in the Kyoto Diocese and who is by birth a Syrian, telling me how it tried him to be asked when his family became Christian. He could truthfully reply "1800 years ago; well before those of most missionaries in Syria today." In such lands as Syria the first problem before Missions is not so much the building of a Church where no Church is, as the "edifying of a Church already in existence which even if not self-extending is at least self-supporting and self-governing. This problem is seen very markedly in Travancore State in south India, where about a quarter of the 5,000,000 inhabitants are Christians, the great majority of whom claim spiritual descent direct from the Apostle Thomas, who according to tradition evangelised their country. C.M.S. started work here solely with a view to edifying (in the strict sense of the word) the existing Church but it has been

driven unwillingly into founding a separate Church, not without hope, however, of uniting this Church within a few years with the most reformed and progressive section of the Church of the land. The problems in such cases are peculiar and, though of very great interest, are scarcely related to our work in Japan so that I do not intend to refer to them further in this paper.

Mention must also be made of the work in those lands where Christian colonists from Europe preponderate over the original inhabitants. In New Zealand, for instance, the extraordinary success of missionary work has resulted not in an independent Maori Church but in one Church for natives and colonists in which Maoris are on an equal footing with their white fellow-Christians in all matters of church policy and government. Here too the problems arising are so different from ours in Japan that it is difficult to relate them to our work.

Limiting, therefore, the scope of this paper to the consideration of those lands where Missions are engaged in the endeavour to build a self-respecting, self-supporting, self-governing, self-extending Church where formerly there was none, let us see what methods are being employed to this end.

II. METHODS.

1. There should be no need to do more than mention the most primitive of all methods in Church Building—the *preaching of the Gospel of Jesus Christ*. It is so universally recognised that this is the true foundation of good work that without further comment I will pass on to

2. *The translation, distribution and teaching of the Bible*. Here in Japan where one tongue is current throughout the land this method of work is comparatively simple. I received a vivid impression of what under other circumstances the attendant difficulties may be when I saw on the shelves of the library at Serampore College the 25 complete Bibles and 18 portions all in different tongues—43 languages—and all produced by one man, that remarkable cobbler, William Carey.

The intimate connection between emphasis on Bible Study and successful Church Building is not without its significance. The Korean Church is almost proverbial for its zeal in self-support and self-extension and it is here that the Presbyterian Mission reports:—"All-day Bible Classes running from four days to a week each were first held in 1891... Now every circuit, every church, every station has its annual or semi-annual classes... Last year (1917) in the North Presbyterian Field alone 1507 were held with a total enrolment of 71,370. The classes... vary in attendance from a dozen to such as one where fully 1800 were present and it required 47 Korean pastors and six missionaries to teach it." Similarly we read that the Samoan Bible is the classic of the Samoan language and alongside of this we note that the Samoan Church supports not only itself but the Mission and the missionaries sent out from London—surely a world's record.

3. Bible Study is an integral part of the education of a Christian but not the whole; and I pass on to consider *Education* in general as a missionary method. It is one of great importance for without an educated membership an independent Church can hardly be hoped for.

Japan is one of the few Fields where the Missions have not had to spend much time and treasure in establishing and maintaining a complete system of education for the Christians. To-day however, in many parts of the world, elementary education at any rate has ceased to be a missionary method and has passed under the control of the native church with or without a grant in aid from the Mission Board which initiated the work. But, with some few exceptions, the indigenous church has not yet proved strong enough to take over the higher grade institutions. There has been, however, a growing tendency on the part of Mission Boards to form governing bodies for the institutions with large native representation, this no doubt largely in order to meet the rising tide of

national consciousness and the criticisms of an education imposed by a foreign body.

Education is essential for Church Building. But what education? This problem as it affects the rural communities of India was the subject of an important report by a committee appointed in 1919 by the united British and American Mission Boards. The main recommendation of this report was the establishment of Vocational Schools with the object of producing not so much scholars as men and workmen trained for farming and the village industries in which their lives are likely to be spent. Herein lies one great hope of raising a self-respecting Church from among the Outcastes. China also with her 300,000,000 farmers—ten times as many as there are in the United States—is beginning to ask for these Vocational Schools—or as they have been recently renamed 'Community Middle Schools'—as a training for her Christian sons. (see I.R.M. April '23).

In spite of the vital importance of educating the Christian community, some Missions seem to have been partly sidetracked from this method by their desire to make education an evangelistic agency. The Presbyterian Church in Korea, on the one hand, seems always to have resisted this tendency and put the nurture of the Christians in the forefront of their educational policy. On the other hand, when I was in India I could not help being struck with the fact that while in the South where the Christians are numbered by tens, if not by hundreds, of thousands the C.M.S. educational institutions are few and poorly staffed, yet in the North, and especially in the United Provinces, they are far more numerous and well equipped though they have scarcely a Christian student on their books. This would be more reasonable were the evangelistic object of these institutions being well attained but the actual facts are that with more than ten higher grade institutions not one single baptism could be traced even indirectly to the influence of their work during the last twelve years.

4. One of the objects of Education is the *Raising of Trained Leaders* for the native church. This subject is so important that we must give it separate consideration. As a method of Church Building none is more important than this and yet there seems to be no royal road to success along which all may tread; in fact I think there is no Mission Field that is satisfied with its success in production of Leaders. As an example of how modern Missions have come short in this matter we may cite the fact that while in England Christianity so flourished that within one hundred years of its planting by St. Augustine there were no fewer than 61 native bishops yet after 90 years work in China only one of the twelve bishops of the Anglican Church is a Chinese and he only an assistant bishop and in India after more than 100 years work only one out of ten is an Indian.

In an article in the *International Review of Missions* for Jan. 1918 Sir A.H.L. Fraser K.C.S.I., LL.D formerly Lt. Gov. of Bengal gives three reasons for the lack of leaders in the Indian Church.—[In passing we may note that his son the Principal of Trinity College, Kandy, Ceylon is a most wonderfully successful raiser of leaders from none too promising material.]—The reasons given are:—
1. Financial: the salaries offered are too small. 2. The lack of positions of authority and responsibility in the Church open to Indians. 3. The lack of spiritual life in the Church. It is the second of these reasons, the lack of responsible positions to native Christians that has led many of them to cry out for membership of mission boards and positions of equal authority to those of the missionaries. Many boards have fallen in with this policy and appointed natives to full membership of their Mission Conferences. Only last year the Baptists appointed six leading Indians in this way. An outstanding example of the success of this policy was the Rev. Dr. K. C. Chatterjee who for many years served as a Presbyterian Missionary in the Punjab. There are however grave objections to this policy

which may be summed up in saying that it is mission-centric rather than church-centric. It tends to strengthen the Mission at the cost of weakening the Church. It is important to note that the tendency among Missions to-day is against this policy and some of those Missions who have tried it are now giving it up as more harmful than helpful. The Church Missionary Society has in the past appointed a few prominent Indians to be members of Conference but the recent delegation to India pronounced emphatically against the continuation of this. The Presbyterian Missions in India began their work with a church-centric policy, drifted gradually into a mission-centric one but more recently have reverted strongly to the former. Dr. Robert E. Speer when on delegation in India in 1921 wrote:—"It would seem to us that the solution of the present problem is to be found not in disparaging the Indian Church, nor in dividing its strength, nor in diminishing its responsibilities, but in just the opposite course, by increasing its authority, by expecting more of it, by making it the great agency of evangelisation. Instead of transferring a few strong Indian leaders from the Indian Church to a foreign mission, removing or dividing their obligation and allegiance, in order that they might share in the administration of money from America we would transfer the administration of the money to the Indian Church or to some such joint co-operative agent as proposed by the Church in Japan. To transfer a few individuals in the way proposed might or might not be good for them or for the administration of the work, but it would not give the Indian Church its rightful place or development, and it might be a positive injury to that Church exalting a temporary and purely subsidiary agency, such as the foreign mission is, into the place of the authentic and enduring Church." Bishop Tucker of Uganda, than whom perhaps no one man has been more successful in seeing during his life time the success of his plans in Church Building, wrote:—"For my part, I would rather die than ask an English Society to take one of

my Native Clergy upon its list."

In these quotations we have been drawn on into the great subject of De-volution to which we must shortly return in more detail.

In discussing the question of raising leaders we must not forget to include women under this heading. Here Mis-sions have laboured under even greater difficulties than in the case of men and though immense steps forward have been made we must confess that we do not yet see women taking the lead in the Churches as we should like to do. The C.M.S. delegation to India pressed this point in many of their conferences with Indians but the Indian attitude may be typified in a remark made by a leading Christian in Madras to the effect that it was no good pressing for the recognition of women in the Indian Church. "You must realise", he said, "that in India to-day it is still true that 'men must work but women must weep'".

The policy of producing leaders by sending them abroad to America, Canada or Britain to complete their education is well known to us in Japan. In China this policy has been pursued but, appar-ently, with less success than in Japan. In India it has not been used to any great extent; perhaps, because of the greater ease with which Indians are denationalised by residence abroad, but also because of the exceptionally good educational facilities which exist in India. I am told that this policy is not very successful with Africans because the Negro races having wonderful imitative ability do splendidly while training with the white man but on their return to the bush they are equally apt in returning to the imitation of the ways of the bush. Thus for Indians and Africans the same policy may fail for exactly opposite reasons. The one is denationalised too quickly; the other cannot be induced to "change his spots" except as a tem-porary proceeding.

As regards training colleges—and especially theological training colleges,—it was my experience especially in the North of India that there was a woeful lack of candidates coming forward.

Many institutions are closed for lack of anyone to be taught and in others there are more professors than pupils. This is no doubt largely attributable to the present-day unwillingness to accept ser-vice under a foreign body such as the mission is and it should be clearly recognised that in the South where, as compared with the North, Missions have advanced much further in handing over their rights and responsibilities to the Indian Church and hence Indians can feel that they are not serving a foreign body but an indigenous church there is no lack of candidates for the ministry.

Some in India are seeking to correct the lack of candidates by altering the nature of the theological training. In-stead of the city institution in the midst of noise and bustle they are seeking to set up an "Ashram" or training centre in the depths of the country where meditation, adoration and prayer will form a large part of the day's work. One such "ashram" has been started by the Congregational Mission in South India; and the plans for another in the Deccan have been well laid conjointly by the C.M.S. and S.P.G. working to-gether. The method is in imitation of what India's great Hindu "gurus" have done for centuries past and still do to-day.

5. This brings me on to yet another method of Church Building, namely the *encouragement of native ideas and adapta-tions to native life* in the growing Church,—a method which I cannot help think-ing has been all too little tried in Japan. In addition to the "ashram" just men-tioned we may give as an example of the method, the use to which native music and melodies have been put in India. By singing the Gospel in "bhajans" the Church has found a great auxiliary and many thousands of illiterates gain a knowledge of the Gospel Story and the Way of Life which they could never attain to otherwise. One problem in adaptation is, I think, still awaiting a solution in India. This is the making of a proper position within the Church for "sunyasi"—the religious mendicant, the unattached ascetic so.

dear to the heart of the people, of whom Sadhu Sundar Singh is the best known and most-striking example.

6. *Social Service.* There seem to be some to-day who have the impression that Social Service is a more or less new plank in the missionary platform. This view does scant justice to the hospitals, leper asylums and famine orphanages that to this day are monuments in all lands of the work of the missionaries of the last century. True there have been missionaries in the past who were "too busy preaching the Gospel" to give their minds to mundane charities yet even the great Carey, expelled from British territory and compelled to find refuge under the Danish flag at Serampore because he sought to convert "the mild Hindu" yet came back to Calcutta in later years and not only became a lecturer in Calcutta University at the request of the British Government but also served his fellow men by founding the Calcutta Botanical Gardens and the Times of India—to-day about the most influential newspaper in the great Peninsula. It may surprise some—it certainly surprised me—to know that when the C.M.S. (which certainly cannot be accused of lack of evangelistic zeal) was called upon to send workers to the cannibal Maoris of New Zealand in 1809, they sent out men not to preach the Gospel but "the arts of life"; these men were given no theological training and were called 'lay settlers' and not 'missionaries'. Here we have a clear instance of over one hundred years ago of social service not only being not neglected but even being held more fundamental than, and preparatory to, the preaching of the Gospel. The action of C.M.S. in this matter, however, seems less surprising when we learn that at that time the Church of Scotland had a resolution on its books to the effect that:—"to spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous, in so far as it anticipates, nay, it even reverses the order of nature."

It is not the fact—as is suggested in

the International Review of Missions for Oct. 1921—that Missions in the past have concerned themselves only with individuals and left the world "to toboggan unhindered to the devil"; yet we must recognise that social service has of late years received a fresh impetus in missionary work and policy throughout the world. I am inclined to think, however, that its exact position as a method of building up the Church has yet to be fixed. Too often orphanages, hospitals etc., erected and carried on with mission money have served to pauperise rather than strengthen the Church or at best they have been to the Church spectacles of what can be done on charitable lines when sufficient money is forthcoming. Only so far as missions find the way to bring the Church to cease looking on wonderingly at the foreigners' work (or at best gratefully accepting their ministrations) and inspire it to start on its own account to emulate the works of Him who "went about doing good", can Social Service be claimed as a successful method of Church Building.

7. We pass on to the question of *Endowment* by means of buildings, lands or investments. There may be two opinions as to the expediency of this method; there can be only one as to the existence of great attendant dangers. I call to mind a large church in South India seating 1800 people, the gift of an English lady missionary in the days of the Church's infancy. Those who see the building to-day filled to overflowing, thank God for the magnificent faith of her who thus endowed the Church. But my next thought is of another large church in North India put up some years ago with foreign money. I went to worship there but was so chilled in body and spirit by the vast emptiness and lack of reality in the meagre congregation that I left before the service was finished and went out wondering who could have put up such a building which seems to crush the heart out of the congregation so that they cannot even think of shouldering the burden of keeping it in repair.

Quite recently an observant globe-trotter spoke to me of two churches

which he had seen in the Nizam's Dominions. Both are centres of work among the Outcastes. The one built with ¥250,000 of foreign money might seem a fane worthy of the Great God whom thousands of Indians are learning to worship, yet to-day, only a few years after its erection, it is coming to be known, from the one who was responsible for the building, as "X.Y.Z. Folly". The other, the Bishop of Dornakal's cathedral, built at the cost of ¥250 and all of that Indian money, is the centre of a work in which new adherents are coming into the church at the rate of nearly ten thousand a year. Japan helps to confirm my informant's belief that Churches built principally with foreign money are more often a source of danger than of strength to the growing Church.

For the Church in Uganda an endowment has been obtained from the Government of many thousands of acres of virgin soil. The development of this land should produce a sum adequate to meet the whole of the Church's expenditure on education, but how is this development to be accomplished without the Church becoming itself a great industrial concern or at least the dividend-seeking shareholder in a company faced with all the problems of wages and labour-supply—a prospect which is hardly calculated to make for a spiritually strong Church? From these and from other examples which might be cited from both within and without Japan, I feel convinced that Endowment, though apparently simple and most attractive at first sight needs to be treated with the utmost caution if it is to be a method of building up rather than of casting down, the Church.

8. The word "*Devolution*", signifying the gradual transference of activities and responsibilities from the Mission to the Church, denotes probably the most important of all methods of Church Building at the present day. Volumes might—nay, should be written on this subject alone. Dr. D. J. Fleming's "*Devolution in Mission Administration*" is wonderfully informing so far as India

goes (though it is already slightly out of date) but we need similar records of what is being done by the different Mission Boards in Africa, China and Japan so that the experiences of all Church Builders might be available for the information of all.

Though Japan was a long way the first to feel the urgency of all that is involved in the "Church and Mission" problem, and though even in 1915 it could be said that no other country had as yet experienced serious difficulties in the matter; yet in many lands and in many ways solutions of the problem were being gradually worked out before that date and to-day we may say that the problem presses everywhere. The same Mission Board in different lands has pursued quite different courses and in one and the same land Mission Boards working side by side have differed completely in the degree of devolution to which they have attained, so that it would be possible to describe an almost infinite variety of systems. As has already been mentioned when discussing the raising of leaders, there are two lines of thought and policy among mission workers. The one is mission-centric, that is, it leads to the strengthening of the work of the Mission even at times to the weakening of the Church; the other is church-centric and looks to the Mission decreasing while the Church increases. The latter policy appears to be strongly in the ascendant to-day though among those who endeavour to forward it there are those who hold that the functions and identity of the Mission should be maintained while devolution progresses, while others would like to see the Mission absorbed in the native church though foreign workers and foreign money may still be needed.

The Central Conference of the Methodist Episcopal Church in South Asia held in Lucknow in 1920 claimed on the question of "Transferring of Responsibilities to the Indian Church" that "The National Missionary Council of India recognises that we are ahead of all other denominations in having a fully organised Church in India; and

said of us in its report on the Indian Church: 'This organisation is far in advance of any other body in India.' " This result is arrived at by the simple process of not recognising that there is such a thing as a Mission, the work in India being all part and parcel of the one Methodist Church throughout the world. (The Japan Methodist Church is, I understand, the only exception to this latter principle). That this statement does not completely cover the case is shown by the fact that foreign control of part of the work is maintained by the appointment of a finance committee composed mainly or entirely of foreign missionaries. 'Cherchez la bourse' if you want to know where the real power resides.

The work of the Society for the Propagation of the Gospel (Church of England) is not very different from the Methodist in that this Society has always maintained that their work is a part of the Church and not distinct from it. As however "the Church" tends to be represented for them by the autocratic rule of a bishop and that bishop is usually a foreigner, the control of their work is actually very little in native hands.

The Church Missionary Society, ever since the words of Henry Venn quoted at the beginning of this paper, has advocated the formation of Church Councils for the control of their work but to some extent the further processes of devolution have hung fire till now, when the report of the delegation to India has pronounced emphatically in favour of 'Diocesanisation', that is the handing over of the work to the administration of the Church or diocese in which it is situated. But for the C.M.S. "the Church" means a democratic and representative body chiefly composed of natives, ordained and lay, men and women and it is only to such a body that C.M.S. is prepared to hand over control. [Resolution of C.M.S. General Committee Feb. 13, 1923.]

As has already been mentioned the Presbyterian Church in India has "wobbled" between mission-centric policies but has to-day pronounced

clearly in favour of the latter. In Korea however it has never parted from the ideal of "anticipating every demand for more power in the Church and to give it them even before they ask for it."

"One of the most thorough-going and most recent examples of solving the problem of the relationship of Mission and Church is found in the North China Mission of the American Board. Its object was to produce an organisation that would do all the business hitherto conducted by the mission.

The system consists of eight station associations grouped under three district associations and all under what is called the North China Council. "These associations have preponderating Chinese membership, and are responsible respectively for the local, district and central administration of the whole work of both Church and Mission. "This plan..... stands out for its simplicity, there being only one body instead of complicating inter-relations between two bodies," the Mission and the Church having completely merged into one.

Thus though Devolution has sometimes been tardy in its first appearance in any field, in many ways and under varying conditions it is to-day progressing throughout the Mission Field; but we agree with Dr. R. Speer when he writes:—"This is a great human problem. Any attempt to deal with it dogmatically or authoritatively will be sure to go wrong. Anyone of us who thinks it is a matter which can be settled by a formula or by a few phrases or a program is mistaken..... The issues that are involved are greater than men's thoughts about them and the problem will reach its solution not by the processes of argument and politics and organisation but by the processes of love and of life."

There remain two more methods which must be mentioned which are closely related and form a group by themselves. I allude to Federation and Union.

The word Federation will at once suggest the great successors of the Edinburgh Continuation Committees,—

the National Christian Councils of India, Burma and Ceylon and of China. It may well be true that the origin of these bodies lay primarily more in a desire to strengthen the work of the missionary societies than in any plans for the native churches; nevertheless it cannot be doubted that they have developed into valuable methods of assisting the Church, not only by helping to guide the policy of the constituent missions in their relations to the Churches for which they work but also by more direct work on behalf of the Church. It is noticeable that the very first words used by Mr. Oldham in describing the work of the new Indian N.C.C. are "to assist churches". When I was in India I had the privilege of attending the 1922 meeting of the National Missionary Council (as it was then called) at Poona. One of the things that struck me there was the time given to the drafting of a bill for the regulation of the law of Christian marriages in India—a bill which there was every hope of the Government of India accepting because it emanated from this thoroughly representative body, whereas it was most unlikely that Government could have approved of a bill coming from any other quarter. This was just one example of what a N.C.C. may do for the indigenous Church.

In Africa we have an example of a still closer federation, namely, the Alliance of Missionary Societies formed at Kikuyu in 1918. The constitution of this alliance expressly states that it is formed "so as to prepare the way for further organic unity" and the signatories affirm their conviction of the need "for the sake of a common Lord" of a United Church in British East Africa. We may note that the Friends Mission though showing deep sympathy with the movement towards union, found themselves unable to join this alliance; on the other hand the Anglicans (i.e. the Seikokwai) took a prominent part in forming the Alliance which also includes the Church of Scotland Mission, the Africa Inland Mission (interdenominational), the United Methodist Church Mission and the British and Foreign

Bible Society.

We read also of a "Fellowship of Unity" started in Egypt at a meeting attended by representatives of the Coptic, Greek, Syrian, Armenian, Abyssinian, Presbyterian and Anglican Churches—a truly remarkable gathering—but to what this Fellowship may grow it does not yet appear.

Passing on from Federation to actual Union, we are familiar here in Japan with union between bodies of the same ecclesiastical order with a view to forming one strong church in place of several weaker ones; we need not, therefore, dwell upon the same phenomenon in other lands. It is when we come to the question of union between churches of different polity that we must confess that Japan lags far behind. It is for this very reason that it is of great importance to us who work in Japan to know what is taking place elsewhere. It is not within the province of this paper to attempt an explanation of why the Churches of Japan rest content with a state of division arising out of circumstances which relate entirely to other lands and to some extent at any rate, to another age, but certainly in this respect the Churches of other Asiatic countries have given Japan a remarkable lead.

In 1918 a Federal Union of the Presbyterian and Congregationalist Churches throughout China was agreed upon and this led on a few years later to organic union between these Churches locally in three of the provinces of China. In 1922 there was held in Shanghai a large gathering of Presbyterians and Congregationalists under this scheme and in anticipation of its acceptance the meeting formed itself into a "Provisional General Assembly of the Church of China". This body put forward a scheme of organic union to cover the whole of China which should come into being on its acceptance by a two-thirds majority vote of the twenty-two Presbyterian presbyteries of China. The vote of the presbyteries for or against such organic union was to be given by July 1st. of this year but the result has not yet reached me. If the organic

union is confirmed a Church with a membership of 113,000 will be formed. If it should be voted down, at least the Federal Union will still stand.

In India steps in the direction of union have gone still further. In 1908 was formed the South India United Church in which were united Churches connected with the American Board Mission, the London Missionary Society, the Reformed Church of America and the United Free Church of Scotland. At the present time negotiations are well forward for uniting this Church with the Anglican Church or at any rate with those dioceses of that Church which lie in Southern India. If this union is consummated the membership of the S.I.U.C. which already is close on 200,000 will come to be about half a million.

When I was in India in 1921-2 I found among Indians a strong feeling in favour of union. I was therefore the more surprised to read in Dr. Robert Speer's report of approximately the same date, that he found that the Indians were against any further steps towards unity, feeling that they had been carried already by the missionary body as far along this line as they wished to go for the present. In order to clear up this point I wrote to Bishop Azariah, the Indian Bishop of Dornakal; in answering he writes of a conference on union between representatives of the S.I.U.C. and the Anglican Church held last April; he says:—"The S.I.U.C. had referred the question to their constituent Church Councils. Nine Councils constitute the General Assembly. Each Council had the question of union put to every congregation under its purview. At the meeting in April the answers were reported. *All* wanted union with the Anglican Church. Six voted for Episcopacy. Two others voted for Episcopacy not for its own sake but simply for the sake of union. The ninth said that it was for union but averse to Episcopacy and if union could only be accomplished by the acceptance of Episcopacy, it would accept it with very modified powers of a Bishop. This last council represented only 4000 people out of a total S.I.U.C. membership of

200,000. I have written at some length to show you how Speer's statement has now been falsified by such an expression of the people themselves".

Perhaps I may add that while I was in India I was informed on very reliable authority that Bishop Azariah's personality and the success of his work and position as a bishop had been one of the main factors in bringing Congregational and Presbyterian Christians to desire episcopacy as an essentially Indian element in the Church.

It may be of still greater interest that proposals have been made for the union of the Mar Thoma Syrian Church of Travancore with the S.I.U.C., though apparently the negotiations have not yet been put on an official basis. In writing of this Bishop Abraham Mar Thoma says "We believe that it is under the guidance of the Spirit that union is now proposed between the Anglican, Syrian and Free Church bodies. This would unite three Churches representing the Western Catholic, the Eastern Catholic and the Free Protestant Churches. It would be the first instance in history where union has been effected between the East and the West, between Catholic and Protestant, between episcopal and non-episcopal bodies".

I have written at some length on this question of union because of its great interest to our work in Japan, but I can foresee two objections being raised to what I have written. Some may say that union is not a method of Church Building and therefore beside the point so far as this paper goes; others will say that even if it is a method it is a church method rather than a missionary one. As regards the first of these objections, no doubt it is true that many favour union in order that our Lord's prayer that we might be one should be realised; yet it seems to me that the eagerness with which India is seeking after union is sufficient proof that union so far as it has already gone—the S.I.U.C. was founded sixteen years ago—has shown itself to be not only a method but an efficient method, of strengthening and edifying the Church.

As regards the second objection that this is a church rather than a missionary method, I need not do more than quote the official "History of the Union" given at the first Assembly of the S.I.U.C. It reads:—"It may be noted that without the interest in the movement on the part of the missionaries.... nothing of any value could have been accomplished. It was natural that a considerable share in the task of bringing about the union should fall to missionaries..... What they have done has been for the advancement of the Church to a condition of independence, in which it will increase." But if this quotation proves that union in South India was in 1908 a missionary method of Church Building, Bishop Azariah's letter shows that the movement has ceased to be dependent on missionary support. Here we have a clear proof of the success of the missionary method, for the movement which started with the help of the missionary enterprise has acquired a momentum of its own sufficient to carry it forward even after the missionary pressure has ceased to be applied.

But we have spent long enough in studying the methods of Church Building and we must now turn our attention more definitely to the results.

III. THE RESULTS

In discussing the effectiveness of certain methods we have already incidentally noticed some of the results obtained. We must now look more closely to see what has been the general result of these methods as a whole in effecting the object in view, the establishment of a self-supporting, self-extending and self-governing Church.

When studying the results one of the first things that attracts attention is the intimate dependence of the three Ss. upon one another. They go hand-in-hand and if one is missing—especially if that one be self-support—the loss very soon tells upon the other two. Many examples could be given to show how self-extension is linked with self-support but one must suffice. In the Owerri district of the Niger in 1906 there was

not a single Christian; to-day there are 21,000 Christian adherents, with 172 organised congregations; there are 166 African Christian workers and these are all paid entirely by the native Church. An instructive example of how the reverse is true—that lack of the spirit of self-support kills self-extension—may be seen in the Nadiya district of Bengal. Here the work started eighty years ago as the result of a great famine and the first Christians came in for the sake of what they could get—the food to keep themselves alive. The spirit of getting has remained in that Church ever since but not only is self-support languishing as a result but the spirit of self-extension also is dead—nay worse, there is a positive desire to keep enquirers from coming into the Church for fear lest an increase in the number of Christians should mean less of the loaves and fishes to go round for those who for generations have considered that they had a claim on the generosity of the Mission. This is the only real case of "Rice Christians" with which I am personally acquainted but it admirably illustrates the harm of a bad start. The Church that begins without the spirit of self-support finds it all too hard to set things right later on. Not by chance is it that the self-extending and self-governing Churches of Korea and Uganda are those where self-support was inculcated from the very first.

In such Churches the three Ss. advance *pari passu* and this surely is the ideal. In India however to-day "there is a growing agreement among Indians and missionaries that self-government will have to precede self-support and will indeed stimulate it." Personally I agree that this statement which is an extract from the report of a joint conference of Indians and British held at Allahabad in 1919, sets out a policy to be followed in the circumstances of to-day, but this does not do away with the fact that it is a second best policy which would not have become necessary had the proper emphasis on the three Ss. been made from the beginning of the work.

We must, however, recognise the very special difficulties in establishing an

independent Church among the Outcastes of India whose possessions are practically limited not to the clothes in which they stand up but to the skins with which nature has endowed them. Even so, an example of what may be accomplished can be taken from the Diocese of Dornakal in the Telugu Country where in a Church of some 60,000 members mostly drawn from among the Outcastes, all the pastors, all the Circle Chairmen and the Bishop are Indians and where fresh adherents are being registered at the rate of nearly one thousand a month; there are no catechists paid either by the Church or the Mission nor any need of them for the Christians themselves show their appreciation of the Gospel by bringing in fresh enquirers as quick or even quicker than they can be adequately dealt with.

Dr. Arthur Judson Brown writing in the *International Review of Missions* for 1921 mentions the case of a sympathetic New York pastor who returned from a tour among some of the missions in Asia to say that the only self-governing Church that he found was in Japan, the Churches in the other fields that he visited being merely appendices of the missions. Dr. Brown adds:—"The fundamental problem is substantially the same in all ecclesiastical polities, namely, missionary domination almost everywhere, except in Japan, and whether it is exercised through the Mission outside the Church or through active membership in it, the result is practically the same". So far as this implies failure there is no doubt that Missions must take the blame for at any rate a part of it. Writing of the work in the Telugu country—the very country just quoted as an example of comparative success by another Denomination,—a missionary says:—"But would it be unreasonable to expect that after three-quarters of a century of Mission work whose aim is to establish independent churches we might have at least one mature full-fledged Baptist Church in this Mission that is free from Mission aid and more or less of Mission control."

What was written of the American

Board Mission's work in South India is probably true of many other places, namely: "We have a Mission continuing for over half a century to be the only ecclesiastical body in its field. It was the Mission that examined and licensed preachers. After forty years the first pastors were ordained." But we should note that failure—if there has been failure—has not been due to lack of a high ideal for the Church's independence. It is not the evolution of the principle of Church Building, but its embodiment in practice that has proved the difficult thing.

But certainly the fault is not always on the missionary side. For example we are told of the Samoan Church—a Church remarkable for its zeal in self-support and self-extension—that it refuses absolutely to have anything to do with self-government. "The Samoan Church has written to the Society (the London Missionary Society) to say that it refuses to control its own affairs. Its members feel themselves to be quite incapable of the work. They fear one another, and one of the older pastors expressed the feeling of the whole Church when he said that he hoped he would be dead before Samoa tried to rule itself." An example of the same sort of spirit might be seen in the C.M.S. Church Council of the Tinnevely Diocese (South India). Here a Church Council which has under its charge all the evangelistic, pastoral and elementary educational work among tens of thousands of Christians is not merely satisfied to have an English chairman but maintains to a man that an Indian chairman is impossible because only an Englishman could be trusted to hold the balance between the rival parties in the Church—parties originating in the high and the low castes from which respectively the Christians have sprung.

If we take the line that a three S Church must be one which accepts no help in any form from the foreigner resident in the country, the statement of the New York pastor quoted above is probably correct; but it should be noted that this definition of an independent Church rules

out most of the Churches of Christendom; for where is the Church in the Homelands that will not avail itself of the help of a foreigner when occasion affords, if thereby it may strengthen its work? But if we concede this point and allow that a three S Church may be making use of the help which foreign missionaries can give in an honorary capacity, then we find that independence is only a question of degree and that Churches are gradually springing up throughout the world which to-day may be called independent and in the near future are like to be as free from outside influence as those of Abyssinia or England or Japan.

The Baptist Church among the Karens of Burma has a wonderful record. There is a membership of 14,000 and but one missionary to aid in the work, educationally and ecclesiastically; every church has its own chosen pastor and supports him and is wholly responsible for its own discipline, and no foreign money has been used for a generation. The situation is thus summed up: The Karen Church understands that it is entirely independent of any man, or body of men, on earth, and responsible only to Christ; and it is impossible to confer more autonomy upon them than they enjoy.

Another fine example is the Church in Uganda. The Bishop writes: "The

Uganda Church is, in a very literal sense, self-governing and self-extending. It has been wisely made so from the first. It governs itself through a series of sub-district, district and ruridecanal Church Councils, culminating in the Synod; it accepts entire responsibility for the payment of its clergy and catechists. It has its own diocesan board of missions charged with the evangelisation of the surrounding tribes..... The native church manages its own affairs, the society (the C.M.S.) supplies its missionaries for work in, and under, the native church. The society pays their salaries; the church has the benefit of their services."

These examples must suffice to show that success looms ahead of Church Builders in the Mission Field so long as they keep in mind that "Missions exist in order to see themselves supplanted by an independent and vigorous Church" (I.R.M. Ap. 1920); and may be more of us than we now think will live to see the great consummation vividly described by the Malagassy pastors who wrote: "There is no day which we should more like to see than that on which we shall go with the last missionary to the railway station. On that day we shall overflow with joy—and sorrow; and our laughter will mingle with our tears."

A Comparative Study of Some Results and Methods in Protestant Mission Work in Japan

BY CHARLES WHEELER IGLEHART

THE subject "A study of Results and Methods of Work in Japan" would seem to indicate that methods of work stand in direct proportion to the results obtained, whereas such is not always the case. The more one studies the history of Christian work and tries to analyze its causes of growth the more one is conscious of the play of forces more fundamental and more determining in results than any one or another method employed. One of these forces is the magnetic and reproductive power of Christian personality. Especially in Japan do visible results inevitably follow wherever there is a person with a character of marked beauty and strength at work. No matter how imperfect the equipment or how clumsy the method, where you have a devoted personality, you will have a group of disciples springing up to carry on and extend the influence of that life. It is this indefinable quality of loving passion kindling itself anew in other lives that accounts for those early groups in Sapporo, Kumamoto, in the capital cities, and also for the less well-known but very important beginnings in Hakodate, Hiroasaki, Sendai, Mito, Maebashi, Shizuoka, Nagoya, Kanazawa, Okayama, Hiroshima, Kochi, Miyazaki, and Nagasaki, and for the work among the lonely people of Chishima, the Loo Choos and the Ainu in Hokkwaido. Indeed if we were to hold before us a map of the work to-day and were able to see it with a full knowledge of its history we should find ourselves studying not places but persons, as there passed before us in review one after another of those men and women, missionary and Japanese whose strong personality and self-denying zeal still lives in the churches that crystallized about them.

This quality is God's own gift, and like the wind which bloweth where it listeth, so no man can say whence it cometh and whither it goeth; but I believe that as a practical factor of creative value in the growth of the Christian system in Japan it far outweighs every other one. If by any act of will or heart we can find this secret of radiant magnetism we shall have done more than by a life time of study of methods; and if through the years we succeed in discovering even one Japanese colleague of this sort, the multiplication of our work in the future will be assured.

Another factor of importance in missionary work is a sort of unexplainable rhythm of growth and strength in one after another of the missions. Whether caused by the special focussing of attention of Japan in the home churches, or by a general growth of the respective constituencies it is a fact that in succession one after another the bodies working in Japan have had their numbers augmented and their budgets many times multiplied, until they have reached what may be called a normal size; and then the expansion has seemed to stop. During this period of widening effort results have appeared to come more rapidly than in other parts of the work, quite aside from the question of method employed.

A third element to be noted, and frequently a very disturbing one is the sensitiveness of the people of Japan to currents of thought and life abroad. At times this has operated to produce a seemingly rapid growth, and at other times to impede work already going. The phenomenal expansion of Christian work in the eighties, we now can see to have been a part of a general renaissance of thought, of which national aspiration,

intellectual impulse and scientific interest were quite as large elements as religious earnestness. Again the abrupt set-back to all Christian work which followed in the 'nineties, which has been the subject of so much study, and the responsibility for which has been laid now on the missionaries, now on the Boards and churches at home, and now on the fickleness of the Japanese Christians, would seem to be traceable in no small degree to the chilling atmosphere of disillusionment which swept over the Japanese people as they had their introduction to the polished duplicity of world diplomacy and the ruthless selfishness of the Western nations. No Christian work could grow in that atmosphere, no matter how good the method. We, too, in our own day have felt the changing international atmospheric pressures reflected in our church circles. The latest wireless communication interpreted in the morning editorial can be read in the faces of your students that day in the classroom, or in the attention you receive from your audience that night.

And so we shall try to look at methods with a sense of proportion, remembering that results may not always follow them in any ascertainable ratio, but that in the long run there will be a real relation between them.

Christian work in Japan from the beginning in 1859 until about 1890 was taking silent root and then coming to its first fruitage. One reads the records of those early days of boundless hopes with a far-off feeling as though one were reading the early chapters of the Acts of the Apostles. But from 1890 on the Christian movement swung into its modern stage. There are to-day very few problems that were not already on the horizon in 1895. The proceedings of the various conferences held about that time strike one as strangely familiar as the missionaries puzzled over the question of how to galvanize the churches into life and activity which would bring more rapid results. The churches had been in the molten state until that time, and astonishing results attended missionary effort but from then on they set in the

form in which we have them to-day, and any changes have had to be effected through painstaking and laborious effort. For the past twenty-five years no phenomenal growth has been reported, no revivals have materially changed the temper of the Christians, over any large area, no striking innovations in the functions or work of the churches have been attempted on any wide scale. With certain reservations one may say that the church of twenty-five years ago was the church of to-day. We have, then a clear span of a quarter of a century along which to view the directions of movement and in which to find if we may any principles for guidance in the future direction of our work. It so happens that in 1898 there was issued a "History of Protestant Missions in Japan" by Ritter. This contains a reliable record of statistics for the year 1896. We shall therefore, take this year as a base line. At the other end of our period under review we have as material the statistics for 1921 issued in the Christian Movement for 1922, the Annual published by the Federation of Churches in 1922, checked up by correspondence with members of many of the Missions, and by the separate reports published by the various churches. Although these figures are now one year old, they are on the whole the most reliable set available. Indeed it is with the greatest hesitancy that I venture to draw any conclusions from the data at hand, for there are many inaccuracies in even the most carefully collected statistics. Especially in Japan where the mission and church lines are in some cases the same, in some cases quite separate, and in some cases interpenetrating it is almost impossible to avoid both duplication and omissions. The Tables, therefore, must be taken as open to correction by anyone who has more accurate information of details than I have been able to obtain from the sources named above.

In Table No. I, we have a comparative statement showing the main outlines of Christian work in 1896 and in 1921. From this we can see in general what the scale of growth has been, and in

I.—COMPARATIVE SUMMARIES.

FOR TWENTY FIVE YEAR PERIOD 1896-1921.

	1896.	1921.	Per cent of Increase.
Missionaries	680	1,154	70
Pastors and Evangelists	981	1,334	35
Churches and Preaching Places	846	1,532	81
Adult Members	37,000	119,000	221
Contributions	60,000	1,500,000	2,400
Sunday Schools	837	2,283	172
Enrolled Pupils	30,000	146,000	386
Ministerial Candidates in Training	223	376	70
Women " "	124	399	222
Students in Boys' School	1,520	12,406	726
" " Girls' "	2,527	11,050	340

what directions it has gone. There were in 1896 mission agencies numbering 32. Of these four or five later discontinued work. There are now some 47 Boards and agencies at work. But so far as I can ascertain, none of the bodies that have entered the field within the last twenty-five years has developed sufficiently to have established a Japanese church. We may, therefore consider that in the main the bodies working here in 1896 are the ones whose work we are studying in 1921. Speaking in general terms the Christian membership has more than trebled. And throughout this study we are speak only of the Protestant work, in Japan Proper. We have taken the figures for adult members only, as these form a more fair basis for appraising the strength of the different churches. There are, then, three and one half Christians now to every one in 1897. But the number of missionaries has increased by but 70%, and if the figures are correct, the Japanese workers by the still smaller proportion of 35%. The number of separate church units has grown by 81%. This means that, whereas in 1896 each pastor had an average care of 38 Christians, now the average number to each church is 90. This is a great increase in strength and efficiency. Looked at from another standpoint, however, it means that a Christian constituency which has grown to three and a half times its previous size has produced only enough pastors to organize and minister to less than twice as many

churches as before. The relative numbers of theological students of that time and this indicate that there will be no change in the scale in the near future. The proportion to men already in the work is about the same as in 1896. Sunday School work has grown in a proportion parallel to the increase in church membership, though the increase in numbers of Sunday Schools runs ahead of the increase in churches. The most remarkable increase in any aspect of Christian work is in the amount of giving to church work on the part of the members. The total is twenty-four times as much as in 1896: and the average contribution per member has risen from under two Yen to 12.00 Yen. In the reports of schools we find the number of boys in school of Middle School Grade and up multiplied to eight times, and the number of girls to four times. On the other hand this has come about in the main by the growth of the same institutions that were in the field twenty-five years ago. There have been a number discontinued and several new ones started during that time, but the majority are the same ones, while the number of institutions is if anything slightly less than in 1896. Of charitable institutions reported by the Missions there are fewer than at the beginning of this period, though more complete records would probably show that the total number related to the Christian cause and under Japanese management is considerably larger than then.

In fact the comparatively small growth

in benevolent and social work during this period is one of the surprises of this study. Medical institutions, dispensaries, orphanages and homes for various classes of unfortunates would appear to have actually decreased, while churches with even moderately aggressive community activities are the rare exception. There are several conspicuously successful institutional churches, but it is doubtful if they would number a dozen, among the fifteen hundred.

How, shall we characterize the results of Protestant Missions and Church work for the last quarter of a century? According to the individual point of view, one may feel that progress has been disappointingly slow, and that the directions of greatest growth have not been those most urgently needed; while another may feel that growth has been sound, the emphasis in church administration rightly placed, and a solid foundation laid for the growing church of the next generation. At any rate it is clear that this has been a period not of expansion but of consolidation. The Christian movement has been a movement: work has not been stagnant, it has surely been developing. Christianity is far more deeply rooted than twenty five years ago. But clearly the strength of most churches has gone not into broadcasting the Christian message, but into greatly perfecting the machinery of church life and organization.

Let us now break up the totals and see what are the constituent parts of our entire Protestant work, and how they differ.

Table No. 2. gives a few facts of growth re-classified according to the various church and mission groups. The four Presbyterian and Reformed missions are associated with the NIHON KIRISUTO KYOKWAI: the American Board Mission with the KUMIAI KYOKWAI: the three Methodist missions with the NIHON MESOJISUTO KYOKWAI: and four Episcopal and Church of England societies with the NIHON SEIKO KWAI: and the two Baptist missions with the NIHON SHINREI KYOKWAI. These churches, or the constituent missions were all on the field working at the beginning of this period under review, and they held the same relative positions as to size that they do to-day, unless it is true as this year's figures seem to indicate that the Methodist membership has slightly exceeded that of the Congregational churches. In addition to these five churches there are twelve Japanese church organizations each with an associated mission, all of which were in existence in 1896. Each has had an honorable record, and in some cases much better percentages of growth in various directions than have been achieved in the larger churches. Each deserves a separate column, but the desire to give a bird's eye view in the simplest

II.—G R O W T H .

	Per cent. of Total Members.	No. of Members.	No. of Mis- sionaries.	No. of Miss to 100 Members.	Per cent. Increase in Members.	S. S. Pupils.	Theol. Students.
Nihon Kirisuto Kyokwai (Presby- terian-Reformed).....	25	30,000	230	.8	290	23,000	113
Kumiai Kyokwai (Congregational).	19	24,000	75	.3	235	19,000	23
Nihon Mesojisto Kyokwai (Methodist).....	20	23,000	246	1.0	361	43,000	110
Nihon Seiko Kwai (Episcopal) ...	15	18,000	199	1.1	307	23,000	50
Shinrei Kyokwai (Baptist)	5	6,000	98	1.5	320	11,000	20
Others	14	17,000	177	1.4	467	27,000	60
Other Groups	1	1,000	62				
Total	—	119,000	1,087	1.1—	321	146,000	376
10 Service Organizations.....	—	—	121	—	—	—	—

possible form has led to grouping these in one column with a single total. Besides these churches there are eleven other agencies listed in the Christian Movement statistics, but not appearing in the Japanese Church Annual statistics as representing any Japanese church organizations. Very devoted and valuable Mission work is being done in these, but the facts are not available for a study of their methods. Finally a very important part of our work is carried by ten agencies of general service,—the Bible Societies, Y.M.C.A., Y.W.C.A., and others which do not attempt the organization of churches. These latter and the Salvation Army, since no figures as to membership and other important items are available, are left out of computation in our comparative study of churches. We have noted the relative percentage of membership that is in each church, the number of missionaries, the proportion of missionaries to every hundred adult members, and finally the percentage of growth in membership in each group. We shall return to this later.

With this background showing the relative strength and growth of the various churches let us see in what ways the problem of *church administration*

and relation to the missions is being solved. This is *the* fundamental problem of mission strategy; and since it is one of the few problems discussed in this Federation which we Missionaries have a determining voice in solving it deserves careful study.

Table No. 3. is an attempt to put in visual form a very complex situation. No two missions are working under just the same system nor at the same stage of development, nor can any outsider fully understand the methods of any Church and Mission in its full spirit, but for purposes of convenience I have blocked out six types of method in the total process from the beginning of mission work to the self-complete church. I am not sure of accuracy in locating all the various missions in the respective groupings, but I think that in the main the presentation of facts is accurate. The first stage is work entirely included within mission organization, and done by missionaries and Japanese workers employed by the mission. In this stage there is no church as such in the sense of a Japanese organization. An estimate of the evangelistic missionaries men, and women, working in this way at present would give 12% of all such in Japan, and the part of the total Christian con-

III.—MISSION AND CHURCH.

VARIOUS TYPES OF RELATIONSHIP.		Per cent of Total Evangelistic Missionaries.	Per cent of Total Christian Constituency.	Missions numbers; refer to Mission List in Christian Movement for 1923.
1. All Work in Mission, No Church	12	01	{	3, 6, 9, 13, 15, 16, 18, 20, 21, 30, 34, 36, 53
2. Entire Church under Mission Initiative...	34	18		11, 12, 24, 29, 37, 45, 47, 48, 52, 55
3. Mission Works under Mission Initiative } within Church	15	22		25, 26, 27, 28
4. Church and Mission Work Separate	10	10		39, 41, 46
5. Mission Work under Joint Direction.....	24	27	{	2, 4, 8, 14, 23, 38, 42, 50, 51
6. Mission Work under Church Direction...	5	20		1
7. Discontinuance of Mission Administra- } tive Work.....	0	01		35

stituency as roughly 1%. The second stage is that in which there is a Japanese church organization, but one in which the mission initiative runs throughout the entire church. In the case of the Sei Ko Kwai this operates not through the individual missionaries or the mission organization, as in the case of several other bodies; but in the person of the Missionary Bishops, who have supervision of all the activities of the church. The estimated percentage of missionaries working under this method is about 34%, and of members 18% of the entire Christian body. The third stage is one in which there is an autonomous Japanese Church with a complete administrative system of its own, and real self-direction, but in which certain ranges of missionary assistance are kept under mission initiative even though the work done by the missionaries is integrated with the Japanese church from the start. This is the system under which all three Methodist missions are working. The SEI KO KWAI, too, by its recent action providing for the consecration of two Japanese bishops, with ecclesiastical jurisdiction over work in their diocese is now moving into what might be termed this third stage. We would estimate that about 15% of the missionaries and 22% of the church constituency are now in groups that follow this method. The fourth stage is fourth only for matters of convenience and logic, historically it came earliest, and was the first attempted solution of the problem of building an indigenous church. It is the complete separation of church and Mission on a basis of mutual independence and self-direction. The church is in every sense an autonomous one. The mission work is quite separate, and does not qualify for full inclusion in the church organization, or do the pastors of mission churches necessarily have an equal place of membership with the pastors of ordinary churches. The American Board mission with a fine spirit of respect and self-control very early gave an example to all other missions in leaving the direction and government of the KUMAI KYOKWAI to the Japanese leaders, and in asking

nothing in the way of control in that body. It was a noble and progressive step, and has proved to be a good working basis for many years. But with a high spirited church there inevitably arose the question of whether or not the Japanese church authorities should participate in the direction of mission-aided work, associated with it. This question was hammered out year by year in the Council meetings of the missions associated with the NIHON KIRISUTO KYOKWAI, and we owe a debt to Dr. Pieters, Dr. Imbrie and others who wrought out and stated so clearly the issue of "co-operation" and "non co-operation" in mission strategy. There is no more fundamental issue for every missionary to face than that and with such a clear history worked out in Japan there is no excuse for any of us not to know where he stands. At present two missions each in the NIHON KIRISUTO KYOKWAI, are working under the plan of cooperation and of non-cooperation respectively. Another proposed unified plan is being worked out and in the near future history may again be made by this strong and progressive church. We estimate 10% of the missionaries and 10% of the Christians in this period of development. The fifth stage is what is known as the "cooperation" plan referred to above. In this the church is autonomous, and also participates in the direction of all mission evangelistic work. This includes at present about 24% of the missionaries and 27% of the Christians. Once again the American Board Mission, true to form, has taken advanced ground in the science of withdrawal of mission control by submitting all its evangelistic work, including the locating of evangelistic missionaries and their return after furlough to the direction of a board in the Japanese church on which missionaries have some representation. This we shall call the sixth stage, and it will now include 5% of all the missionaries and 20% of the Christians. This leaves but one remaining stage. Whether that finally will be one in which missionaries as individuals will still be called and given their work by the Japanese church

or whether their help will be no longer needed cannot be foreseen now, but for the purposes of our study the essential feature of the complete devolution of missionary leadership is that the mission organization has passed out of existence, and the church alone remains. There is already in Japan one church of this sort. It is the HOLINESS KYOKWAI, or the church founded in cooperation with the Oriental Missionary Society. Although money aid still comes from this society in America there is now no missionary residing in Japan, and the administrative machinery of the church moves along in complete independence. It is a church with about eighteen hundred members, ranking seventh or eighth in size among all the Protestant churches. Its geographical position, already touching all but four or five Prefectures in Japan Proper, is more ambitious than any but the largest other churches here. It reported last year the largest per capita contributions from members, and the largest percentage of growth of any church organization in Japan. It maintains its own Training School for Workers which stands sixth among all such schools in number of students.

What have been the comparative results in church growth following the various types of mission relationship? This question is very difficult to answer, and the evidence is not at once conclusive. If we look again at Table No. 2 we will gain the impression that on the whole the churches that have had the most rapid growth in membership are the ones in which mission relationships are what might be called conservative. But this is not so in every case, for splendid expansion has marked the work of some of the "co-operating" missions; notably the work of the Reformed Church in the United States Mission cooperating jointly in evangelistic work with the Nihon Kirisuto Kyokwai. It is true, however, that the church which has grown most slowly during this period is the one in which the Mission is most progressive in its administrative organization, the KUMIAI KYOKWAI. But before we come to the conclusion

that these results are due to mission administration of work as their cause let us scan the other columns more closely. We will notice that the KUMIAI KYOKWAI in which growth has been slower has a much smaller force of missionaries per unit of membership than any other church. A large percentage of missionaries in each case is accompanied by a large percentage of growth. The mission of the R.C.U.S. referred to above has more than quadrupled in membership. It seems unquestionable that the churches which are well supported by missionary personnel, whether their methods be progressive or conservative, do grow faster. The facts would, therefore, warrant several conclusions, and together they form a dilemma from which we shall have to extricate our missions. (1) Over two-thirds of the work at present done by the missions is directed and controlled by them without any vital participation in the sense of original initiative on the part of the church authorities. (2) Some missions apparently want to keep the control of work in their own hands, or feel that they must and in general a transfer of control to the church is accompanied by a falling off in missionary numbers. There would seem to be the danger of a loss of interest and a diminution of driving force on the part of the mission when work passes from its hands to the church. Or if it is not this it is at least a difficulty in readjustment of work which seems to have a deterring effect on missionary reinforcements. I have recently talked with at least six men in evangelistic work on the subject of their future, and not one of them could say with any assurance that he intends to return to the field after the next furlough. In every case, relation to church administration was the problem. (3) Where missionary forces are not kept up and growing with the church, serious loss follows to the church. The very presence of foreign missionaries, egotistical as it may seem to say it, is a source of strength and inspiration to the church in a thousand ways, and the effects are clearly shown by the statistics of church

growth. (4) A very evident result of the tendency of missions to keep the control of their work in their own hands is the wide dissatisfaction on the part of the church authorities. There is scarcely one of the five larger churches in which this question is not being constantly agitated, and in most of them legislation has either been recently enacted or is now being proposed which provides for a modification of missionary control. Every address before this Federation at our present session thus far by Japanese leaders has contained courteous but unequivocal expressions of this attitude. It has never been so brotherly, and so moderate, but yet so determined and explicit as it is throughout the church to-day. The logic of the attitude of many of our missions has hitherto been "either control our work or slow down." The Japanese church is saying, and very articulately "you cannot control but we must have increased help from you." Is there a way out of this dilemma, and will we take it? We must make up our minds to gladly and gratefully relinquish control,—and then we must not quit, but must keep up the same zeal and drive in the church-directed work that we have had until now under mission direction.

II. Let us next look at the matter of *Church Maintenance* and self-support. Table No. 4 contains facts which are pertinent to this problem. It shows that per capita giving in the various denominations does not run parallel to their percentages of self supporting churches. By reference to Table No. 2 again we

will see that the churches which have shown the greatest growth are not the ones with the highest proportion of self supporting churches, but on the contrary quite the opposite. This is a disconcerting conclusion to come to, and of course it cannot mean that the developing of self supporting churches is an undesirable or an unimportant thing. There must be some other principle working to cause such a result. It is this. There are two essentially different points of view as to self support, and all the missions tend to one or the other of them; being pretty evenly divided. One view is represented by the Congregational and Presbyterian bodies in which self support, that is to say the support of the local pastor by his congregation, is the criterion of membership in the denomination. Until a body of Christians has reached that stage it can scarcely be called a church, and it is only on the way toward beginning to function as a normal unit in the denomination. Here the founding of the church is the primary aim, and self maintenance is essential. Churches which set out with this aim meet with success. It is perfectly possible in Japan to build up a self supporting church. The KUMIAI KYOKWAI has more self supporting churches than aided ones, and of these latter a large number get their aid not from the mission but from the contributions of the members of the independent churches. This is surely as creditable a showing as the more well-known instances of self-supporting work in India or China, or in Korea where we are told

IV.—SELF SUPPORT.

	Church Units.	Self Support- ing No.	Percent- age.	Aided Churches.	Preaching Places.	Giving per Member.
Nihon Kirisuto Kyokwai (Presby- terian-Reform.)	365	93	25	132	140	¥13.00
Kumiai Kyokwai (Congregational..	265	80	30	76	109	18.00
Nihon Mesojisto Kyokwai (Methodist)	278	33	12	111	134	13.00
Nihon Seiko Kwai (Episcopal) ...	290	31	11	200	59	9.00
Shinrei Kyokwai (Baptist)	60	7	11	39	14	9.00
Others	274	19	07	165	90	7.50
Total	1,532	263	17	723	546	12.00

the early missionaries profiting by the blunders and failures of workers in Japan, started the work on a sounder basis of independence. If anyone thinks the early missionaries were for coddling the churches let him read the literature of that time especially that written by Mr. Leavitt and Dr. Nevius. It is hard to imagine anything more drastic than the action taken in 1898 by the Council of Missions by which no more churches were to be given grants in the future and those then receiving them were to be brought to self-support within two years. It was not done, for in order to do it too many other important things would have had to be sacrificed; but great progress was made in that church at that time, and to-day the NIHON KIRISUTO KYOKWAI and the KUMIAI KYOKWAI lead all others in this phase of church life.

There is another view of self-support. It has not figured in the discussions of the science of devolution very generally, but it has been the practical working basis of perhaps one half of the missions and churches in Japan. According to this view the support of a pastor by a local church is not the first consideration, but one of the eventual goals to be reached along with other expressions of church strength. The first aim is to gather together Christians into church fellowship, give them pastoral supervision, link them up in a brotherhood with the members of other churches, set them to work, and encourage them to give to the support of still weaker places. Even though they do not carry the whole weight of the pastor who in the early period of work may be ministering to barely a score or two of members, nevertheless they will have important functions to perform as a church, and should take their place in the

denominational life. Exponents of this view recognize that the whole process of transplanting the Christian church is an extremely expensive process financially, beginning with the missionary who must always be a most costly unit and on through the property costs, of churches and the maintenance of pastors. Considered as a business proposition the overhead charges are enormous and indefensible. It is utterly arbitrary and unfair to ask the comparatively small numbers of Christians to shoulder the whole church framework which we Missions are largely responsible for constructing here. On the other hand they would say that this western type of Church organization is an effective framework into which the Christian bodies will grow, and that even if it is not yet completely filled out it is built for the future, and the church will grow in it faster than by being left to construct its own. Those who hold the other view say that it is stultifying to churches to be helped in the support of their pastor, and that it is better to wait in the building of a church until a stronger group of believers have been gathered together. The foundations must be built strong, and then the superstructure can be added. It is largely a matter of temperament and denominational tradition. Those churches that emphasize evangelism usually take a lenient attitude toward self-support, though they often pay great attention to the cultivation of the grace of giving by the members, and those that place first the establishment of strong local organizations are inclined to make self-support the standard of church life. It is fundamentally an emphasis, in one case on pastoral work and the other on evangelism. Both are equally necessary in a well rounded church. In the one case there will be more churches with fewer members in each,

V.—COMPARATIVE LOCATION AND SIZE OF CHURCHES

KUMIAI (CONGREGATIONAL) AND METHODIST.

	Capital Cities.		Cities of 10,000 to 25,000.		Towns of 25,000 to 1,000.		Village.	
	Cong.	Meth.	Cong.	Meth.	Cong.	Meth.	Cong.	Meth.
Percentage of Members.....	56	51	21	25	22	23	01	01
Average Members per Church,..	266	184	155	93	71	44	44	25

and in the other fewer but stronger churches. This is well shown by the facts set forth in Table 5. which is a very incomplete study of the location and size of the churches in the Congregational and Methodist denominations. These were taken because they are of the same size in the total, but represent different types of church emphasis. In every case the average membership of a Congregational church in an any given type of city or town is almost twice that of the Methodist church. But, if the reported number of Congregational ministers is correct it would appear that there are almost twice as many separately organized church units served by pastors in the Methodist church as in the Congregational.

This leads to a comment or two as to the whole relation of location of churches to self-support. As the large subject of the Self-Propagating Church is to be given a separate treatment I shall not touch this the third of the fundamental problems of Missions, the occupation of the field and the expansion of the church. I would merely call attention to the fact shown by this chart, that the size of churches varies almost directly in proportion to the unit of population in which they are placed. It is therefore manifestly unfair for us on the one hand to urge self-support and on the other to ask that the larger centres should be abandoned in favor of the much neglected rural districts. The tackling of the villages is indeed our next task as Christians in Japan, but it will have to be a heavily subsidized one at the start, and must be done by those organizations that already have their roots in the cities and towns.

A careful study should be made of the whole question of *the place of the woman missionary* in the building of the church. Up to the present in a greater degree than in the case of the man missionary she has found it difficult to withdraw from active leadership in favor of Japanese workers. It is therefore, possible to trace a direct relation between strong support by women missionaries and certain aspects of church life and growth. Kindergarten, Sunday School, Women's

meetings, Mother's Meetings,—these and a Young Men's Society just about exhaust the list of activities of the average local church. It is a very meagre list indeed, and inadequate for this modern age and its needs, but in it women workers take a very large part indeed. The facts show that the denominations with a larger staff of women missionaries have more school work for girls, more Sunday School work,—and these two seem to have a real connection,—and what is more significant, more students preparing for the ministry. The close relation between the Sunday School and the discovery, cultivation and testing out of prospective Christian workers, first as pupils and then as teachers is one that ought to be noted when searching for a solution of the trying question of how to raise up an adequate Japanese ministry.

A word as to *the relation between the church and Christian Schools*. It would appear that the Girls' Schools are more closely linked up to the building of the church than the Boys' Schools. A study of the cities where there are Christian institutions of Boys' Middle School grade and above, of which there are about a dozen, fails to show much pronouncedly successful church work that would seem to be attributable to them. In Sendai and Kobe there are respectively a number of churches of the denomination that supports a Boys' school, and in Tokyo conditions are too complex but in no other one of the cities is there anything to offer any clear evidence, beyond a student church, which a rule offers but little service to the Community. In a number of instances there is less evangelistic work in the region adjacent to the Christian school than there was twenty-five years ago. It is noteworthy that comparatively few Theological students are recruited from Christian Middle Schools for Boys. The schools form a tremendous dynamic force which if harnessed to the extension of the Gospel message and the building of churches might have incalculable effects. With every teacher an evangelist and time given him to build the church through the school the problem would be well on the way toward solution,

Let us gather up in conclusion what seem to me some of the lessons of this very fragmentary study.

1. The Japanese Church needs us missionaries and heartily wants us. But it wants to have a voice in assigning us our work, and will want to presently move on to directing our work.

2. We must cordially accept this situation, gratefully turn over the control of work, and humbly find our places in the field, in actually doing the work of advance. We may be soldiers in the ranks or we may be officers as the case may be, but in either case it must be in the field, and not at headquarters, or on the general staff. The church in Japan has now enough potential strength after these twenty-five years of consolidation to greatly extend its borders, and to largely multiply its functions in types of service to the community, and there is in all of us a profound sense of expectancy that this great push is just about to come all over our church. In this advance there is an honorable and a coveted place for every man or woman missionary who will actually take the field. The replies to the questionnaire reported in this year's Christian Movement regarding the place of the Missionary indicate that few of the Japanese leaders consider our place to be in the Theological Seminary or in the management of church work, but with unanimity they agree that we

have a great opportunity in city social centres, and in rural evangelism actually demonstrating field work. As followers of our Lord we should ask for no clearer call than this to tasks that make an appeal to every motive in us except possibly our pride, or ambition. It is not easy for us to vote our own mission machinery for the administration of churches on to the scrap-heap, but that is where it is destined to go, and those of us who have loved it and used it in the past should be the first to recognize that it will soon have done its work, and wisely lead in making the transition, rather than leave it for the new recruits in our ranks, or for our Japanese colleagues to do it for us.

3. Money will be needed by the church, and should be offered unstintingly by the Churches and Boards abroad, as a brotherly gift to aid in the stupendous task of extending the arms of the Japanese churches until they enfold all of this empire. It should carry with it no conditions.

The next twenty-five years will see methods of church work largely determined by forces beyond our control, and the responsibility for results will lie with others, but if in self-effacement and love we can be willing to give ourselves where the church calls us, we shall have the inexpressible joy of a permanent place in the conquest of Japan for Christ.

The Self-Propagating Church as a Desirable Goal and as a Practical Problem in Japan

BY GEORGE W. FULTON

THE official Manual of our Board thus defines the aim of Foreign Missions: "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; To gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; To cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

I have nothing to *add to*, or to *take from*, this definition. It is clear and comprehensive. So far as I can judge, it might fairly represent the aim of *all* the Missions in this Federation.

Three expressions are to be noted as describing the kind of churches which Foreign Missions aim to establish. They are in constant use to-day, and seem to express the concentrated wisdom of missionary leaders the world over. They are "*Self-propagating*," "*Self-supporting*," and "*Self-governing*," and indicate three *essential characteristics* of a living church.

There will be little difficulty with *self-government*. For generally speaking, the young church will be keen to manage its own affairs. *Self-support* may not be so palatable, but will come when the church has learned the lesson of stewardship in money, and experiences the holy joy of giving freely to the work of the Lord. *Self-propagation* is the heart of the whole matter, chief among the three. Without this, there will be no church to support or to govern. It is the *dominant* factor in church life and development, and is the topic assigned for this paper.

The subject naturally divides into *two* parts: We shall consider first the self-

propagating church in *theory*, and later discuss the *practical problem* in Japan.

I. Is the self-propagating church a *desirable goal* of missionary effort? Concerning this, there can scarcely be two opinions. Self-propagation may not be *all* we hope to see in an indigenous church, for self-support and self-government are also essentials, and the exemplifying of the spirit and teachings of Christ is another matter of overwhelming importance. But *one* goal that none of us will want to leave out of sight for a moment in all our missionary work is that of a church, itself receiving the Gospel in sincerity and truth, eager to pass it on to others; *a church which by its own initiative and with its own resources undertakes to evangelize its own people*. For that is a *self-propagating church*, the *beginnings* of which should be seen in the baptism of the first convert, and which should *grow* until it is able to take over the entire task of evangelization.

Among the considerations favoring this as a desirable goal of effort may be mentioned the following:

a. The fact that self-propagation is a *natural fruit* of the Gospel. If the Gospel is faithfully presented and fully believed, it is bound to be self-propagating. The Gospel is *good news*, wonderfully good and absolutely true. There is nothing like it in all the world—a message of peace and hope, forgiveness of sin and eternal life from God to man. We grow accustomed to it and are apt to overlook its real value. But think of it, what it really means, not only for this life, but for an unending future! It is distinctly *sui generis*.

Now, *to pass on* good news is instinctive with men. It just naturally spreads unless it is repressed. Given a *real understanding* and *appreciation* of the Gospel message, with a *profound conviction*

tion of its truth, it will be published widely among men like any other news of great good fortune affecting the welfare of mankind.

The Gospel also is *life*. It is *resurrection* of men dead in trespasses and sins. They are born again out of the womb of death, and their whole beings are flooded with new life from God. There is no other satisfactory explanation of the wonderful change that takes place in man where the Gospel *takes deep root*. It is life, pure, strong, abundant life, the gift of God to His new-born child. Now, life always tends to *propagate* itself. Look about you and see the luxuriance of *vegetable* life, all self-propagating. *Animal* life too multiplies itself, including *man*. It is an irresistible law running through *all creation*. And shall we find it different with this *higher, spiritual life*, begotten of the Holy Spirit of God through belief in the Gospel? There is a hearty consensus of opinion among Christian workers that the new life of believers reinforced by a simple testimony to the Gospel, is the strongest single force for propagation that can be brought to bear on the non-Christian world. This intangible thing that we call the Christian life obeys the law of all life in naturally propagating itself unless restrained. We are taking no risks in facing the goal toward which *this* law, and the *power of the Gospel* itself is working.

b. The fact that propagation is necessary to *preserve the church's own life*, is another consideration in favor of making this a constant goal of effort. A pond of water that is not fed by new streams, and that is not giving out of its supply for the benefit of its surroundings, will sooner or later stagnate. The water must be renewed and shared in order to conserve its own life. Not otherwise is it with the church. It simply must grow or stagnate. There is a spiritual law that says to the *individual Christian* you must propagate your faith or it will die. The same law operates in the *corporate church*, saying, unless your church family is increasing, unless you are giving out what you have freely received,

unless your representatives are preaching the Gospel in new places, unless you are thus passing on your light and your life to be blessing to others, your existence is endangered. Soon there will be fulfilled that word: "I will come to thee and will move thy candlestick out of its place." If the *continued existence* of the church means anything to us, we will see to it that it is self-propagating.

c. Still another consideration in favor of the self-propagating church is that *such a church is the key to the problem of national, and ultimate world evangelization*. The distinction is sometimes drawn between the *building up of the church* on the field, and the *evangelization of the people*, as the proper goal of missionary endeavor. I have heard missionaries say: We have no concern with the established church, it will take care of itself. Our mission is to the masses of the people, and we are here to stay until the last one of them is evangelized. The spirit behind such utterance is praiseworthy, but it shows a sadly mistaken policy. Let us keep the issue clear.

There can be no doubt that Christ commanded His disciples to go into all the world and preach the Gospel to the *whole creation*; that through them as original representatives He intended to lay upon His church the duty of world evangelization. *Every living soul* on this planet is the object of Christ's redemptive love, and the Great Commission makes it the *supreme duty of the church* in each age to take the Gospel to them. No distinctions of race, nationality, language, color or condition are expressed, and no limitations of time or distance are recognized in those last words of Christ, which always been construed as the marching orders of His church. He had made us all debtors to the whole world, until its people have been evangelized.

But this does not necessarily mean that *each individual Christian* must preach the Gospel *directly to every individual non-Christian*. That would be a physical impossibility which neither Christ himself, nor His disciples, nor any

one since has been able to do. The *compelling obligation is there*, but the *method of fulfilling it is purposely elastic*. We believe that many good Christians are loyally meeting their obligation by a lively interest in all the work of Christ in the world, and by their consecrated gifts and prayers, while they still "*abide in the calling wherein they were called*." Christ does accept and richly bless the *indirect* service as well as the *direct*. Moreover, He himself is our great example in gathering a group of devout men and women, instructing them, sending them forth to preach the Gospel, and entrusting to them the future of His kingdom. If we mean to follow Him in policy and method, and be instructed by what has been done in every land which later became Christian, then to-day in every mission field the representatives of the missionary church, while themselves busily engaged in sowing the seed widely, will keep their eye set on the goal of an indigenous church, permeated with the spirit and power of the Gospel, to which they may entrust the final carrying out of the Great Commission in that country.

In the work of evangelizing a particular people, at the beginning the *whole* obligation rests on the *missionary church*. But with the making of Christians and the establishing of churches in the new field, the responsibility is at once *shared*. A *new* group of disciples has arisen, and to this *new group also* the Master's last command becomes a supreme duty. They too must take up the work of evangelizing, and according to the Master's directions they should *begin with "Jerusalem and Judea."* Their *own people* are their first great objective. Already the obligation of the missionary church *begins* to be superseded by that of the church on the field, and it is vital to the interests of the Kingdom that the representatives of the missionary churches should recognize this, encourage its assumption, looking forward to the time when they may be relieved of all responsibility for direct activities in that country. This is the *historic* order, and all considerations of *propriety, national con-*

sciousness and sympathy, knowledge of *language, customs, people, Scripture example and Divine leading* point to it as something to be sought and prayed for as the *very best, quickest and surest method* of getting the Gospel to that people, and also into all the world. A self-propagating, indigenous church, ready to assume and to be entrusted with entire responsibility for the evangelization of their own people is *the goal above all others* to be aimed at by the missionary propaganda from the inception of its work in any particular country.

The missionary church will need *carefully to consider* when that goal has been reached, and when it may relinquish its own direct efforts in any country in favor of the church it has established and built up. This should not take place *too soon*, else the indigenous church will be discouraged, and the cause of Christ languish. Neither should it be *delayed too long*, else the weight of responsibility may not rest heavily enough on the indigenous church, and its best efforts be hindered. But it should be mutually understood that the time of withdrawal *will come*, and that too, *long before all* the people of that country are Christianized. Because there has been created there under the blessing of God an agency *which He has ordained*, and is *prepared to use* for the finishing of the task. There is *no need to worry* over what may happen after withdrawal, for *Christ* is the real head and leader of His church, who has not failed it in the dangers and difficulties of the *past*, and will not also in the conquests of the *future*.

II. Let us consider for a moment the *Approach* to the Goal. "*Approach*" is a good golf word and means a lot not only with reference to putting your ball in the hole, but getting around the links and winning the game. And these are just the things the missionary wants to do—put himself in the hole out of sight, and win the game for Christ and His church.

There are *some concrete things* to be aimed at as we look toward a self-propagating church, which will *help mightily in attaining* that goal.

a. First of these in point of time as of importance, is the matter of *the faith and the life of the Christians*. Foreign Missions for the most part has to deal with those who are polytheists or pantheists. The expression of their religion is a very varied and confused idolatry. *A tremendous mental and moral change* is involved in the step which takes a man out of *idolatry* into *Christian faith*, and it is vitally important that the change be *real and whole-hearted*. That the Christians in the indigenous church should have a *clear intelligent apprehension* of what Christianity means, and should give *unreserved, mental acceptance* to it as the *whole of necessary truth* concerning God and *their salvation*, cannot be over emphasized. Moreover, *to keep this faith growing*, in a state of *perpetual buoyancy*, with a heart overflowing with gratitude, joy and hope, is also most necessary if we are to expect the new converts to propagate it actively among their fellows.

Then too the faith *must show itself in life*. Following the intellectual acceptance of Christian truth, there must be a yielding of the will to its teachings and a whole-hearted endeavor to conform to the daily life and conduct thereto. There is no question that Christianity is *revolutionary* in a thousand things as regards the *personal, domestic and social* life of a convert from heathenism, and the best converts in the mission field assure us that not only in mental attitude and outlook, but in speech and conduct and social relations, they seem to themselves like *new creatures in a new world*. And just here is where the *first real, invincible testimony* is made to the outside world. *Right living, with love* as a controlling principle reaching out into avenues of helpful service, *cannot be gainsaid*, and at once opportunity is given to *pass on the new truths* which have been effective in transforming the life of the individual concerned. *A church made up of people* thus bearing their testimony of faith and life to the reality and power of the Gospel is irresistible. Whereas a church which may not have attained, or which may have lost, its buoyant faith and confirming life, *ceases to be self-propagating.*

It may not be out of place here to inquire *what will produce and maintain* such a faith and life among our Christian converts? The answer will not differ essentially from what is true in the case of Christians across the seas. *The Holy Spirit* is the sole author of this faith and life. He comes in answer to prayer. He uses the *Scriptures for instruction*, for *inspiration*, for *growth and upbuilding*. Oh, the simplicity of it all! If the Christians will only pray, and devoutly study and obey the Scriptures as the direct word of God to them, looking for the promised teaching and help of the Holy Spirit, there will be no problem as to their faith and life.

Particularly, in this day, it is important to *re-emphasize* the proper place of the *Scriptures* in the faith and the life of the church. The church has suffered in recent years in loosening its grip upon the Bible as the authoritative revelation of God. All over the world there has come a relaxing of faith, and a lowering of moral standards, as the direct consequence of the new attitude toward the Scriptures. By their fruits ye shall know them. We should pause and consider. Both *history and observation* teach us that where the *Bible* is held in holy reverence, and made *authoritative* in matters of faith and life, the church is *strong, buoyant, conscientious and vigorous* in the prosecution of its mission. Whereas a *very different situation* results where there is an attitude of *questioning or disregard* of the Holy Book. I have strong confidence that the church will come back before long to its old faith in the Bible, and with our new knowledge gained by recent study, the old Book will lead us to loftier heights of devotion, and to greater conquests of the world for Christ. At any rate, it becomes us in seeking the goal of a self-propagating church, to make sure that from the beginning the Bible and its teachings *hold sovereign sway* over the faith and conduct of the Christians.

b. Another approach to the goal of a self-propagating church is the *raising up of a well-trained ministry for the preaching of the Gospel*.

Christ himself regarded such a ministry as necessary, and chose and trained the Twelve. *Paul* followed in His footsteps and raised up Timothy, Titus and many others. From that day forward in every land the ministry has been an accepted and necessary feature of the propagation of the Gospel and the upbuilding of the church. We esteem that it has *Divine sanction*, and that men are *specially called* of God to this work.

In the *early* stages of missionary work in a particular country, it may not be possible to do much in the way of training a ministry, and at the very *outset* there will be no ministry at all. During this period *leading Christians* with a talent for evangelizing must suffice for the work of spreading the Gospel. It is probably the wiser policy not to hasten unduly the setting up of a native ministry, at first laying on the whole body of Christians responsibility for propagation and the nurture of the new converts. But the time will come when the question of the *native ministry* must be faced, and preparations made for the *adequate training* of those whom God will call for the special work of His church.

This ministry must be *well-educated* and *well-trained*. We want to be perfectly clear on this point. The *best* is none too good for the great work involved. The *amount of education* required, and *extent of training* to be given will differ according to the *environment* and *stage of development of the church*. But this much may be said: It is absolutely necessary that the ministry shall always have that degree of education and training as will *fully qualify them to become leaders of the church and of the community in which they live and work*. This point cannot be too strongly emphasized, and any policy which would provide a *lower standard* for its ministry not only cripples the work of the church, but is unworthy of the great cause for which the ministry is established.

And the ministry is for the *preaching of the Gospel*. Let us put this in large capitals. That is their prime function. They are not mere *idealists*, *moral leaders*

or *social reformers*. They have a *message* to deliver direct from God to men, and that message is none other than the Gospel of Jesus Christ. To be sure the church will be a center of moral and social uplift for the community, but first of all it must be *the spiritual home of saved men*. And it is the *principal function* of the ministry by the incessant preaching of a pure and sound Gospel, to gather these men out of the world into that home, where they may grow in faith and service for God and men. There is no sadder picture than to see the men of the ministry belittling, prostrating their high calling by preaching something different from, or something outside of, the great teachings of the Gospel of Christ. For it is *this Gospel alone* that the Master has commanded them to teach, and in this alone have they *any hope of real success* for their ministry. Therefore as we look toward the goal of a self-propagating church in each country, such as shall really accomplish its mission, we *should not cease to pray and to labor* for a ministry, *loyal* first of all to the Great Commission, *capable*, and *equipped* with the very best training it is possible to give to them. For only a church so provided with a true and able ministry may hope to fulfil its mission to evangelize its own people.

c. Still another feature to be planned for as we approach the goal of a self-propagating church is some method of unifying the efforts of the individual churches in the great task of evangelization.

The scattered groups of believers under their pastors and church officers will be propagating centers for their immediate communities, but the large unevangelized 'regions beyond' will all the while be sounding forth a Macedonian call for help. Operating separately, the churches can do but little, but by combining forces, a vigorous and hopeful work is possible.

Therefore at an early date in the life of the new church, the creation of a Board of Missions is eminently proper and desirable. The demand for this will be instructive with the Christians who are rejoicing in the blessings of the

Gospel, and who have learned the obligation of the Great Commission. It will gratify the natural impulse for unity and fellowship in spreading the Gospel. It will inspire in the new church courage and confidence, with a sense of power resulting from independent achievement in the line of fulfilling its God-given mission. It will appeal to a healthy spirit of nationalism, that inherent indisposition to be long under obligation to outsiders for what one may do for himself. It will cultivate the missionary spirit of unselfish giving, prayer, and effort for those beyond the pale of the local community, all of which, aside from the direct work done, will issue in larger life and more blessed experience for the church itself.

III. We come now to the *practical problem*, or the *realization* of the self-propagating church in Japan. We shall consider briefly the *condition of the church*, and the *contribution which the Missions have yet to make to it* to enable it to reach the goal.

It is generally admitted that the Japanese church is the *most virile* of all the indigenous churches that have resulted from modern missions. The *spirit of independence* is strong, and has been so from the beginnings. It is a part of the national consciousness of the Japanese people, and we are not surprised to find it asserting itself in the church. The genius also of the Japanese for organization stood them well in church government and the management of all church affairs. Following the lead of their imperial system, the church finds it easy to develop and obey a central authority. This has given it a solidarity uncommon among churches, and creates an impression of strength and vigor. In self-support, the church has been highly successful. While the *individual Christians* have not excelled in *spontaneous* giving, and churches built up by the Missions are *notoriously slow* in reaching self-support, the *organizations* themselves have generally adopted stringent rules on the subject, making *complete self support* a condition of independence and full standing in the organization. It must be

recognized that this is a high standard in regard to this important matter.

In the field of *self-propagation*, while there have been and are *shining examples* of individual Christians passing on the message of the Gospel to others, and while it is true that a large proportion of those coming into the church do so from the influence of some friend, relative or member of the family who is already a Christian, still one cannot escape the conviction that *as a whole the Japanese Christians as individuals are sadly lacking in the sphere of personal evangelism*. Perhaps it was the *terror of rulers* in the early days, or the *ill repute* in which Christianity stood among the people at large, that established the precedent; or it may be that the *innate reserve and strong sense of decorum* peculiar to the Japanese people has influenced them in this respect, but at any rate Christianity in Japan has never evidenced that *spirit of contagion* which it has shown in some other lands, spreading easily and rapidly among the people even in advance of the official propaganda. And the thought often arises, *would it have been different* if the early missionaries and church leaders had from the beginning insisted more strongly on *propagation* as a *condition of discipleship*, and had established the precedent that a *thorough knowledge and experience of Biblical truth* was the *foundation of a normal Christian life*?

On the other hand, the church in its *organized capacity*, and through *established agencies*, has ever been, and is to-day, *strong and aggressive in evangelism*. Campaigns are continually being launched and executed whereby a particular district, or the entire territory of a denomination is visited by church leaders and the work greatly revived and strengthened. Boards of Missions have been organized, which make powerful appeal to the Christians, and through these agencies they are extending the Gospel to their fellow countrymen. The genius of the Japanese people again evidences itself in their *natural aptitude to work through the system*, and *under the direction of leaders at the center*.

The method may be different, and we may properly wish and pray for greater zeal and activity on the part of the individual Christians in spreading the Gospel, but there can be no question that the Japanese Church has the root of the matter in it, that it is conscious of its obligation to evangelize, and that it is on the upward trail leading straight toward the goal of ultimate assumption of entire responsibility for the spiritual welfare of its own people.

The *ministry* of the Japanese church, in education, equipment and influence occupies a *high place* among those of the indigenous churches. From the beginning men of ability and devotion have consecrated themselves to this service, have been given careful training in Japan, and quite a large number have studied abroad. It is *encouraging* indeed to sit in one of the large church courts, or in some inter-denominational ministerial gathering, and look into the faces of the men who are planning the interests of the Kingdom in this country. They are fine-appearing, educated, alert, able speakers and counselors, up-to-date men of intelligence and practical affairs. The present day ministry in Japan is surely a *splendid testimony* to the *faithful* and *competent work* of those who have been serving God in our academical institutions and theological seminaries.

The *criticism* that is commonly made of the Japanese ministry is *twofold*: That it shows a tendency to be *too scholarly*, and that it *does not preach the simple Gospel*. These criticisms of course are not *universally* applicable, but they are too persistent and general to be without foundation. The *younger men* in particular are great students, keen on the track of the latest book, eager to discuss the latest theory. Their sermons are apt to *reflect their learning*, and to some extent display an *egotistical superficial learning*, rather than *meet the spiritual needs of their congregations*. Over and over again we hear from intelligent members of the flock that they *do not understand* their pastor's sermons. They are preaching away over the heads of their people.

The failure to expound the simple Gospel is even more regrettable. Again the people say, 'we want *spiritual food*, whereas our preacher gives us only *husks*. He will discourse on *critical theories*, religious philosophy, *social wrongs*, the *disorders of the world* and what not, with which we are already surfeited by newspapers and magazines, *instead of giving us what we really need, comfort in our trials, strength to meet temptations, inspiration to a higher life, hope to face the future*,—all of which we know is to be *found only in the Great, Good Book*, which the Lord himself has *put into our minister's hands for our salvation*.' It is sad indeed to hear these complaints from members of the flock over which the ministers have been made overseers, and it indicates that *the spiritual condition and needs* of the people are not fully realized, and that *the central truths of the Gospel of Christ* have not *gripped them as they should*, enabling them to say with Paul, "I determine not to know anything among you save Jesus Christ and Him crucified."

I repeat that these criticisms are not true of the *whole* Japanese ministry by any means, as there are *many* able humble-minded men of God who are preaching the simple Gospel with manifest evidence of Divine approval, and we only wish that *the whole* of the Japanese ministry might be baptized with a constantly controlling sense of their *sole commission* to preach that Gospel, which is the supreme need of the Japanese people. Such an event would bring the church rapidly nearer the goal it has set for itself—the spiritual leadership of 60 million souls.

b. What contribution may the Missions make to the great task yet remaining? For the task of propagation in Japan is still *very great* and the church is *not yet ready* to assume entire responsibility.

The Missions should always keep in mind that *a church has been established in Japan, a true church of Jesus Christ*, with the *instinct and ability* to propagate. Already it may be said that the *responsibility* of this church for the evangeliza-

tion of Japan is *greater* than that of the missionary churches. It is *their own God-given* "Jerusalem and Judea," which they *might* undertake to evangelize alone, except that the coming of the Kingdom would be *greatly delayed*. Henceforth, however, *this church* is to be *the center* of the hosts of conquest, and *the Missions* with their forces and resources are to rally round its banner. What can we contribute?

The answer is simple—*men and money*, both of which are very desirable assets to be used in cooperation with the Church. Christian *native workers* are confessedly *inadequate*, and are *greatly strengthened* by the *heartly cooperation* of *foreign comrades*. In *pioneer evangelism*, *missionaries* with a driving passion for the 'regions beyond,' and the desire to build on no other man's foundations, will find *a wide and uncontested field* of usefulness. Also in helping to shepherd the little flocks in city and countryside, those groups of believers which have not yet reached independence, and which may be made a powerful force for evangelism, is *another field* where the missionary may work with great advantage to the Cause. And if the ringing voice of the missionary, fresh from rich experiences in pioneer work, *could be heard more frequently in the pulpits of the independent churches*, summoning them to the great unfinished task, it would be a very timely service rendered in a place of need. There will be work in Japan for the right type of missionary for at least fifty years to come, and the church will be greatly benefited by his presence and help in reaching its goal of self-propagation.

And what about *missionary money*? The *financial resources* of the great home churches with which the Missions are entrusted? Are *these* going to be an *aid* or a *hindrance* in the building up of a self-propagating church?

Rightly or wrongly, the Japan missions are using a *considerable sum of money* in evangelistic work, and have been from the beginning.

It is true that the Japanese church is *gradually increasing* in wealth. The

Christians are *able* to give more, and *are* giving much more than they did formerly for the support of their churches, and for general evangelism. But the *costs* have also greatly increased, and thus *the absolute gain* in resources has not been so great as appears on the surface. We *cannot expect* the native church in the near future to *take over and finance* the large evangelistic work which the Missions have been carrying. And this latter work if abandoned would *damage irretrievably* the Christian enterprise in this country. Missionary money is *helping greatly* to spread the Gospel of Christ, and there will be need for its continuance for years to come. Why should it not be used under limitations? It is the offering of *consecrated givers*. God inspires men to give where they cannot go. Moreover these gifts are *steeped in prayer*. The use of such gifts for the support of those set apart by the indigenous church for the preaching of the Gospel *among those whom the church itself cannot reach*, is carrying out not only the *wishes and prayers* of the givers, but the *mind of Christ himself*, who commanded His church to preach the Gospel to every creature. So long as the money from abroad is *wisely used*, and the *interests of self-support and self-propagation* are strictly guarded, we may unhesitatingly affirm that such funds *will not hinder but help* the real growth of the church, and the realization of its mission.

In *conclusion*: Is the self-propagating indigenous church a *desirable* goal of missionary effort? Yes, emphatically so, and more than that, it is the *only goal* we should have in view.

Japan in her *international relations* is being powerfully affected by Christian influences. *Internally* she is being swept by currents and counter currents of new thought threatening the stability of her institutions. Thoughtful men, and those in positions of responsibility are *deeply concerned*, and *feeling the need of a new spiritual background for the national life*, they are saying to the Christians forces, as in the city of Osaka today, '*Come over and help us.*' *If ever a nation was being*

driven by overwhelming forces within, and the overruling providence of God without, straight into the bosom of Christianity for resource and help, that nation is Japan. And the indigenous church, not the missionary churches, must be the gateway through which Japan will enter the Kingdom. Therefore let us give all diligence to building up the church.

Is a fully responsible self-propagating church a possibility in Japan? Here too the answer must be in the affirmative. The foundation of such a church is already laid, and the superstructure is rapidly going up, it only remains now to carry forward the building to completion. We are privileged to have an important part in erecting this structure which God himself has designed.

Do we wish to see a very largely increased membership in the church? It is our duty to help bring them in. Do you want them to give more? Then teach them the stewardship of money. It is imperative in the interests of a rapid evangelization that the individual Christians show greater zeal in propagation, and exhibit a more rigidly consistent life and character. Then the finger of God is pointing us to the only way that I know—teach them, fill them full with the Scriptures* as the authoritative Word of

God to them, to be obeyed in all the details of their secular as well as their church life. And if we are convinced that the ministry of the church should have greater spiritual power, and preach with abandon the simple Gospel of Christ, then it is up to us to set them an example, which they may truly follow, and to pray, pray, and pray continually for the anointing of these men with the Holy Spirit of God.

What I have been anything is not new to most of us, but I feel strongly that it needs to be re-emphasized today. We are passing through a crisis in relationships in this country between the missionary body and the church. We need to keep all the issues clear, and none more so than the goal toward which we are moving. Let us evangelize widely, let us save precious individual souls unto eternal life, but let us keep our eye fixed on the one great goal of building up a true church of Christ in this country, to which may be entrusted what remains of fulfilling the great Commission of our Lord.

* In this paper, the writer has repeatedly stressed the importance of the Scriptures in the spiritual life of the Church. This emphasis is deliberate and is the result of practical observation and experience rather than of preconceived theory or reasoning *a priori* on the subject.

A Psychological Study of What is Involved in the Christianization of the Individual

By ROBERT CORNELL ARMSTRONG

“AS for me, the most certain of all things is that I exist. Even if thou deniest that I am and sayest that I deceive myself, in this thou confessest that I exist, for if I do not exist I cannot deceive myself.” In those words St. Augustine in his “City of God” gave expression to what may be called a distinctively Christian point of view as opposed to that of older religious philosophies East or West; as opposed to Buddhism whose reality is an ideal assumption in which the individual is explained away: as opposed to Confucianism in which the individual is absorbed by the family or the state. The Christian starting point is the individual as an end in society and as an end in itself. Consequently the building of the church depends upon the individual and his worth. Methods are no doubt important but more important than the method is the value of the individual who puts the method into operation. More important than many individuals is the Christian experience and conviction that inspires the individual, in other words the work of Christianizing that goes on in the individual’s heart and life. Our purpose is to approach this question through a psychological study of the individual. Our hope in the finality of the Christian religion lies in the solidarity of human nature as revealed in the individual.

Individual personality is an unsolved miracle. It is natural but supernatural and superphysical. Some maintain that consciousness is mainly a product of our physical nature and can never be treated as a fact of much importance. But plausible as such statements appear, the physical has not yet been proven to be the cause of the spiritual. The experience of William Wundt in this connection is significant. In his early life he was a physical scientist, a materialist. At that

time he wrote an essay entitled “A view of the mechanism in the unconscious background of the soul which manipulates the impressions which arise in the external stimuli.” He even went so far as to apply the law of Conservation of Energy to the psychic world and attempted to prove it. But thirty years later he had changed his mind and had come to appreciate the value of the psychical. Then he confessed “that he had learned to consider his earlier work as a mistake, a sin of his youth which weighed on him as a kind of crime from which he longed to free himself as soon as possible.”

The reason for such a change is not heard to find. The psychical is a realm in which none of those elements of the materialist are necessarily involved. No absolute causal relationship can be established between the physical and the psychical. The latter is a world of thought, purpose, contrast, desire, affection, will, and consciousness. These transcend the material world, although they are very intimately associated with it. These two worlds, the subjective and the objective, are so intimately associated that the one is impossible without the other; both are contained in the unity of personality, without which they cannot be related. Confucian scholars criticized Buddhism as being Subjectivity without Objectivity. Materialism may be called Objectivity without Subjectivity. Personality is the only unity capable of explaining these two orders of reality. In a sense the psychical can be said to be incarnated in the world of nature, yet transcending it, because by it the natural world is known. Reasonable yet miraculous is the unity of Personality.

For the sake of clearness and simplicity suppose a materialist could turn a sufficiently powerful “X” ray on the psychologist’s head to enable him to see the

workings of the brain, he would describe what he saw as matter and motion. He could see nothing but quivering brain cells or physical movement. To the psychologist nothing like this would be present; to him all is experience, sensation, thought, feeling and will. What the materialist sees can be measured and weighed; what the psychologist sees cannot. The air sets the eardrum in motion; to the physicist it is merely motion; to the psychologist it is experienced as sound and harmony which appeal to his soul. The flower sets certain vibrations going; to the one they are merely vibrations; to the other, they are colors which awaken in him aesthetic feelings. Thus sound, sight, smell, touch, taste, etc., are all so may vibrations or movements for the materialist, but they are decidedly distinct and different as experienced by the psychologist. This is especially well illustrated by contrast and relativity which have no equivalent in the physical realm, yet play an important part in all experience. To explain the psychical and its relation to the physical, a personal unit or an individual is essential. Without a personal mind, knowledge is impossible and nature is without form and void.

At first glance some one may well object that consciousness is continually changing and there is nothing permanent in it; "we cannot step twice into the same stream." "Everything is in a state of flux." Not only is it fleeting and changing, it is uncertain and vague. Much of what we are conscious is mere appearance. Sailing into Victoria harbor one bright summer morning we saw a strange land formation, the shape of a top; it was a mirage. We saw what we saw; we could photograph it. How can you trust your senses when such phenomena are possible? But illusion is not confined to the mirage; color and movement are relative. To-day we hear much of relativity as if it were something new; it has long been recognized. The ancient Buddhists were probably influenced by these facts when they concluded that the individual life was an illusion, a fleeting resting place. It was probably

this that led S'akyamuni to deny the existence of the self, either a god-self or a human self. Like Heraclitus he thought of nature and life as merely a becoming. Such a view of individual life makes Sophistry and Pragmatism although they are only a method very plausible as ultimate explanations of reality. If this were all that could be said our boasted culture and education are impossible and meaningless; truth is a passing, fleeting shadow; our ideas of goodness are mere bubbles; our quest for the eternal is at an end; life loses its attraction and all our struggle and effort are mere vanity, flight of dreamlike presentations with as little meaning as the Chinese teaching that a man in a dream may become a butterfly; or a butterfly in a dream may become a man.

A more profound study of the implications of our individual conscious life reveals the fact that it is not merely appearance or continuity; it possesses unity and permanence. The individual is a creative unity which, while retaining and as simulating the past, continues to create new experiences. It may be illustrated by the unity which gathers up each unity in adding a column of figures; at each stage the former units are contained in the unity which assimilates new digits. Its unity is not that of an aggregate like a pile of sand, the parts of which remain unchanged by the combination. The individual soul resembles a living organism in which each nucleated cell is an integral part and of which the whole is greater than the aggregate of externally connected cells. This unity gives new meaning and significance to each new experience. This creative personal unity is not only a becoming, it is a permanent growing experience; an entity capable of being educated, Christianized and refined.

This individual is able to rise above space attaining a cosmic significance capable of grasping and understanding the crystalized reason of the universe. Man with his telescope and spectroscope overcomes the limitations of his body and succeeds in studying the composition, the law, harmony, and relativity of the

heavenly movements. By the discovery of the spectroscope he has made great strides in scientific explanations; he has become confident that the universe is knowable; he looks far into the future and foretells with exactness and accuracy the movements of the planets for hundreds of years. To be capable of such space transcending experience he must be more than a fleeting illusion; he is a unity, and in his nature, he is eternal.

Man is not only able to transcend space but he is conscious of rising above time. His consciousness is not merely an aggregate of external things, it implies an eternal life in which the life of the past gives meaning to every new experience. From the early stone age down to the present, we have received the evolving creative unity of human culture. This reveals the true significance of evolution. It is not a mere succession of changes; it is also a sum. The past is present; evolution is impossible without personality. Herein we have permanence amid change. This fact of human consciousness reveals to us something which, though it is our own experience, is greater than any individual. In so far as it is greater than the individual, it cannot be merely subjective, but is at once subjective and objective. In other words, we have in our consciousness of historical facts, and in our intuitional power of assimilating the past in the living present, something which, because it transcends time, may be called eternal life. Civilizations come, and civilizations go; individual experiences come, and individual experience go, but they each contribute their part to the meaning and significance of the present, not only for the individual but for society. In this accumulative unity of individual experience we discover the meaning of the permanent and the eternal without which education, civilization, and Christianization would be meaningless.

Not only does our universal consciousness transcend the purely individual, it provides for a universal consciousness regarded as objective in the sense of being common to all men alike. Men do understand one another; they have their

different point of view, and they act according to their own desires, but they have common knowledge and common principles of conduct. Men are not isolated and alone. In spite of different language, custom and religion there is mutual understanding and sympathy. Not only so, they are able to understand and interpret the primitive languages of the ancient world. This because there is a permanent mental unity embracing all men, past and present.

This unity is the basis for social endeavour and cooperative effort. The tradition of God confusing the tongues of the builders of the Tower of Babel implies a great truth. It is necessary for men to be capable of mutual understanding in order to accomplish any world-wide cooperative effort such as the World Christian Movement. Men *do* sacrifice themselves, their personal comfort and pleasure for the common good. They even count it a privilege to die for their common cause. Some years ago three well known doctors went to Cuba to fight Yellow fever; they were convinced that a certain mosquito was responsible for the disease, and to prove it two of them volunteered to let the insect bite them. One, Dr. Lazaer, died; and the other man almost died as a result of the experiment; but when more volunteers were called for, several young men, knowing that death might be the result, gladly gave themselves as patients. Finally the facts were known, and the cause of the plague discovered and wiped out. Such circumstances are not exceptional. The World War furnishes thousands of examples of men who gladly laid down their lives for a common cause. Such sacrifices would be impossible were men not convinced that life is more than meat, that life has a universal and eternal meaning, and the individual must sacrifice for the social good.

In other words, psychological investigation reveals the existence of a permanent time and space transcending soul experience. This is sometimes called the subliminal self, the unconscious or the subconscious. It is a unity of "constantly flowing personality," lying within

the depths of our own hearts, and making world civilization, individual Christian character and education possible. The accumulating world experience is reflected in our experience, giving us permanent principles of conduct and laws of action which the fleeting individual consciousness cannot disregard. Here we have the basis for our social ideals and moral principles which demand that all that is peculiarly individual should be devoted to that which is permanent and eternal. As we have already noticed, our experience is a unity which retains its identity throughout change, just as the cells in our bodies are all renewed every seven years without destroying the individuality of the man; so we retain our personal identity in our growing experience. In this permanent lies the possibility for the permanent standards of truth and righteousness in which is revealed God in man; in other words "the reign of God within." Men many differ in their theories about God, but these experienced facts which are the source of moral conduct, and in which ethical principles are discovered cannot be set aside. The eternal personality within us is the source of, rather is itself, eternal life.

The so-called subconscious or subliminal self represents the unfathomable depths of the human soul which is the store house, not only for our growing experience, but for race characteristics and hereditary influences. It is the deep within us which calls unto the deep in nature, the universe and God. Here, hidden under racial prejudices may be discovered the image of God the Father of all men; here, suppressed by the debris of years of neglect and selfishness, may be awakened the loftier impulses and more God-like ideals of nobler manhood. Here too may be discovered the significance of "the light that lighteth every man," for as Dean Inge, in a recent number of "The Churchman" has so well said: "The soul of man, when it is healthy, is athirst for God; and God only, through Christ can slake the soul's thirst. Longing for God, for the eternal good and true and lovely is natural to

man. It is man's most divine endowment." These words concerning the individual man recall the words of St. Augustine; "Thou hast made us for thyself, and our souls cannot find rest till they find rest in Thee."

Psychology, like Sociology, is in a peculiar sense the child of Christianity. Smythe in his "Christian Ethics" says: "Modern psychology must be said to be the necessary sequence of the ages of Christian faith, however independent of its parentage it may have become." Dr. Martineau is quoted by him as saying; "Psychological ethics is peculiar to Christendom." Bishor Butler said practically the same thing when he said "Man is not left by his Maker to act at random.....as passion, humor, or wilfulness happen to carry him, which is the condition brute creations are in," but, "From his moral constitution or nature he is in the strictest and most proper sense a law unto himself; he hath the rule of right within; in other words, the law of God, the reign of God, the Kingdom of righteousness is natural to man, and through all ages all races of men, of every degree have as Paul said sought the Lord, 'if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live and move, and have our being.' Truly 'man cannot find rest till he finds rest in God.'

What do we mean by Christianizing the individual? Until recently, largely due to a common philosophical background, which was essentially Greek the religious appeal of Buddhist and Christian alike centered about death and the supramundane; the dominant motive was to escape the world and enter Paradise and thus be saved. In the words of Prof. Conklin, quoted by Prof. Elwood; "To-day we are in the midst of a religious revolution which is going on so quietly that many do not notice it, although it is a greater and more fundamental revolution than any since the early years of the Christian era." Prof. Elwood strengthens this statement saying, "A crisis confronts religion in the modern world, a new Reformation is

necessary within the Christian church if it is to survive, beside which the Protestant Reformation will seem insignificant." These statements are no doubt true; unless Christianity and its fundamentals are reinterpreted to meet the crying needs of the present day world and society, organized Christianity is doomed to obsolescence such as has already overtaken Buddhism and Hinduism. In the Christianizing of the world to-day there is need for progressive and aggressive Christian leadership.

The essential meaning of the Christian message is to establish the reign of God in the individual and in society as it was established in the experience and conduct of Jesus. That the Christianized individual is prepared to die is an *incident*; but that he is prepared for life is *fundamental*. The Kingdom of Heaven is a living kingdom of righteousness, truth, and the love of God in men, for men. Like Paul, to Christianize the individual is to exalt the living Christ, by which he meant the Christ of his experience identical with the spirit of God in Humanity, and the light that lighteth every man." To Christianize the individual is to lead him to dedicate himself to the personal and social ideals of Jesus, which he expressed as loving God the Father with all one's heart, and one's neighbor as one's self. This practical ideal demands forgiving love like that of God. Jesus said "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that spitefully use you and persecute you that ye may be the children of your Father; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." To turn the other cheek, to go the other mile, to give the other coat, to pray as did Jesus and Stephen, "Father forgive them"; such is the spirit of the genuinely Christianized individual.

To Christianize the individual is to prepare him as a social unit in a new social order in which cooperation and service shall replace struggle and selfish competition. Jesus taught this practical

idea in his parable of the great judgment when he said; "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me; and when he washed his disciples' feet. Jesus himself identified the word of the Christ with the service of the poor, "healing the broken hearted, giving sight to the blind, and liberty to the bruised." The sayings of Jesus, the character and mission of Christ, and the spiritual nature of his religious experience and ideals from the Jordan to Calvary, force us to the conclusion that to Christianize the individual is to bring him under the impelling power of the love of God the Father; thus producing an heroic character who is uncompromising in his attitude toward selfishness and sin, ready to loose his life, to carry his cross, to suffer with Christ, and devotedly spend and be spent for his ideals. The authority and influence of such a personality rests upon the indwelling spirit of God; and with Paul he is enabled to say, "I live yet not I, but Christ liveth in me."

During the Middle Ages and in the early church, organized Christianity was greatly influenced by Greek ideals of reality and the soul; and whether the historical relation between them can be surely traced, Greek and Indian ideals of reality were essentially the same. For example Plato described the soul as, "a corporeal element most akin to the divine which gravitates toward God, possessing the beauty, wisdom and goodness of God," but which when fed upon the foulness of matter falls to the earth. It resembles "the highest heavens, colorless, formless, intangible essence." He compared it to the harmony "invisible, enchanting and real," as opposed to the body which is like the tangible harp. Again he compares it to "a pair of winged horses and a charioteer"; "when perfect and fully winged he soars upward and is ruler of the universe." But the imperfect soul of man has horses of mixed breed, unruly; who break or loose their wings and fall to the earth unable to rise for thousands of years. (Jowett, Vol. 3; 23-25) Like the Indian,

Plato thought of the soul as becoming "the companion and servant of the body, always," and "in love and fascinated by it and its desires and pleasures,....it is held fast by the corporeal, which the continual association and constant care of the body have wrought into her nature until she may even pass into the soul of a brute, unable to appreciate and enjoy true beauty; the consort of wantonness, unashamed of pursuing unnatural pleasure." Although S'akyamuni, in his endeavor to throw off desire and craving attachment to existence, in order to break the chains of transmigration denied the reality of the self, the great founders of Northern Buddhism as we have it in Japan, were influenced by ideals essentially Greek. These same ideals influenced the Christian church in its conception of the soul as a closed reality which had become totally depraved by contamination with matter and the evil world; consequently they thought of Christianizing the individual as a revolutionary process of redemption more like Buddhist teaching than the teaching of Jesus. The City of God, the New Jerusalem, would be established in Heaven and extreme emphasis was placed upon a supernatural mediator more like Amida than Jesus, as Saviour. It is not strange that those who think of Christianity in that way, should find a wonderful resemblance between it and the teaching of Amida. But as a matter of history, Christianity as it was in the teaching and experience of Jesus, did not at all resemble Buddhist teaching. In order to Christianize an individual Buddhist, we must exalt the living Christ of experience, and of history as revealed in the religious experience of Jesus.

Thanks to modern science and psychology, we no longer think of the soul as a substance or closed entity, nor the earth as necessarily evil. Prof. Ames says; "Modern psychology denies to the mature individual the possession of a soul in the sense of a substantial and static entity within him, and only accepts the term reluctantly when it is made synonymous with person or agent." The soul however, may be defined as the unity and

continuity of experience. In this sense Christianizing the soul is an educational process, by which we mean something more than training the intellect. It is the training of the entire personality in the widest sense in which experience is the great teacher; fitting the man for society and for citizenship in the Kingdom of God considered as a new social order; leading him to dedicate all his powers with unselfish devotion to God and man. This method has many advantages over mediaeval methods, in that it lays stress upon the development of personality from childhood, laying stress upon the fact that man is made in the image of God, possessing talents which must be developed. The Kingdom of God in the little child is like the mustard seed very small in its beginnings, but ever spreading and increasing in influence and power; it is like the acorn which becomes the mighty oak.

To Christianize an individual we cannot begin too early. Perhaps modern psychologists failed to emphasize this and think of the small child as a "little animal," instead of a potential man. The first ten years are important as a seed sowing period, just as the adolescent period is important in bringing about definite decision. Prof. Ames says: "The child's interest is primarily in activities, and in concrete things close at hand. Much of the material for religious training must therefore be found in the duties and companionships of the home and neighborhood; in the movements of community life affecting his health, beauty and safety;.....and in the services of public leaders whose work takes on great importance." We cannot overestimate the value of trifles; every little word, thought or deed is recorded in the child's sub-consciousness; his personality is more finely constructed and more miraculous than the most delicate scientific apparatus; he is more impressionable and responsive to trifles than the wax on a dictaphone record. It is the constant dripping of trifles from the home life, the family attitude, and the table and fireside talk, that lays the foundation for Christian personality in the impressionable years

of youth. The Christianizing process draws out and trains those qualities which led Jesus to say of a little child, "of such is the Kingdom of Heaven."

Many will sympathize with the doubt which Richard Baxter expressed lest education of this kind should not include regeneration and love. But deeper consideration led him, with prophetic insight to say "Education is God's ordinary way for the conveyance of grace, and ought no more to be set in opposition to the spirit than the preaching of the word; and that it was the great mercy of God to begin with me so soon and to prevent such sins as else might have been my shame and sorrow while I lived, and that repentance is good, but prevention and innocence is better."

Adolescence is the most interesting period in this Christianizing process. Dr. G. Stanley Hall says: "In its most fundamental sense conversion is a natural, normal, universal and necessary process at the stage when life points over from an auto-centric to a hetero-centric basis." This change affects the whole nature of the individual, and takes place between the ages of twelve and twenty. Dr. Hall found that out of four thousand cases considered, the average age for conversion was sixteen. Dr. Coe after investigating nearly eighteen hundred cases practically came to the same conclusion; while Dr. Starbuck found that the greatest number took place at the ages of twelve, sixteen and nineteen. They all agree that at this stage the individual changes in every way; the earlier years of adolescence are more impressionable, but the later years are more rational. Such facts based upon wide investigation, seem to establish the conclusion that special attention should be given to the individual at twelve years of age when he is more responsive and impressionable than at any other period. It is equally important that Christian leaders and Sunday School workers should be better trained, not only, in the Bible but in Hygiene, in Child Psychology, and especially in that relating to the adolescent period. This educational method is important at any time and place,

but it is especially so in the mission field where the Christian foundation is, for the most part, entirely lacking. Special effort should be made to establish Christian homes with all the Christian influences too many and too subtle to describe. If these facts described by the psychologist are reliable *the Kindergarten, the Primary School and the Middle School are greater agencies in Christianizing men than either High School or University*, important as we recognize these institutions to be. It is imperative that the individual should be brought to decision for Christ during these important early years.

Unfortunately, many men fail to come to a decision, and drift into habits of living which are careless and self-indulgent or even pernicious. The distinction already described between the subliminal depths of the soul as opposed to the surface and fleeting elements, is the basis for serious contradiction and conflict within the individual life. The deeper elements which are characteristic of human experience contain permanent moral ideals of the race, and all healthy individuals have more or less of this light of truth and righteousness which gives them a sense of moral responsibility and leads them to feel shame when they sacrifice the permanent and social, to the temporal and selfish; or the divine and God-like, to animal impulses. It is a matter of fact all too prevalent, men do fall into sin, and are conscious of falling short of the glory of God and what is highest and best in man. This accounts for their experience of guilt, and their longing for restoration and harmony with God. These psychical facts are the basis for the fact of experience which we call the atonement. The atonement which because of some of the crude forms of statement, handed down from a barbarous past, and because of inadequate and repulsive theories, has often been rejected, *is nevertheless universally demanded*. In a unique way Christian faith has emphasized the power of the Holy Spirit which is the spirit of righteousness, truth and divine love. This accounts for the spiritual influence of Christianity which

enables man to overcome the contradictions within his own life, and has done much to strengthen the influence of all democratic movements based upon Christian ideals.

To awaken the soul life of an individual who has become old in following the superficial, the deep impulsive power of a new purpose or a new affection is required. Instances of conversion in non-Christian religions are not uncommon. The philosopher, Wang Yang Ming was enlightened as he considered the response of his own heart to the cry of a suffering servant. Kyu-ō, the blind preacher of ancient Japan tells of the conversion of a prodigal brought about by his mother's love. In Christianity, however, the impelling power is the love of God, revealed in the experience of Jesus especially on Calvary. Thus the cross has become the symbol of salvation and works of redemption of mankind throughout the world.

The fact that Christianity has become the ultimate religion is largely due to the fact that Jesus himself had keen psychological insight, and adapted his teaching to the needs of the individual man. And we all recognize that the Gospels and the epistles were written with studied intent to meet the peculiar psychical conditions of the people to whom they were primarily directed. So to-day the method and the appeal must differ for men of different ages and races. In early years men are attracted by the heroic; in later years by that which is reasonable and practical. Not only must the age of the individual be considered, but also the peculiar disposition, environment and mental trend. There is a peculiar appeal to the learned and the unlearned; to the moral and the immoral of every degree and type. There is a peculiar appeal to the Buddhist, to the Confucianist, and to the man who prides himself in Bushido. In the early days of Meiji, the gospel made a strong appeal to the Samurai class in Japan; our strongest pastors and Christians came from that class. The sacrifice, the struggle and the heroism of those early days appealed to them; and they in their turn were ready to sacrifice

and die for their convictions. In the first introduction of Christianity the Tokugawa government discovered that strong methods of persecution and opposition only served to strengthen the faith and the zeal of the Christians; so they changed their method and adopted milder forms of treatment; they even placed subtle temptations in the way of some who had been heroic under severe persecution, but who weakened and fell under less severe forms of opposition. To-day there is comparatively little strong opposition to stir the intensity of men's convictions. Consequently we are in danger of filling our pulpits and churches with men and women who have only a veneer of Christianity, and who lack the active self-sacrificing spirit represented by the cross of Christ, unless the modern conditions are met intelligently. One of our big problems is to counteract the lackadaisical and supramundane spirit of converts from certain sects of Buddhism who think of prayer as meditation and the main function of religion to give peace.

The ultimate aim of religion is not to give supramundane peace. To men who had some such idea, Jesus said: "I came not to bring peace but a sword"; thereby emphasizing the uncompromising conviction and activity of the truly Christian individual. In Christianising men we must seek to call into activity the deepest and best that God has implanted there, and make it not only a saving influence for himself, but for his fellowmen as well. It is difficult to analyse Christian experience and the deep inner life of the self. Just as the scientist is unable to analyse physical *life* by a process of abstraction, even though he may be able to say much about it that is helpful and enlightening, so that psychologist cannot present the deep inner *life* of the soul by analysis or by mere concepts, however helpful the attempt to do so may be. To analyse Christian experience is at best to attempt to break it up into fragments by abstraction: is to neglect what Bergson calls "that special coloring of the personality which cannot be expressed in known and common terms." We can

only understand Christian experience as it is by "Sympathetic Intuition." We can only understand a hero by entering into sympathetic understanding of his acts and behaviour; a category of qualities can never give us the living hero; in the same way, we cannot understand the real spirit of a Christian by a category of his noble characteristics however noble they may be; it is necessary to enter into sympathetic touch with the life and conduct of a great Christian character.

No category of Christian virtues can be so beautiful and effective as a presentation of the living Christ as he is revealed in the depths of the religious experience of his followers throughout the ages. Saul, the persecutor, and cultured Roman citizen, was moved to the depths by Stephen's death, and became the pioneer of world evangelism. Augustine, the cultured libertine, weakly yielding to temptation and sin, was moved to the depths by his mother's prayers and the preaching of Ambrose, and he came the leading Christian philosopher of his day. John Wesley, the cultured Oxford graduate, conscious of his failure in Christianizing the Indians of America was moved to the depths by the prayers of a humble, uneducated Moravian, and became the greatest Christianizing force of his day. Tolstoi, the educated Russian noble, living on the verge of suicide until he was fifty years age, was moved to the depths by faith in God, and gave up what he describes as "the life of the conventional world, recognizing it to be no life, but a parody on life, which its superfluities simply keep us from comprehending", and he became an out-

standing exponent of social Christianity throughout the world. The Kumamoto Band was moved to the depths by the life and teaching of Captain Janes, and there came forth great leaders like Joseph Niishima and others who are still among the leaders in the Christian movement in Japan. In Sapporo, men like Dr. Nitobe and Uchimura Kanzo were moved to the depths by the influence of Dr. Clarke who was with them less than a year; they also stand out among the greatest Christian leaders of modern Japan. In Christianizing individuals we must lay stress upon the necessity of Christian experience and deep religious conviction, rather than on an intellectual consent.

It is necessary to emphasize the distinctive influence and power of Christian prayer without which no permanent and effectual work can be accomplished for the individual or for society. Prayer is deeper than the repetition of certain phrases; it is something deeper than meditation. In this connection Prof. Pratt in his excellent book on "The Religious Consciousness" says, "That meditation may have excellent subjective effects is not to be denied, but no one with any knowledge of the psychology of religion will claim for it an influence equal to that which results from the earnest prayer of the man with faith..... no, if the subjective value of prayer be all the value it has, we wise psychologists of religion had best keep the facts to ourselves; otherwise the game will soon be up, and we shall have no religion left to psychologize about. We shall have killed the goose that laid the golden egg."

The Place of the Foreign Missionary

By ARTHUR JORGENSEN

IN his biography of Cromwell, Morley says it was the outstanding fault of Charles I. that he never saw things as they were. This is a criticism which

it seems to me can fairly be directed at the modern missionary movement; speaking generally it fails to see things as they are. The reason for this lies in what can be described without censoriousness as its sentimentalism. The fact that this is an enterprise to which we have all given our lives and to which most of us will doubtless devote our labor to the end, must not blind us to the predominance of sentimental and emotional considerations in the formation and execution of the plans upon which the missionary movement is operating. This failure to think clearly and to see what has been at times the obviously unethical implications of its conduct is illustrated in the manner in which missionary leadership has on more than one occasion played fast and loose with Western imperialism on the grounds that the control of non-Christian lands by the so-called Christian governments of the West would facilitate the efforts of missions to introduce Europe's supposedly superior moral and spiritual standards.

Sentimentalism in religion, like sentimentalism wherever it is found, is an 'alarming tendency to dodge the facts of life,' and to operate in an atmosphere in which the restraint of principles is not too burdensome. The cure for this is not to stop missions, any more than it would be the cure for sentimentalism in literature to cease to produce literature. The cure lies in criticism, in sustained application of our grey matter to the task in hand. And when I say criticism I mean both destructive and constructive criticism. To be sure it must be intelligent and purposeful, but the fact that it destroys does not in itself justify our despising it. The progress of the race is so frequently hindered by outworn tradi-

tions, that, so far from despising, we should esteem highly those who dare to scatter these encumbrances with the weapons of reason.

This paper is frankly an attempt to view critically the task of missions in general and those in Japan particularly. As to whether it is destructive or constructive, I leave you to judge. With that aspect of the matter I have not consciously concerned myself. In order to give ground for my estimate of the present situation I have found it necessary to review somewhat fully, though considering the material and its importance all too briefly, the conspicuously altered world in which we are operating today as compared with one hundred, or fifty, or even twenty-five years ago. A glance at these changes in order that we may become acclimated to new conditions, is absolutely essential. Any attempt to go on as though nothing had happened to undermine and explode many of the old ideas and slogans that have put drive into the world's conquest by missions would seem to me hopeless beyond words, a final confirmation of the charge that we remain unmoved in the presence of transformations that are vast and portentous. In the light of these changes it is but dodging the issues and playing with words to justify traditional methods by talking in platitudes about human nature being the same and the unvarying character of the gospel. Despite the conservatism and stability of mankind we know perfectly well that in their response to ideas and theories of life men change enormously; and as for the gospel itself, we have but to try the old tactics to discover that hosts of intelligent people, many of them Christians, remain unmoved in the presence of elaborate theories of salvation that charmed their ancestors of not many generations ago.

In viewing the influences that play

upon missions to alter the extent and character of their future operations, nothing could be more fitting than to begin with a glance at the momentous changes that have swept over the face of the earth during the past century which has been preeminently the century of modern missions. These changes have revolutionized in numberless ways the material conditions of human life and have extended to new and inconceivable distances the narrow horizons that had hitherto marked the boundaries of man's intellectual adventure. The century marked an awakening which it would be quite impossible to overestimate. A great historian, penning his autobiography in 1905, stated it is his candid belief that between that date and his birth in 1855 more changes had taken place in society and in man's thinking than in all the previous ages.

On the material side, most important perhaps has been the unprecedented increase in the modes and facilities of communication. The consequences of this to civilization are patent. Continents and seas have become vast entanglements of interesting highways over which the ideas and the races of men, after centuries of comparative segregation, are now beginning to move and mingle with ever accelerating ease. These advantages, if applied with intelligence, forecast a growing solidarity of the human family. Superiority of method and pre-eminence in social adjustment can no longer be retained within the watertight compartments of national or even continental boundaries, but are destined to be applied with increasing effectiveness to the great commonwealth of mankind. It was also mainly in the 19th century that that huge and indescribable progeny of the mechanical and industrial revolutions broke upon the Western world with something like the violence of an avalanche. Human curiosity issued in inventions and discoveries in the realms of steam and electricity which together constitute one of the most enchanting fairy tales of the ages. Incidentally it revolutionized the outlook of modern Europe.

In such a world of quick, countless, and inevitable contacts, excessive emphasis upon propaganda would indeed seem superfluous. The world in which we live presents conditions in which Christianity will naturally spread if there are true Christians and if it retains within itself the vital spark of an adequate faith for the race. It was thus that Christianity spread in the ancient world, through conditions made favorable by the ramified organization of the Roman Empire about the Mediterranean basin. Insofar as the process that went on can be described as Christianization, the Roman world was Christianized mainly, if I may so put it, not by propagandists but by Christians. In its first era of expansion, "Christianity had no clergy as a caste, and but few missionaries by profession." Christians went about their business and incidentally by their testimony and the sustained elevation of their lives persuaded a perplexed and wicked generation to turn to their humble but mighty master. It is by no means beside the point to ask ourselves what might have happened had this method of conquest by virtue of Christianity's striking merits been supplemented by the aggressive labors of a swelling host of professional propagandists scattered about the main centers of the Empire. Propaganda on the grand scale, however earnest, is seldom viewed as wholly disinterested by those for whom it is being carried on. In a world which has taken on very largely the aspects of a neighborhood, where the fruit of the spirit hangs upon the tree of life before the eyes of all, and in which the moral and spiritual integrity of one group, expressed in neighborly conduct, forthwith becomes known to all, in such a world (we are asked) why so much ado about heralding abroad the obvious. We live in a world in which our deeds move on swifter wings than the words we utter. If our deeds are good, words are superfluous; if evil, they are but as sounding brass.

The fact to keep in mind is that as a result of the incalculable material transformations of the 19th century, we are no longer confronted with a situation in

which Christianity cannot move beyond our borders unless we carry it. The real truth is quite the contrary. One of the disturbing elements in the present situation arises from the fact that through numberless contacts the end of the earth may be said to know too much about Western life, and the extent to which its ideals and practices are void of the spirit of Jesus. And pleasant as is the task of spreading our ideas and ideals, I do not see how it is possible to gainsay the statement that so far as the future of Christianity as a world religion is concerned, it is vastly more urgent to see that the contracts and the outreach of Western life are permeated with the spirit of the religion we profess than it is to carry that religion as a separate entity to the ends of the earth.

But great as have been the material changes since the beginning of modern missions, the spiritual and intellectual changes have been even greater. While from the standpoint of modern science the 18th century was in some respects more epochal than the 19th, it was in the latter that it wrought its most astonishing transformations through the fact that it became experimental and applied. The scientific spirit, a truly noble human virtue, has gained amazing headway and has permeated virtually every field of knowledge. Evolution, socialism, liberalism, nationalism, and so-called higher criticism, all significant aspects of the 19th century stream of thought, have left their profoundly disquieting influences upon the religious beliefs of multitudes of educated men and women. It must be acknowledged that many remain impervious to these penetrating influences. This is their unquestioned right, just as it is the clear duty of those who comprehend the significance of these movements to recognize that they alter in some quite fundamental respects man's religious view of the world. The revolution that has occurred in our thought of what constitutes a Christian was brought home forcibly to me recently as I read the following in one of the leading religious journals of the United States:—"History will eventually declaim Voltaire to

have been more truly a disciple of Jesus than the Christian ecclesiastics who were the leaders in the wars of that period." It is not my purpose to enter the controversial ground which is suggested by this brief hint at the modifications that have taken place in the modern man's intellectual outlook. That ground is familiar to all of us. The upshot of the matter is that geographically and intellectually the world today is very different from the one which the modern missionary movement set forth to convert and to save. The question comes home to us, do present missionary methods recognize these indubitable facts or are they still geared to impress the early 19th century rather than the second quarter of the 20th?

The present task of missions must be considered not only in the light of the sweeping changes that have come in the train of the 19th century; it is also modified by our deeper and increasingly accurate understanding of the multiplicity of influences that contribute to the progress of the race. Not so many months ago a small group of us were gathered within a stone's throw of this place with one of the outstanding leaders of American Protestantism. The memory of the recent war between Christians was still heavy upon us, and prompted in one of the members the pertinent question as to how far Christianity was responsible for Western civilization. The answer offered by this gifted leader was that we had a right to claim that Christianity was responsible for the good in the civilization of the West. I need hardly point out that this is an interpretation of European civilization which no modern historian of repute would for a moment accept. And yet is it not an interpretation very like this that undergirds the missionary movement? It certainly pervades much of our literature on missions. Multitudes of people believe that Christianity is solely responsible for the good in the civilization of Europe. It needs only to be pointed out however, that a thing is by no means true because many believe it. Belief is one of the most

basic elements in thought. In the words of a great living historian, "It is almost the strongest tendency of the social mind."

Look for example at democracy. Is Christianity responsible for it? That democracy is one of the hopeful and beneficent aspects of Western life, is perhaps indisputable, and yet the relation of Christianity to it is by no means always matter for congratulation. How far is Christianity responsible for that cornerstone of Western democracy, English constitutional practices? It so why is it that such ancient Christian institutions as the Church of England and the Church of Rome remain hierarchical?

The theory advanced by many modern students of religion and psychology to the effect that religion is primarily a conservator, not a creator of human values, would seem to find at least partial confirmation in the way in which organized Christianity in the West has pretty generally been found on the side of the established order. I offer this not in the spirit of criticism, and certainly not as confirmed fact, but merely to indicate that the claim we make for religion as the source of virtually all that is good in our civilization is far from acceptable to many earnest and thoughtful students. Civilization, both in its good and its evil aspects, is the outcome of a collaboration of causes, and we can hardly be certain therefore, of the consequences to an advanced and established culture, of a change of religion. Inventions, discoveries, science, natural resources, economic opportunities, political idealism, literature, and education, all these and more besides, contribute their portion to the majestic stream of Western civilization. The place of religion in this series of influences is significant, but to maintain that it alone accounts for the good is but a reflection on our power to interpret aright a complex situation. The statement so frequently heard that we have but to change the religion of Eastern nations with an ancient and highly developed culture in order to change their moral and spiritual outlook, is of a piece with this superficial interpretation.

A clearer understanding of these elements in the situation will not lead us to abandon missions. It will simply help us to see our task in truer perspective to adapt it to the facts involved, and to carry on without the unfounded expectations that too frequently characterize missionary endeavor.

Another factor that bears upon the task and place of modern missions is the emergence, through scientific study, of a new and much fairer understanding of the comparative worth of Occidental and Oriental civilizations and cultures. This has come about mainly since the beginning of Protestant missions in the early 19th century. In his historical study of missions in a book entitled 'West and East,' Professor E. C. Moore, president of the American Board of Commissioners for Foreign Missions, has this to say regarding the attitude which was common about a hundred years ago,—“The assumption certainly prevailed that God had made the Caucasian to rule the world, and the world to be ruled by the Caucasian, and that there was only one civilization deserving the name as there was only one religion properly so called.” It was in such an atmosphere that modern aggressive missions were born, and it is futile to deny that they partook all too freely of the temper of drive, verging not infrequently on a native, though none the less offensive, spiritual arrogance which is bound to suffer appropriate modification as Europeans come to realize that their cultural superiority is by no means so obvious as they had supposed, and that where perchance there is superiority, it is as likely as not due to causes other than religious. What I have in mind here is a larger result than we think of as emanating from the science of comparative religions, though that too has qualified in a measure many of the habitual assumptions of Christians. It is the outcome of a study of human history without the prepossession that the story of Europe and her antecedents offers the only chapter of significance in the history of mankind. In the light of such study we see the impressive homogeneity of

human life upon this planet, while at the same time the variations and differences, often very great indeed, are set in true perspective. We see also that many of claims we have made for Christianity as the inspiration of Western civilization are but boomerangs that return to encumber us.

The reliability and solid scholarship of Murdoch's *History of Japan* it would be difficult to gainsay. His judgment on this point is food for thought. I quote from his introduction to volume one;—"At the end of the 16th century under the great Taiko, Hideyoshi, it is abundantly clear from the letters of the Jesuits, that the Island Empire was fully abreast if not positively in advance of contemporary Europe in all the essentials of cultured and civilized life." And this we must remind ourselves was after Europe had had the advantage of Christianity for more than twelve hundred years. In his *Outline of History*, Wells maintains with substantial argument that up to the beginning of the modern scientific movement in the West, a movement that has enhanced enormously the material and cultural aspects of Western life, the civilization of Asia was in no sense inferior to that of Europe. To be sure these statements are quite general and may not seem convincing to all of us. Their true significance lies in the tendency of which they are a part, a tendency to view with greater appreciation and deeper understanding civilizations that differ from our own without being in essence inferior.

Furthermore there goes with this a much franker interpretation of Western civilization. We are all prepared as never before to acknowledge that it squares but feebly with theoretical Christianity, and to confess with humility that there is spacious ground for the charge of the critic that Western civilization is a denial rather than a confirmation of the efficacy of Christianity. I am of course aware that the new apologetic for missions takes the position frankly and perforce, that Western practices but demonstrate that Christianity has never been tried and therefore cast no dark

shadows over the beauty and the efficacy of the Christian view of life. Within certain limits I am prepared to admit that such a rejoinder may prove persuasive. To those who believe that Christianity is a divinely appointed means for saving a small remnant of humanity into a state of future bliss, and not for transforming life upon the earth into a kingdom of righteousness, the relation of Christianity to unethical social conditions is clearly a matter of complete indifference. Furthermore to many earnest Christians whose lives have found deep inner satisfaction in the ideals and inspiration of Christ, the conditions of Western life present a challenge to, rather than a serious charge against Christianity. But it is too much to expect this from those who are bound to view Christianity objectively, and to subject it to the pragmatic test. That the East is doing this increasingly, particularly during the past ten years, can hardly be questioned. We can never convert the world with a theory however sublime. We go about the world preaching the ideal of love and the nations from which we come follow in our train practicing the ideal of power.

Mr. Leonard Woolf, an English economist, points out in a little volume on *Economic Imperialism* that in Africa this power has virtually enslaved a continent, while in Asia stirs acrid rivalries among western nations themselves and teaches awakening peoples the advisability of arming to the teeth if they would take their place among 'civilized' nations. Professor Ellwood of the University of Missouri maintains that "it is doubtful if the great war would have taken place if the predatory tradition, the doctrine of the spoliation of one's competitor as the surest means of advancing oneself, had not such a hold on Western nations." Dr. Peter Ainslie, a well known leader of American Protestantism, said recently;—"It is not so much an issue of keeping peace between Christian and non-Christian nations as it of keeping peace between Christian nations. The fact stares us in the face that greatest navies and the greatest armies of the

world are in those nations where there are greatest number of Christians."

A great friend of missions expresses himself as follows on the treatment of the Red Indian by the United States;—"Practically the whole history of the United States with the Red Indian aborigines has been an indictment of our civilization, a condemnation of our morality, and a scathing reproach to our religion." If this is true of the red man, what shall we say of our treatment of the black man under certain circumstances? Justice Holmes of the United States Supreme Court, in an opinion handed down recently maintains that under certain provocation our treatment of the colored people among us is wholly un-Christian. It is not enough to call it un-Christian: it is simply vile and barbarous. A friend of mine, known to many of you, who has been working for some months on the interracial problems on the Pacific coast of the United States, said this to me in a recent letter;—"The revelation of race prejudice, bitterness, hatred, and misunderstanding regarding Asiatics, which this four months inquiry into public opinion has uncovered is disheartening, though not entirely unexpected. Striking aspects of it are that the Christian religion is no guarantee against it. Some of the most bitter feeling I have found has been in earnest (?) Christian men, deacons, trustees, directors of churches and Y.M.C.A's." Another friend of mine, who is attending a series of international Christian gatherings in Europe, writes me that even after five years of nominal peace, the Christianity of Europe is not of sufficient power to draw into one fellowship even small groups of Christian men. And yet these are all the professed followers of One who called upon His disciples to love their enemies. On one occasion my friend writes that he took upon himself the responsibility of saying to a leader in these conferences that it was most unfortunate for the elder brothers of Europe to set so bad an example before their younger brothers in the East. The nations of the East have a right to say to us, "It is your move"

And shall we move to set up yet more impressive machinery to convert them—bring them to our ways—a proposal with vital significance only if it means the ways we walk in, and not the ways we theorize about. You may believe it; I cannot.

But let us have done with this indictment. After all those of us who come from the West know that our civilization has its beauties, its graces, and its virtues no less than its abounding vices. We know these virtues and believe in them, but it is the utmost folly to forget the long catalog of vices of which our civilization has made and is making such impressive and shameful display. No one pretends that the East is without its blighting evils. We must not forget though that the vices of others always appear more monstrous than own, while by the same token our own virtues as a rule shine with a peculiar lustre. No intelligent Oriental can fail to see that the vices of his part of the world, many though they be, are easily matched by those of the Occident, and furthermore that Occidental vices are often more strident, aggressive, and avaricious. He sees Western nations moving about the world devouring whom they can, the while they speak soft words about helping the backward races! You admit this was true, but insist that a better way has recently been found. Are Western nations not attempting to operate on the nobler principle of mandates? I can not honestly think that many of us are simple enough to believe this. A student of the practical working of the mandatory principle summarizes his studies in a recent number of the *Atlantic Monthly* by saying that mandates represent no new principle but are rather "a new name for an old thing, the Western domination of Asia." And even though some of us may believe that the past few years show signs of a slackening in the aggressive domination of Asia by Europe, whether economic or political, we cannot be blind to the humiliating fact that these restraints upon our immoral imperialism were imposed more by the exigencies

and consequences of a cruel and fratricidal war, than by the persuasive example of the Master we have professed to follow.

The significance of this more adequate understanding of the comparative values of Occidental and Oriental civilizations is direct and unmistakable. The sense of superiority which prevailed a century ago when modern missions began is wholly impossible; it has gone down like a stone into the sea. Christian civilization, so-called, is no longer the tangible argument par excellence for Christianity. Until it becomes so in fact, many of the present methods of Christian propaganda are futile.

It is hardly exaggeration to say that much of the missionary interest in the home lands rests upon frail, superficial, and not infrequently distorted knowledge of actual facts in some of the so-called mission fields. It may be difficult to overstate the darkness that prevails in some parts of the world, but has not the day passed when an intelligent Christianity can permit its interest in the Christianization of Japan to be stimulated by posters spread broadcast throughout the United States informing the American people that though "the sun of righteousness is rising in Japan, fifty millions of the people are still in darkness." Or by yet another poster, very artistically done, giving as a reason for the need for more missionaries in Japan the fact that there were so many tens of thousands of Buddhist temples and Shinto shrines in the country. The inference to be drawn clearly points to the injurious influence of these religious agencies, and the need of Christianity to supplant them. There are many intelligent students of religion who hold that Buddhism may again show larger missionary interest in those parts of the world where it is not now recognized. If that day comes, are we in America going to permit them to build up their expansion programs in our country on the grounds that our communities are filled with Christian churches. Let us use a little imagination.

An entirely different method of approach, one that recognizes the facts of experience and of the present world

situation, no less than the theories of how they might be, is urgently needed if our attempts to extend the influence of Christianity are not to appear as founded on either ignorance or hypocrisy.

The factors thus far mentioned have, I believe, more or less direct bearing on the missionary situation all over the world. I wish to mention two other elements which have special reference to the character and extent of missionary activities in this country. The first of these is the significance to missions of Japan's place among the leading nations of the world. Due to the false standards of greatness which the so-called Great Powers have set for themselves. I admit that emphasis upon the importance of this consideration can easily be overdone. At the same time it is an element in the situation which it would be fatal to ignore. We cannot afford to overlook the influence upon Japanese psychology of Japan's substantial achievements during the past two generations. It is a record of which any nation on earth. East or West, might justly be proud. The Japanese people as a whole take measured pride in the manner in which their nation has adjusted itself to all but overwhelming circumstances. And with it all there flows through Japanese literature a hopeful stream of criticism of varied aspects of her life which augurs well for the future; critics within her own bounds are not blind to her weakness.

In this connection it is impossible to ignore two facts. First, throughout the whole complicated process of Westernization, a process that is still going on, leadership has at a very early date passed completely into the hands of the Japanese themselves and second, the adaptations have gone on without fundamental changes in her cultural life. With regard to the first point, there has been manifested a quite remarkable willingness not only to seek advice, but to pay for it when needed. In science and education, in politics and commerce, in military matters and industry, in fact through the whole gamut of adjustments and changes in her social and institutional

life, changes that resemble nothing quite so much as a revolution, Japanese leaders have stood bravely at the helm, displaying a combination of qualities which offer to open-minded men everywhere an indisputable testimony to the character and the capacity of the Japanese people. The result is a commendable confidence on the part of the nation in its ability to swing its own job. In the place Japan has won among the leading nations of the earth, the people find justification for their faith in themselves. One may sum up by saying that the Island Empire of the Pacific has never been found a satisfactory grazing land for Western imperialism. Unfortunately to this last statement one exception must be made. The missionary zeal of Western religion, a compound of generosity, unselfishness, romance, possessive instincts, and the will to dominate, mixed in fairly equal proportions, has alone remained on the job, generally uninvited and somewhat beyond the day when the call for it, especially in the present manifestations, was urgent. We have done this with so much show of argument and persistence that we have got ourselves and some of our Japanese fellow Christians convinced of our indispensability. Present missionary methods are certainly out of joint with the times, and destined, I believe, to prove a hindrance to the task of Christianization.

To the average Japanese it must be a source of no little satisfaction to reflect on the fact that this process of adaption has been carried on without fundamental alternation in Japan's cultural life. The process is by no means completed, and the question as to whether or not Japan has sufficiently powerful cultural resources to moralize the overwhelming impact of Western civilization, will not receive the same answer from all students of the problem. Enough has already been done however to lend a large measure of plausibility to the argument of those who maintain that it has. Gaps, weaknesses, and signs of inadequacy are of course not wanting in the social organization of modern Japan. But what nation will have the audacity

to cast the first stone? He is a brave optimist indeed, who will propose to maintain the thesis that had Japanese moral and religious tradition been saturated with Christian rather than Confucian and Buddhist ideals, the outcome would have been flavoured with a larger measure of social justice. Western history contains too many chapters that would have to be deleted before such a conjecture could be made to appear as anything but the wildest fancy to an intelligent Japanese. In consequence of this, it will be necessary for Western Christianity to do something much more persuasive than preaching before Japan will accept it as her own. All along the line she has been open to the force of example; there is no good reason to believe that with religion the case will be otherwise. In the early days of Western contacts it is conceivable that Christianity might have spread among the Japanese people by the force of motives not entirely disinterested. To a certain degree that is precisely what did happen. In fact evidence is not wanting to show that some missionaries were ready in those troublous days to believe that the surest way to achieve a position of recognised standing with Western powers was to adopt the religion of the West. No such ulterior motives are possible today. Even in that day, the Japanese who saw that fellowship with Western nations would be won not by following the cross but by taking the sword were wiser than the children of the West. Today Japan has won her place. In the councils of the world, she holds a position which is the envy of even the strong nations of Europe. As ever she is a careful observer, and when she chooses, she is influenced mainly by the merit of the idea or ideal she appropriates. I admit there are other complicated elements involved, but I am speaking here only of dominant motives. Under the circumstance it is difficult to believe that with Christianity, the solution is to be found in aggressive propaganda by foreigners. The logic of the modern world situation, of Japan's experience broadly inter-

preted, of good psychology, and of common sense would argue quite otherwise.

A second factor with vital bearing on the nature and extent of missionary activities in Japan, is the existence of an independent church, or group of churches. This is a subject on which there was an enormous lot of theorizing until the time when the thing was done; then we failed to face the full consequences of our achievement and have since muddled along in the apparent belief that an independent church may be all well enough but after all it has little to do with the program of missions. The theory seems to be that so long as no formally organized church exists, missions keep things pretty well in their own hands. Once the formal organization comes into being missions will, on the evidence of good conduct, share their responsibility through a committee system organized on the conventional fifty-fifty basis, a system, by the way, which more than one leading Japanese Christian has told me is largely futile, for the reason that it is almost invariably dominated by the missionary half. It is not difficult to imagine the impression of generosity and liberality made upon our fellow Christians by this scheme. But they have become accustomed to us, and have long revealed patience and forbearance with our will to dominate that is beyond all praise. It is true that one or two missions have advanced well beyond the comfortable security of the fifty-fifty plan of operation, but unless I am mistaken, not one of them has met unreservedly the full implication of the obvious fact that there exists an independent church with good average leadership and with much more intimate and accurate knowledge of the situation as a whole than is true of the missions.

Part of our difficulty arises from the fact that we have never carefully defined our aim in anything but very vague terms. It may be true as some have said that the sowing of the seed of our faith until it takes form in an independent, self-propagating church is not the sole justification of missions, though I am convinced it represents a much more

reasonable and understandable goal than the sweeping and often ambiguous one of evangelizing the world. The extremes to which this theory leads is revealed with an astonishing sweep of logic by the recent Christian survey of China. Here we have in a tome of unprecedented size the *reductio ad absurdum* of the theory that a nation can and must be evangelized by a foreign invasion. "Invasion" is precisely the word to use with respect to the practical import of this crowning extravagance of missionary zeal. Let us be perfectly frank with ourselves at this point. Surely we cannot be ignorant of the fact that China as a nation would never endure this sort of thing did she not realize that in the last analysis Western religion is backed by Western guns. If anyone doubts this, let him read history.

I am very much in sympathy with those who feel that in the movement toward independence, altogether too much stress has been laid on the financial aspects of the problem. Central responsibility for this lies at our own doors. But, you say, the young Church insisted on paying its own bills. Yes, because it had studied our methods and concluded that such was the only way out. We made it perfectly clear by word or deed that independence of foreign dominance would be impossible so long as it used our money. What a lovely exemplification of the spirit of Western Capitalism! The inevitable result was an undue emphasis upon the task of getting funds and the absorption of energies in the more material consequences of the dependence. Why should this be so? Where is the Christian justification for the notion that funds from American and British Christians should be expended only by, or under the watchful eyes of, American and British missionaries? If these rich and powerful churches were wholly disinterested, they would never give to a young and struggling church the impression that the use of an infinitesimal part of their wealth involved even the slightest limitation upon its freedom of action. I am not advocating a plan of

pauperising the Christian Church in Japan by giving it the free use of foreign funds. I dare say no intelligent Japanese Christian would wish for such a thing. As a matter of fact present practices, inspired by the expansion ideal, are constantly resulting in the premature founding of numerous little churches that are subsequently kept alive by a system of foreign donations that all too frequently results in pauperization. There are no convincing grounds for believing that a church of any denomination in Japan could not exercise complete independence in the making and execution of its program, and at the same time on special occasions and for special tasks, receive financial aid from the corresponding church in the homelands even though that church did not have a single missionary in Japan. If I mistake not, the present practices of the American Board Mission in this country demonstrate in a measure the wisdom of policies that look to this end.

In connection with the movement for independence, we missionaries are also mainly responsible for pernicious idea that about all an independent church can do is to look after itself, and therefore it becomes the bounden duty of missionary agencies to carry the burden of expansion. We have talked this so much that many of our Japanese associates are actually beginning to believe it. Psychologically and ethically it is a fatal doctrine—one that no altruistic agency can long survive. The line of approach is familiar. A pathetic picture is painted of unevangelized millions, and over against this is set a weak and struggling church. The obvious inference is that missions must step in to relieve the church of responsibility. It is a dangerous conception to build into the very foundation of a religious organization. We prate glibly of the resources of God. Are these then not available to the Christian church in Japan?

If it would suit my purpose, I could paint a picture of the imposing and arrogant wickedness of the city of Chicago that would make the power of the Christian forces appear wholly inade-

quate by comparison. Would it then solve the problem to suggest that the Christians from Paris come over to help? Chicagoans would doubtless answer that the Parisians might more becomingly remain at home to look after their own troubles. That aspect of the analogy I do not press though it is by no means wholly irrelevant. My reason for the comparison is to point out the fact that nothing could be worse for the Christians of Chicago than to carry out such a suggestion; nothing could be more conducive to the development of a sort of in-growing spirituality on the part of a group of Christians than the notion that if they will but take care of themselves other agencies will bear the brunt of the burden they were created to carry. Nothing is so invigorating as responsibility. The Church in Japan needs to feel it, and to awake to the full consciousness that if Japan is to be Christianized, or even evangelized, the task is hers. I make this proviso. If the Christian church in Japan, as she faces the task, feels that there are certain phases of the problem in the solution of which Christians from other lands can render service, then it must make clear what those phases are and seek the co-operation of Christians from abroad on the assumption that they will be willing to do what the Japanese Church suggests as the appropriate line of service, rather than what foreign societies imagine to be their responsibility, and appropriate to themselves as their share of the task.

I am aware that such a proposal sounds much simpler than it is likely to work out in practice. The difficulties of applying such a basis of co-operation, a basis that places the burdens of initiative, leadership, and statesmanship squarely on the shoulders of Japanese Christians, are not to be compared, however, with the weaknesses and ineptitude of the present system. The vested rights of foreign societies especially in school property, and the attitude of a large section of the supporting constituencies, the devotion of missionary leaders generally to traditional schemes of

evangelization, the virtual impossibility of many of the smaller missions ever succeeding in building up native churches that can stand alone, these and other problems must be faced courageously before independent Christian movements in mission lands can come into possession of the liberty, the responsibility, and the dignity to which they are entitled. It is conceivable that foreign societies might operate in the field of education, largely on the present basis, if they would recognize more unquestioningly the priority of Japanese leadership, as is now done in one or two instances, and if (and this is a very important "if" which so far as I can see is not being observed by a single mission school in the country) if they would abandon their present emphasis upon expansion theories and quantity, a field in which the government schools and principal private schools have got them hopelessly outdistanced, and devote themselves to a very limited number of institutions in which these societies would then be able to do a work of the highest quality. The force of this, theoretically is acknowledged by one of the wisest of living missionary leaders, Mr. J. H. Oldham, editor of the *International Review of Missions* when he says in the October 1922 number of the journal:—"In the long run, as is coming to be universally recognized, the future of Christian schools will depend on the quality of their work." It may be recognized, but nothing could be more obvious than that it is not practiced.

I have now reviewed five important considerations. (1) The momentous transformations in the conditions of human life, materially and intellectually, since the beginning of the modern missionary movement; (2) our growing knowledge of the multiplicity of influences that contribute to the progress of the race; (3) the emergence of a deeper understanding of the comparative worth of Occidental and Oriental civilizations; (4) the significance to missions in Japan of the fact that they are dealing with one of the leading and progressive nations of the world; and

(5) the existence of an independent Christian movement. In view of all these what can we say of the future of the missionary enterprise, or to make it more concrete, what is to be the place of the missionary? Believing as I do that present methods are hopelessly antiquated and wholly out of harmony with the best thought and aspirations of the day, you have a right to ask, what constructive suggestion have you to offer. Theoretically it would be simple if we could begin *de novo*, but that is of course impossible; future practices are bound, however modified, to grow out of the past.

In the scheme of things as they are propaganda is not only the dominant motive, but in practice it occupies the center of the stage and in fact dominates the whole scene. The missionary is primarily a propagandist. Sometimes he takes the role of executive or administrator of an institution, but even such changes are incidental to the scheme of propaganda. He is out to put something across. To be effective, he must permit no shadows of doubts to move across the horizon of his mind. His stock in trade is, by the very nature of his occupation, long on convictions and all too frequently short on ideas. His success as a propagandist is in inverse ratio to that most desirable possession, the open mind. Not infrequently his convictions ripen into cocksureness; he knows what he knows. There are many, very many, notable individual exceptions to this picture, but taking the thousands of missionaries up and down the non-Christian world, I believe my characterization is fairly near the truth.

If you were to read the qualifications laid down by the scores of missionary societies in the United States for example, you will at once see that if the boards are successful in getting the kind of men and women they want, the result will be as I have described it. I admit that in recent years some of the Mission Boards have stressed such qualifications as breadth of viewpoint in relation to people of other races and religions, and

ability to enter sympathetically into their problems, but it must be acknowledged that the attitude of a young man or woman just out of college on questions of this kind is wholly a matter of speculation. Undoubtedly he has high hopes of becoming a true internationalist, and being a good prospective missionary, he believes what he hopes, but in practice it too frequently turns out that his hopes were not well founded. In the solution of the gravest problem that confronts the idealism and intelligence of the human mind today, the peaceful integration of the races of the east and the west, no mental attitude is more fundamentally necessary than open mindedness, applied to the whole wide range of differences, social, artistic, political, and religious. Unfortunately, such emphasis upon propagandism as characterizes the missionary enterprise, too frequently submerges this much needed quality in all but comparatively few. The propagandist is too sure of what he is after and too bent on getting it, to take the attitude of generous consideration toward ideas and institutions that differ radically from his own.

The present relations between East and West present to high-minded men and women unusual opportunities for service, not as propagandists but as learners and interpreters. There, I believe, must be the emphasis in the future. The sooner Western Christianity can supplant the present army of propagandists, chosen all too indiscriminately, and sent forth in the spirit of crusaders, to conquer the wide world, by a very much smaller group who will come as learners and interpreters, the sooner will we see the realization of the ideals that should be uppermost in the minds of Christians. Once the doors of the East were opened, and it beheld certain evident advantage of Western civilization they called to us. We answered by coming over to fight, to exploit, and to convert; all truly typical manifestations of the Western will to dominate. The while this has been going on Orientals have been coming to the West with an eye single to

the search for wisdom. Their reaction to the multiplying contacts of the the century has been in many respects more Christian than ours. Had Western life been sufficiently Christian to resist the temptation to exploit the East, and to build up relationships through the channels of culture and the mutual desire to understand and appreciate, the appalling crudeness of Western conduct during the 19th century might have been avoided. The memory of that century has burned deeply into the mind of the enlightened people of the East. I do not believe an aggressive propaganda is the way to heal this wound.

To come as learners is consistent with the standards of Western life, and also with the spirit of the religion we profess to follow. It was Lessing who said something to the effect that the search for truth is more ennobling than the unsought possession of it. The Western impact upon the East needs vastly more of that attitude, an attitude which is after all far from alien to the nature of Protestantism, and which is the very core of the scientific attitude of mind. Indeed we have so much to learn that it behooves us ill to come in any other spirit. Our catalog of virtues is very incomplete. A great Oriental student of religions East and West, Dr. M. Anesaki, has recently said: "We know that the Occident today rules the world, and it does so by virtue of its daring valor, undaunted strength, undefiled freedom, initiating spontaneity. Even Buddha or Confucius would accept these Western virtues at their face value. But would even a very few in the Occident regard excitability, aggressiveness, pugnacity, the will to dominate, the sense of self-righteousness, as unconditionally desirable qualities of mankind." The interesting fact is that many of the qualities of character which we have come to view, theoretically at any rate, as marks of the Christian are more deeply engrained in Eastern than Western life. There come to mind instantly such qualities as gentility, courtesy, patience, frugality, thriftiness, appreciation of the common beauties of nature,

the peaceful temper, joy in the elementary simplicities of life, etc. I am not speaking exclusively of course; that would be absurd. But these virtues are essentially Christian and that they are more characteristic of Eastern than Western life, I am convinced it would be difficult to gainsay. We may indeed rest assured that we have much to learn, and that the civilization of the East is often rich where we are very poor.

In the field of interpretation there lie opportunities of highest appeal, opportunities that can only be met by men and women of broad, seasoned Christian culture and experience.

To those who say, "But if we are to operate on such a basis why concern ourselves about the problem at all?", the answer can be made that there is upon Christians a peculiar responsibility to interpret their religion to the East, for is not Christianity inextricably bound up with Western civilization, important aspects of which are now being appropriated and assimilated by the nations of the East? But we must do so in humility, without sign of pride or arrogance of race, and these are hard sayings for folks whose skins are white; they are all but impossible if these same folks must labor under the deadly handicap of aggressive propagandism.

Do not the circumstances of the modern world call rather for quiet, unobtrusive interpretation of the moral and spiritual values of the West, by a comparatively small group of men and women who share their desire to interpret equally with the purpose to learn? Under interpretation, I would include also the interpretation of practical experience.

This calls for the work of the specialist in the institutionalized activities of the Christian program. Such specialists might come for a few years, or even in certain cases for a few months. In rare instances they might remain for life. To me the work of the specialist and the spirit in which he should come are strikingly exemplified in the achievements and attitude of Dr. C. A. Beard, recently advisor to the Tokyo Municipal Research Bureau. I may be entirely wrong, but to his profound scholarship, to his technical qualifications for the task he undertook, and to his delicate and open-minded approach to the problems before him, the superficialities and confident assurances of so much of our missionary program seem to me to stand in striking and humiliating contrast.

Can we, before it is late, meet the circumstances of a new day with a new, a humbler, a more Christ-like spirit, or are we to continue with our impressive slogans of world evangelization until the millions have heard, and our Board secretaries in American and Europe sit down to mingle their tears with those of Alexander the Great at the uninspiring prospect of no worlds to conquer? Such a course is by no mean impossible, though I believe there is a better way: of the learner, the seeker, the interpreter; the way of the Christian who comes confessing humanity's need of a comprehensive, unifying principle, a fundamentally common purpose, without assuming that he has it to offer in the form of institutionalized or doctrinalized Christianity, and who is willing to put his religion into the crucible of life in the confident belief that merit not propaganda, will speak the final word.

The Place of the Missionary in Japan

By H. V. S. PEEKE.

IT was not easy to settle upon a subject for this paper, and the title given is not satisfactory. It is almost impossible to bring it within sufficiently narrow limits. Shall we write of the place of the missionary as it was, as it is, or as it is to be? Can we escape writing more or less on all three? But after all is not the real interest centered in what the place of the missionary is to be? And even if the writer should not set this forth in distinct terms, would not each one of us simply use what is said as an aid to formulating in his own mind an idea of the place that the missionary must in the future occupy in the carrying forward of the Christian movement in Japan?

It is also exceedingly difficult for a mere *individual* to write on this subject. He is almost sure to lack a sufficiently broad acquaintance with the problems involved. Residence in Tokyo or some other large city is almost necessary in order to adequately comprehend the best that has already been achieved and some of the most difficult problems still to be solved, but the writer knows from his own experience that it is almost impossible for one who has not spent many years in interior towns or in touring over the back country, or for one who has lost connection with such work for even a very few years, to have or to retain any adequate conception of what real Japan and its problems are. One must approach the subject with very real humility and try his best to avoid dogmatism.

The writer is quite sure that if Dr. Kawaguchi's article that appears in the Christian Movement for this year, had been before the public a year ago, no request would have been made for this paper. That article covers the ground in a most thorough and satisfactory manner. There are but one or two minor points where any change could be suggested, and representing the opinions of so many, it has a value far beyond what

could attach to the opinions of any simple individual. Dr. Axling, in his capital book entitled *Japan on the Upward Trail*, has discussed the same general subject briefly, and has come to similar conclusions; and while his views are those of an individual, they are backed by wisdom and experience, and the writer of this paper is very proud that the conclusions to which he had arrived in thinking over the subject during the past year, do not differ materially from those of Dr. Axling and Dr. Kawaguchi.

But one remark may be added, which is not as ungracious as it may appear. It was made some years ago on another occasion when this question was at the surface. The statement was that missionaries had not come to Japan because they were invited by either Japanese believers or unbelievers. They had a call from on high. And while they would doubtless in the future seek wisdom from every available source, the question of their remaining in Japan as ministers of the good gifts of God, would not depend ultimately on whether their presence was desired by either believers or unbelievers in the Japanese nation. After all our commission is from the Holy Spirit.

This question is a very old one. It is always present in the individual and in the collective mind, though sometimes more or less quiescent. I doubt not that the very first missionary met it, and I am equally sure that the last missionary, if there ever be such, will not escape it. Some years ago Dr. Imbrie told me that when he first arrived he was much troubled as to whether there was a place for him here. He decided to try it on for a few years and abide by the result. His service covered forty-eight years. Thirty years ago the writer had completed four years of work in a mission school in Nagasaki, and after a seminary course in the United States, was about to return to Japan. The Nestor of our Mission said that he thought a mistake

was being made for he did not think there was yet a life time of work for a man coming out at that time. In that same year, 1893, there was held in Kobe a conference of all Presbyterian and Reformed missionaries. Discussion was rather warm. Finally a representative of a rather large group that had recently joined the mission, spoke somewhat bitterly to some of the older members. He said that the younger men were in Japan as a result of the representations of the older missionaries, and were now being told that there was no place for them. Dr. Verbeck also, spoke rather strongly of the inability of some men living in the metropolis to understand the conditions in the empire at large. He insisted that he could locate twenty families in needy centers at once if they could be provided. So we need not be surprised or anxious because this question has arisen in 1923, nor need we think that it will be settled for good and all this year, though we may be able to somewhat illuminate the subject and discover something of the general principles that must prevail.

Like most large questions, that of the place of the missionary is confused by its wide bearings. First there is the difference in time, 1859 and 1923. At the first period not a single believer or church. To-day tens of thousands of believers and hundreds of churches. If there is a place for the missionary now it is of course a very different place from what it was sixty years ago. Then there is the difference of locality. In Tokyo you have gathered together the cream of the nation and the church. You have wise, learned, and skilled teachers and pastors, not by the hundreds, but still a large number. At the other extreme you have whole regions without a single Christian worker, or a few evangelists whose attainments are very, very, inadequate, and in between these extremes an exceedingly varied set of conditions. It stands to reason that granting a place for a missionary in one section, there might conceivably be no place for him in another, and on the other hand there might still be a place for some form of effort in every part of the empire.

We have in Japan some very old and large missions, and there are others very young and possibly very small, who still feel that they are called to impart the truth as they see it; and who are we to say that they do not have such a right? As to varieties of work, their name is legion. Some of these are undoubtedly obsolete, while some of them are just being developed; and the place of the missionary is, of course, determined by the possible lines of activity. Nor must the personal equation be forgotten. There is the place in *general*, while every missionary, or nearly every missionary, is somebody in *particular*, and the question in general must be influenced more or less by the particular individuals with whom we have to deal.

At this point I would like to bring up the question of what a missionary really is; for I can readily imagine that for one part of a body that went by the general name of missionary, there might be a very definite and useful place, and for another part no place at all. I would define my missionary as a person who is very thoroughly convinced that he has been born again by some supernatural power, and is very happy in the results, —so happy indeed that he conceives it his life's mission to bring others to that same experience, and is ready to go to great sacrifices to carry out that purpose. This definition leaves plenty of latitude for differences in activity, in place, if you will, but I have an idea that a rigorous application of it would make a considerable difference in the missionary body. It is no secret that everybody does not measure up to the requirements of a missionary, and I for one am very dissatisfied with the view of necessary qualifications held by the Committee on Missionary Preparation in New York. Our Boards do not accept every applicant, and even at the eleventh hour often reject those who were at first thought suitable. To say nothing of spiritual qualifications, some of us have not the physical health to be missionaries, and the place of a missionary is closed to some of us because we have arrived at a certain age or have worked for a certain period. More

than that, some Boards require that after a trial first term, one's colleagues shall decide by vote whether one shall continue to occupy any place at all in the movement.

Dr. Axling and Dr. Kawaguchi both insist that there is a place for the missionary to-day, but each says that he must be a *suitable* man or woman. There is nothing new or strange about this. It has indeed always been so. The value of their remarks lies in their calling our attention anew to the fact that times have changed, and that qualifications are more exacting; but I am happy to believe that each of them would be ready to insist that however specialized the places of usefulness of missionaries may become, he should above all be a consciously regenerated man and one who desires first of all that individual men should enjoy the experience that has been his.

To the first missionaries that arrived *every* place was open. If anything at all was to be done, the missionary did it, and nobody disputed it. He rented the preaching place, paid for it, dusted it or hired it done, played the organ, took up the collection, and preached. There are scores of places where he is yet, from necessity, doing this very thing, but there are also scores of places where he has not done it for years and never will do it again. To read the writings of *some* one would get the idea that the characteristic of the earlier missionary was to hold to every job he had and to give positions of dignity and usefulness to his Japanese helpers only grudgingly and when it was inevitable. I have no hesitation in saying that the direct opposite was the case. The first missionaries insisted that the new church must be a Japanese Church and that it be officered, financed and controlled by Japanese, and as fast as they could put burdens of preaching, baptizing, directing and financing on Japanese shoulders, they did it. This does not mean to say that all missionaries were equally quick to see, or equally skilful in shifting these burdens, or that the growing Japanese individual or Japanese church thought that the development was as fast as it

ought to be, but it does mean that that was the consistent policy from the first and it is being worked out consistently to-day. It is no new idea that the missionary is to be a John the Baptist, ready to decrease that another may increase. It is as old as missionary work, and it can be seen in operation in every missionary country.

The result is that the missionary has been eliminated from certain places, just as he planned from the very first that he should be eliminated. We hear a great deal of talk about missionary leaders, and an appeal is often made to young men at home to go out to the mission field and be leaders. There has been missionary leadership in Japan in the past, a good deal of it, and by men by no means superior to many of the missionaries of to-day. But the missionary has eliminated himself from this place as a leader in a broad or national sense. He has gone; and the so-called missionary statesman with him. That does not forbid leadership in other directions or in a smaller sphere, and it does not say that the missionary is without influence on the broader developments of the Christian movement. It says simply that Japanese men, of high qualifications have been developed out of the Christian church, and the missionary is not now called upon to lead in the same way as before.

The missionary is practically eliminated from the field of educational administration. He remains temporarily in a few leading positions in certain large denominational schools, and he will remain much longer in certain schools that do not directly represent the denomination and have a simple evangelistic-educational program. He may for a long time control kindergartens and girls' schools, but he no longer administers colleges or theological seminaries, or if he does, it is but for a time. The missionary has not the place as teacher in theological schools that he once had. The reason is obvious. It has been possible for some of the ablest Japanese youth to go very far in this line of study. It is very much easier to get a competent instructor for a theological

seminary than to get a dean for a college or even an academy. This is a natural development and no one is complaining, but it is a fact that the missionary has a smaller place as teacher in theological seminaries, and no place in the teaching of certain branches that once fell to his lot in colleges.

There is a place for the missionary in the teaching of English composition and conversation in mission schools and government schools, but translation and grammar are now nearly out of his line. There will be more places for the missionary as I have defined him in government schools as time goes on, and some of his best work will be done right there but, as indicated above, the higher grades of teaching have fallen naturally to Japanese workers.

Coming to the church proper, the most important part of the whole work, the development has been steady and normal. Of course there has been discussion and difference of opinion as to times, seasons and methods, but while individuals may have been dissatisfied, there has been no question about the results. Bishops from foreign countries are diminishing fast. Presiding elders are practically gone. No missionary is pastor of a church, or elder or deacon or treasurer, or it is considered anomalous if he is. This is certainly true of all *strong* work.

So much for the place that the missionary once filled but does not fill now. What is left to him? What is his place? Where is it? Leaving for the moment work within the church organization,—he has wide place where the church *is not*. There is much territory where as far as the church is concerned the soil is as virgin as it was when the first missionaries came to Yokohama, although it is somewhat differently oriented. Any man who has the initiative, the dominating purpose and is ready to take it rough and hard, has an abundance of place where the church *is not* and where the church *is not likely to be at all able to be* for a good many years to come.

There is a place for him where the church *is weak*. Within our church organizations there are leaders quick to see

that the missionary has a way and an appeal of his own, and that where he can be associated with one or several weak projects the whole will go forward with greatly increased hope. The methods will vary from place to place and from time to time, but whether it is the case of an out-and-out missionary, a government school-teacher, or a lone Christian business man in the interior, a weak church and a strong foreign Christian means progress.

Where special teaching is needed there is a place for a missionary. The administrators of schools have an idea that a missionary is a natural born pinch-hitter, and they are quite correct, only the gift is more often acquired than natural. With his broader training and experience he can be used in unthought of ways. Must someone teach type-writing, touch system, get a missionary. Must someone teach music, astronomy, Greek, Hebrew, German, French,—a great variety of subjects,—and there will almost always be found a missionary not far off who can qualify.

Let us see if we cannot summarize and express this a little more concretely.

Admitting that the place of the missionary is different from what it was even a decade or two ago, and that he is relieved from many of his former tasks, we find that there is yet:

1. A certain amount of teaching in theological schools that will fall to his lot for some time to come.

2. A larger amount of teaching in colleges, a still larger amount of teaching in academies and Government schools, teaching and care for kindergartens and girls' schools, always with a distinctly evangelistic purpose.

3. A small amount of administrative work in certain kinds of schools.

4. Special schools and special classes almost anywhere, again always with a distinctly evangelistic purpose.

5. Direct evangelistic operations by the missionary and one or two assistants, either street preaching, parlor meetings, storefront gatherings, colportage, newspaper evangelism, or one of the many other forms that youth is always clever

at devising. All that is needed is push and grit. The place is there.

6. And even in the case of an entirely independent and self-supporting church there are astonishing opportunities for a consecrated pastor and a consecrated missionary to be mutually helpful.

I think that I have made clear what the place is for the kind of missionary I have defined, and also that there is an abundance of such places not filled. But I would like to look at it again from a little different angle. Knowing his limitations as some of us also do only too well, what special thing *can* the missionary really do that will make him worth while.

1. He can teach the things of God and the Christian religion in a way that in past, at least, has been effective. There was only one sentence in Dr. Axling's book to which I took exception. He said that William Merrill Vories "did not teach theology." If he had said that this brother did not give lectures in systematic theology I would have agreed. Something like that was probably meant, but I do not like the form of expression. Theology, beliefs about God, was the one thing that Mr. Vories *did* teach, when he first went to Hachiman, and that he is teaching now, and I cannot imagine him in a position where he would not insist on his privilege of stating the things that he believes about the Father, the Son and the Holy Spirit. And that is what any missionary can do in such a way that a good deal of it will be understood. There are large parts of the empire where no one can do it as well as he; and where if he does not do it no one will.

2. He can be an apostle of Christian friendliness. I was not a little annoyed at an article in the *Japan Evangelist* this winter that urged this upon the missionaries as though it was something new under the sun, a new method of approach, or a new solution of a difficult problem. But that is just exactly what the missionaries have been doing for the last sixty years. The missionaries are the most friendly people in the world, and always have been. I do not care to call

the roll of the missionaries that worked here from 1860 till 1900, but I do not believe there were more than a paltry half dozen who failed in friendliness that was expressed in helpfulness of a dozen different kinds. If anyone wishes to argue that it has become a lost art and needs re-discovery, I am ready to listen, and try to prove that he is mistaken, but it seems almost humorous to think that the missionaries of the earlier decades had not discovered and made use of friendliness as a method of approach to the human heart, and as a method of giving expression to the love for the Japanese that was in their own hearts.

3. The missionary can minister to youth. Youth of both the sexes are approachable anywhere, but nowhere as they have been in Japan for the last fifty years, and are now. It is in general harder to keep them away than to draw them to oneself. There are scores of missionaries scattered over the country to-day who would find their hands more than full if they should put aside all else and devote themselves in helpful ways to the youth that are ready to come to them.

4. The missionary can be a standing witness for the value of the things of the spirit and thus correct the distorted impression that our occidental civilization would make of Japan if the only contacts were those of the commercial world. This is no railing accusation against the business community but it is patent to anybody that with the missionary eliminated the business world would by no means give a correct impression of our American civilization, which, with all its faults, is not improperly called Christian. Especially in sections like Kōbe-Osaka and Tōkyō-Yokohama the presence of a large number of persons who are interested in things of a non-material nature is needed that the best kind of international relations may be maintained and built up.

5. The missionary can be effective as an intercessor. Do not think I am going out of the realm of the practical. The missionaries are no more on a plane of equality in this specialty than in other things, but there always have been, and

there always will be, a number of men and women, powerful in prayer, and who have been inspirers and leaders of many others, foreigners and Japanese, in the exercise of this gift. What was the contribution of James Ballagh to the missionary movement? During his first ten years it is admitted on all hands that he founded the N.K.K. the Church of Christ in Japan; during his last ten years, perhaps his only contribution was intercessory prayer, but Oh! what prayer! God grant he may never lack successors.

6. It is almost impossible for the Japanese Church, working with the greatest difficulty upon the problems connected with its youth, to maintain a sufficiently high ideal of the necessary evangelistic program for Japan. This is not to be wondered at. Occasionally a foreign missionary staggers at the thought of what is involved in putting a Christian worshipping group in at least every *mura*, the smallest administrative division in the empire, a Sunday School in every hamlet, or a church every three miles. This may not be possible until the Japanese Church itself is able to swing the task, but can we stand idle waiting till that day comes? Dr. Axling tells us that "the genius of the Christian religion is its spirit of expansion. When it ceases to reach out and evangelize, it dies." The American and English churches caught the vision and came to Japan. As a result of their efforts a Japanese church is fast coming into its own, but neither the Christians in America and England either for their own sakes or the sake of this nation nor the unevangelized millions of Japan can afford a slowing down until the Japanese Church grow up to this task.

6. All are agreed that while the Japanese church is developing well in a material way, it is by no means able yet to finance its own educational institutions or the work that needs to be done beyond its immediate borders. And here I must refer to the one sentence in Dr. Kawaguchi's article to which I feel obliged to take exception. It reads. "It is pernicious and unchristian to advocate the theory that the Mission Boards will not

send financial aid unless they have their missionaries on the field or send new missionaries to protect their interests." It is not such a simple problem as that, and it is not a question of protecting the "interests" of the Mission Boards. No one could devise a more effective way of damaging the Japanese Church than to supply it with a mere financial subsidy. The church cannot be hurt or hindered by a large number of men and women representing the warm Christian heart of foreign countries. That had a certain disadvantage in the beginning when the church was very small, but whatever that might have been then it is getting less and less every year, if it is not already quite negligible. I do not pretend to be able to give all the reasons, and this no place to discuss it, but I feel very sure that the harm which seems to be inseparably attached to a financial subsidy to a nascent church, can be minimized, and perhaps nullified, only by the association with it of numbers of persons representing the noblest spirit and deepest feelings of the donors. And I think that it is equally true, and not perhaps any easier to explain that while the Christians of the Occident will be ready to continue long to send their sons and daughters to co-operate in the evangelization of Japan, their interest could not for any considerable period be sustained in a mere pecuniary contribution.

It may not be strictly germane to my subject, but I wish to say a word in regard to the self-sacrifice that seems to be an integral part of the place the missionary is to hold and which some seem to think is rather wanting in the work as carried on to-day.

I was thinking recently of our friend Capt. Bickel. On the surface he lived a fairly comfortably life. At times he lived on shore, and he always had good quarters on his ship. He never ate Japanese food. But on the other side of it, he condemned himself to a life of very real loneliness, and what must it have meant to a man in middle life to throw up a very comfortable berth indeed, and a useful one, in a London office building to take one that had yet to be hewn out

of rough timber and set floating on the Inland Sea of Japan.

Take the work of a teacher in Japan. Hope of advance and promotion is the spice the whole world over, makes the drudgery of business and professional life tolerable. The missionary teacher sets himself deliberately to a life of drudgery with no such compensations. The personal development, and stimulus that come from filling successive positions of dignity and responsibility, he waives in favor of his Japanese colleagues. At home many of these might have been his. In Japan few or none of them will be. Even in the case of a teacher of theology he deliberately puts shackles on himself. If he teaches in the Japanese tongue he can never hope for the freedom of expression of his best thoughts that he might have had if he had remained at home, and if he address his classes in English he is at the best so imperfectly understood that the stimulus that comes from the comprehension of his best thoughts by bright and active minds, is quite wanting. The experience of the preaching missionary is not much different. He must be a speaker of Japanese, and though it is undoubted that he is as a rule, sufficiently well understood to be able to lead many into the ways of righteousness, his manner of life and his mental experiences fall very far short of what might easily have been his in the ordinary parish at home.

Dr. Kawaguchi and others have spoken of the desirability of having short term theological instructors come out from home. It sounds like a fine plan, but a capable theological professor in middle life is not easily side-tracked to the Orient for a term of years, and before the short term was finished he would have deteriorated sadly from lack of his previous stimulating surroundings, and every year of the term would make him less the inspiring leader that he was thought to be. Familiarity does not always breed contempt, but it does often dull the edge of admiration.

Finally, as I intimated above, my conclusions are practically the same as those of Drs. Axling and Kawaguchi.

Is there a place for the missionary in Japan? Yes, just as there always has been; a place for any missionary with the real evangelistic urge, and with a list of graces and capacities rather broader than once sufficed, though this is a change that must be noticed in regard to any kind of professional worker anywhere. In the home countries the doctors, ministers, lawyers and teachers demanded by the times are different from those of fifty years ago.

What is the place of the missionary? One that is more and more outside of the organization, one less than ever having to do with administration, and one perhaps more than ever demanding initiative, self-sacrifice and perseverance. Less than for some years past will the missionary find a place of sorts ready for him to sit down and fill. More than for some years past it will be incumbent upon him to bring himself to a high degree of fitness, so that in town and country, in season and out of season, he can "compel them to come in." The missionary who is full of his subject, ever burning with a desire to talk helpfully about the things of the soul, in public and private,—as ready to talk about religion as about the weather,—will always have a place.

The Japanese people have ever been ready to give the foreign missionary a hearing, especially when he has spoken to individuals. They expect him to bring the subject of religion forward, and welcome it from him when they might resent it from one of their nationals. And there is no indication that there has been any fundamental change in this attitude. If the missionary is primarily called to be a witness, and if he is ready to abide by his calling, I do not see how, until Japanese witnesses are greatly increased in number, and have been enabled very greatly to increase the scope and effectiveness of their operations, I repeat, I do not see how for many years to come, he can get an honorable discharge.

Thus far this paper was prepared in the cloister like seclusion of Tokyo, but after a few days of the exciting environ-

ment of Karuizawa, in view of the discussions of the last two days, I feel impelled to add a page or two.

I think there is almost complete agreement on the proposition that there is a broad field for useful activity on the part of any missionary who simply cannot be happy unless he is persistently and lovingly bearing witness to the fact that life, light and love come through Jesus Christ, the way and the truth, who say with Peter and John, "We cannot but speak the thing we saw and heard."

But the really difficult, and still unsolved, question is the place of the missionary in relation to the Japanese church organization. This is the question, the answer to which is now in process of being hammered out. Mr. Iglehart's paper made it plain that there are five or six large mission combinations in Japan that are related in various ways to large, independent Japanese churches. For historical and other reasons, the relation between mission and missionaries, and these organizations, have differed from the very start, and the solutions ultimately arrived at will differ greatly, in detail at least,—in the different groups. The degree of the progress already made differs greatly. Reference has been made to the results obtained in American Board and Kumiai circles where we find the most advanced steps yet taken. Another speaker seemed to stand for a form of co-operation whose insignia, instead of clasped hands, would be the mailed fist.

I recently emerged from a seven day mission meeting. This burning question was up in the form of two resolutions eventually almost unanimously carried. A colleague and myself voted amicably and with unanimity in favor of both resolutions, but throughout the whole long meeting it was constantly cropping out that our motives and expectations were as wide part as the poles. If I interpret him correctly he looks forward with anticipation to an early day when the mission and missionary will be quite submerged in the Japanese church, in whose councils a few men missionaries may have a more or less prominent part. On my side I would call that death. I

rather look forward to a time when the church will have complete control of everything of an organized nature and of very considerable funds now expended on organized work, but when the missionary, with emphasis on missionary—not mission—shall be free to engage in pioneering effort, or indeed any kind of effort that his ingenuity may devise, up to the point of organization, always maintaining intimate and mutually helpful relations with the ecclesiastical body, and in some communions being a real part of that body, under the direction and control of its higher officers. The missionary's initiative and sometimes rather crass aggressiveness is his most valuable asset, and it ought not to be strait-jacketed.

Now there will not be, and cannot be, a single standardized solution to this problem, not even within the bounds of a single mission or Japanese denomination. I have been greatly entertained recently by noting how the contributions different persons have made to this discussion have shown clearly their temperament, the method in which they have done missionary work hitherto, and also the method they are likely to continue, whatever formal action may be taken by deliberative bodies.

The Nihon Kirisuto Kyokwai and associated missions are working out a plan that seems likely to go into operation. It is drawn up and clearly printed, except one clause and that is clearly *written*, and yet the very men who put in the finishing touches do not agree as to what it all means. I have figured out that if the plan goes into effect, by the time it has been interpreted by four missions, twenty odd stations, several scores of missionaries, the Japanese church and a couple of dozen local committees, there will probably be twice fifty-seven varieties in the ultimate form of procedure,

However, this fact is not altogether discouraging. Where mutual love and confidence prevail, a real gain will have been made. And where there is lack of love or lack of confidence, while the plan will not work very well, things will not be much worse than they would have

been had the plan not been adopted. It is only a right and good spirit that can make any plan of this kind work well.

But on the other hand, we must bravely face the fact that with the coming and ever continuing, readjustments there will be very great losses as well as considerable gains. Mr. Vories has deplored that mission schools are over crowded, that the faculties are not so largely made up of Christian men as should be the case, and that spiritual results are not comparable with those of an earlier day. He is quite correct, and I am not afraid to say that I consider this due in large measure to this devolution which seems to be the inevitable tendency of the missionary program.

It is not the missionary that wants crowded schools or who is directly responsible for them. The missionary is far more keen for a completely Christian faculty than any Japanese administrator that I have seen, and I am quite sure that the spiritual influences in our schools would be stronger under the sway of the blunderingly zealous missionary than they are at present in many schools which are largely outside mission control. It does not take much of a prophet to foresee that with the coming of the National Christian Council, the Federation of Christian Missions will be all shot to pieces or entirely scrapped, while it is difficult to foretell how *The Christian Movement in Japan, Korea and Formosa*, *The Japan Evangelist*, the Japanese Language School, the Christian Literature Society and some other things are to fare under the new arrangement, but we endure these losses since we believe, or at least strongly hope, that they will ultimately be replaced by much greater gains.

I believe emphatically that no solution will be satisfactory unless great liberty in prophesying and in individual initi-

ative, outside the organization or within the organization, is reserved for the individual missionary. And I also think that the whole question will sink into relative insignificance with the gradual disappearance of foreign funds to be administered in the direct assistance of weak churches.

Mr. Iglehart has pointed out that apparently the denominations with many missionaries grow fastest, and I think that I remember that the growth was most apparent where there were many women working for women and children. My instincts tell me that this is correct. It is true that women are more clever than men, that they are not hampered by administrative details as are most men missionaries, and that they work among a class that has considerable command of its leisure,—but besides that, and what is more important, they are comparatively untrammelled and free in the exercise of independent initiative.

Of the various denominational solutions it seems to me that the Methodist one bids fair to be the most happy. There are many reasons, but a prominent one is that no great re-adjustment of their polity seems needed to give the missionary a place for free action both within and without the organization, though they may have their own serious troubles as do others.

But the movement is on, and we are to go on with it, wisely, we hope and willingly, but it must be clasped hands, not mailed fists; unflinching good humor, patience and affection, not suspicion or selfishness. It is the *zeitgeist*, if you please. But the *zeitgeist* is not necessarily an evil thing. I am quite ready to believe that in some of its phases, at least the *zeitgeist* is often undistinguishable from the *Heilige Geist*. It is quite possible for the Holy Spirit to dominate the spirit of the times.

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Editorial Comment.

THE CHRISTIAN OPPORTUNITY AFTER THE FIRE.

THE wiping out of so much of the equipment of the Christian movement in Tokyo and Yokohama presents an opportunity that may never occur again for adjustments that would make for the greater efficiency of the Kingdom of God in Japan. This opportunity forms a challenge to every Christian agency involved. There may never again come a time when so many obstacles to the realization of an ideal movement will be removed and so open a field lie before us.

We have seen visions and discussed programs in the past, but there have been barriers in the way of realization. To-day most of these barriers have been burned away. And the tremendous appeal of suffering and need and opportunity should find us responsive.

May adjustments will suggest themselves to us all; differing according to our various previous interests. Certain general measures, however, may be considered by every one connected with Mission work in Japan.

First, may we not have a United Christian Literature Society,—composed of both Japanese and “foreign” capable writers and administrators?

Second, may not an International Y. M. C. A., replace the Japanese, Chinese, Korean, and “foreign” groups by one adequate plant, having as many branches as necessary in different districts, serving not only the spiritual, mental, and physical needs of the young men of one group, but also broadening the inter-racial relationships and sympathies so as to serve the true interests of the Kingdom of God both here and thruout the Orient?

Third, shall we not have Cooperating Churches—redistricting these cities and redistributing our forces and resources? New plants, so situated as to cover the whole community, should be adapted to City work. Such Missions or churches as are unable to provide adequate equipment for City work might be asked to transfer their activities to unreached rural districts.

Fourth, may not the scattered and more or less demolished Mission schools unite to form an Interdenominational, International University—to head up all Christian Educational work in Japan?

Such a university might be modelled after the best in Occidental institutions, be independent of Mombusho control and non-Christian support, be co-educational and conducted, for the most part, in the English language, so that not only Japanese students but even the children of Missionaries and other “foreigners” would not need to go abroad to complete their education. This would make easy the enlisting of capable teachers and exchanges with foreign universities and colleges.

A preparatory department would be needed at first, but eventually all Mission schools could be so readjusted as to to prepare their students for entrance.

Such a vision is not impossible of realization. The Christian world will be especially responsive to the needs of Japan in this hour of crisis. A heavy responsibility rests upon us who have been called to serve here at this time. If we fail not, the losses, and sufferings, and deaths of the first week in September may not have been in vain.

—W.M.V

THE NATIONAL COUNCIL LAUNCHED.

THE National Christian Council was launched under conditions that are not usually considered propitious. Tokyo and Yokohama were in ruins. "The Japan Advertiser" and the "Japan Evangelist"—the two chief publicity agencies for the missionaries—were not functioning. There was little oratory to arouse enthusiasm. The delegates met quietly in the Reinanzaka church; adopted the constitution of the Council; elected officers; appointed the Executive Committee and then adjourned. Fortunately it is not the oratory and the publicity which spells success for a spiritual movement. The Interchurch World Movement certainly had publicity enough to make even Barnum envious and yet it failed. The Student Volunteer Movement on the contrary born in the quietness of the Haystack prayer meeting has rendered a world service of exceptional merit.

The outstanding need of the Council just now is faith in its possibilities. The fact that so many missions and churches approved the plan, in spite of the apparent lack of enthusiasm is conclusive evidence it seems to us that the Federation of Churches and the Federation of Christian Missions were unable to meet the demands of the situation. The Council is worthy of a fair trial. Nothing will kill it quicker than scepticism. Let us cheer for the team. If we are not called upon to take part in the

game, let us stand on the side lines and boost.

The first duty of the Executive Committee was to choose the secretaries of the Council. After much prayerful consideration the Rev. K. Miyasaki was chosen as the Executive Secretary and Dr. William Axling as his associate. Mr. Miyasaki has been for a number the pastor of the Union Church in Moji. He has also has experience of a pastorate abroad. With such a background he is eminently fitted for the larger task in cooperation to which he has been called.

A WORD ABOUT THE EVANGELIST.

THE Japan Evangelist has experienced difficulty in printing. The editors had hoped to get out a series of double numbers and thus catch up. We have been unable to do so. The Executive Committee of the Federation therefore decided to call this issue the November-December number, thus completing the volume for 1923. It was also decided to omit the first five months of 1924 and begin again with the June issue. All subscriptions will be extended five months. In former years July and August were omitted. This year there will a July number, but there will be no issues for August and September. It is hoped that by this plan it will be possible to get out the Evangelist at the beginning of the month instead of at the end.



The Effect of the Earthquake on Christian Work

By DR. R. C. ARMSTRONG

ON September 7th, six days after the great earthquake and fire, the Executive of the Federation of Christian Missions met in Karuizawa to consider the effect of the earthquake upon Christian work in Japan, but especially in the whole Kanto area. They proposed a joint commission of Japanese and missionaries to study all the problems involved; Evangelism, Christian Literature, Social work and Education, with a view, not only of making a common appeal for reconstruction, but of avoiding past haphazard methods and mistakes. An informal meeting of all persons interested in these problems was convened in Karuizawa a few days later and heartily approved of this proposition. In due time a commission composed of thirty representatives appointed by the Executive of the Federation of Christian Missions, and thirty-two appointed by the Federation of Christian Churches met in the Reinanzaka church on October 9th and appointed four sub-commissions on Evangelistic work, Social work, Educational work, and Christian Literature. On Oct. 23rd a second meeting was called and reports of progress were heard from most of these sub-committees.

It is difficult to prognosticate at this stage what the result of these meetings will be. A letter from the Missionary Conference of North America, in New York suggested that exactly this mode of procedure should be followed, and offered to send a deputation to Japan to assist in the work of investigation if the Japanese so desired. The joint commission courteously decided to extend the invitation, and in the meantime to push the work of investigation as fully as possible. But even at this stage, especially as the question affects the work of Evangelism and Christian Education, it seems clear that the best results will not be attained without either organic union or a much closer federation of Christian forces than we have at present. For example, in the committee on Evangelism it was felt that all we could possibly do except Union Evangelistic Halls was to make suggestions to the various denominations as to the advisability or inadvisability of rebuilding

on the old sites. This means that an ideal distribution of our churches, even in the burnt districts cannot be attained because of our lack of unity. The same will be true of other phases of our work, unless our federation becomes vital.

The door of opportunity is now open for either a closer federation or the consummation of corporate union among the Japanese churches. At such time as the present our denominational differences and ambitions and our material possessions sink into insignificance before the supreme purpose of all Christian work which is the establishment of the Kingdom of God. We are spiritually united about the magnetic personality of Jesus Christ with whom and for whom we are willing to count all thing as loss, but we cannot close our eyes to the fact that because of our disunity the Christian movement is not taking its place in Japan among the other religions. We think we have religious freedom because of the Constitution, but as a matter of fact do the laws of Japan give us our place with the other religions? The new franchise bill distinctly mentions the priests of Shinto and Buddhism, but Christian ministers are designated with "other religious teachers." After fifty years of modern Christian work in Japan we should have a greater place than this seems to imply. This state of affairs is due to our divisions and to the fact that Christianity is still regarded as "an artificial foreign flower, a western religion." The dominant foreign stigma must be removed, the Christian movement in Japan must be united and nationalized before it will take its proper place or make much greater progress. ●

Japan must have a national Christian Church. Christianity must be shown to be the only true fulfilling of the indigenous religious life of Japan. If we fail to do this our message will be as the seeds that fell on shallow ground. This does not mean that Christianity can ever be nationalistic or that it is necessary for Japan to have an established church; it does mean that all churches capable of uniting and becoming entirely independant of the

foreign missionary should be encouraged to do so as quickly as possible, even though the process causes the missionary some discomfort.

The history of union movements in Japan as given by Dr. Imbrie in the *Evangelist*, 1914, was not entirely discouraging. When the first Christian church was organized in Yokohama in 1872 they fully expected to avoid our petty differences and divisions. In the general convention of missionaries held later in the year, they passed this resolution: "Whereas the church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom and much more in pagan lands where the history of the divisions cannot be understood; and whereas we, as Protestant missionaries desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences; we therefore take this earliest opportunity offered by this convention to agree that we use our influence to secure as far as possible identity of name and organization in the native churches in the formation of which we may be called to assist; that name being as Catholic as the church of Christ; and the organization being that where in the government of each church shall be by the ministry and eldership of the same with the concurrence of the brethren." When this resolution was adopted the convention offered a prayer of thanksgiving and straightway forgot all about it.

Fifteen years later in 1887, a conference of missionaries for the Anglican churches and the Episcopal churches of the United States again proposed to their sister churches that they unite their forces and resolved: "That this united conference of missionaries of the Church of England and of the Protestant Episcopal Church of America now assembled in Osaka, wishes to place on record its desire for the establishment in Japan of a Christian church which by imposing no non-essential condition of communion shall include as many as possible of the Christians of this country." This resolution was communicated to the other churches by the Right Rev. Bishop Bickersteth and a committee was appointed to meet any other committee authorized to

act in behalf of the other Christian bodies. For various reasons this resolution failed in its good intentions. About that same time the Synod of the Nihon Kirisuto Kyokai and the general conference of the Nihon Kumiiai Kyokai both met in Tokyo and appointed committees to consider the possibility of union. A basis of union was drawn up and seemed about to be consummated. The Presbyterian body, having unanimously agreed upon the proposed union, again a prayer of thanksgiving was offered. The Congregational body meeting of the same time in Osaka, gave the proposition six month's postponement, and finally it failed altogether.

In 1900 another general conference of missionaries met in Tokyo and adopted the following resolution: "This Conference of missionaries assembled in the city of Tokyo proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his church in sincerity and truth to pray and to labor for the realization of such a corporate oneness as the Master himself prayed on that night on which he was betrayed."

In December following the passing of this resolution the Missionary Association of Central Japan, feeling that no great and lasting results could come from mere resolutions of friendly courtesy, took up the matter and on Feb. 12th decided to send out a letter and a prayer for corporate unity among all Christians. Meanwhile the Methodist bodies were contemplating union among themselves and later it was consummated. The Presbyterian churches and the Reformed churches had united and the Anglican churches from England and America had also come together. These unions leave no doubt in our minds that if it is possible for missions from various countries to unite behind a common Japanese church when they so desire, it is equally possible for all missions in Japan to form an advisory council to assist one National Christian Church from one end of this Empire to the other, and to designate men, regardless of their country or denomination to any work of a special character that national church may desire. The formation of the Federation of Christian Missions in 1902 and the development of great social gatherings of Japanese churches into the Evangelical Alliance of Japan, and later in 1911 into the Federation of Christian

Churches in Japan, have proven that our differences and ambitions are more imaginary than real and we hope and pray that the organization of a National Christian Council composed of a greater number of Japanese than foreigners, may be but the beginning of even greater union and closer federation in the days to come.

It is evident from this brief review of the history of union efforts in Japan that all denominations have felt that our lack of union was disadvantageous to the more dominant interests of the Kingdom of God in this empire. We all recognize that our supreme purpose in Japan is to exalt the Spirit of Christ and his kingdom. Once more let me say, we are not here to Anglo-Saxonize, to Americanize, nor yet to denominationalize Japan. We are here to elevate the personality of Jesus Christ and to Christianize Japanese social life in all its phases; we are here because our field is the world, and we believe we are pioneers of world citizenship which alone will make for the common welfare of all mankind. Our purpose is one, and in introducing Christian ideals our methods are similar. If we could only let the dead past die, and approach our problem with no other standard but the love of God the Father, and loyalty to Christ as revealed in the New Testament, we would without doubt rapidly become one body in Christ. With Bishop Root of China we feel that "The time has fully come . . . to face without flinching and so far as possible without pride or prejudice the facts of the situation, and to consider what steps can be taken immediately, looking toward such further cooperation and reconciliation as will minimize the manifold weakness of our disunity." The deputation which we have invited from North America will no doubt expect that as a result of this earthquake and fire we will come more closely together and take radical steps to strengthen the struggling Christian movement in Japan if it is to be more effective and efficient in handling its great task, the evangelization of this empire than it has hitherto been. Prof. Daniel J. Fleming speaking in New York said "If we seriously face this truth that our time in China, Japan and India is limited, and that the years of control, leadership, or even large cooperation are numbered, and that this end is being talked of even now, we cannot help but pause to enquire whether we are making the

contribution God intended us to share." In Japan we have already reached the advisory stage, or something very close to it, and we recognize the necessity of making Japanese leadership pre-eminent, and of making Japanese leaders take the initiative in all movements that are to fully succeed.

The other day Mr. Wood, the American Ambassador said: "The character of the Japanese people was laid bare to us observers who were here to witness your behavior; and what we saw was a splendid exhibition of self control and courage." We all agree with this statement that there was great bravery, self-control and kindness shown during this terrible catastrophe. On Sept. 3rd, I, with others, went with a train full of refugees leaving Tokyo; we were crowded into a baggage car, but we never travelled with a more friendly, patient, self contained lot of people. All along the way people were vying with one another in showing kindness to the unfortunate ones. This kindly spirit will always remain a happy memory. But looking back we cannot close our eyes to the fact that the younger generation did not manifest the same fortitude and self control as the older people did; they and other misguided patriots were responsible for the most regrettable incidents of the catastrophe. Theirs was not the true spirit of ancient Japan which was centered in religious sanctions and based upon religious faith. Modern Japan has outgrown her ancestral faiths, just as the Roman Empire outgrew her ancient domestic religions; and just as the Roman Empire degenerated and fell into decay for lack of a more vital religious faith, so the conduct of the young men after the earthquake causes us to stop and think whether modern civilization with its material prosperity and its military power is not a menace to the future of Japan unless she also accepts Christian teaching and practice.

The responsibility must rest upon us, and our failure to measure up to the needs and responsibilities of the modern situation. Why have we failed? Why after fifty years is Christianity not making more triumphant conquest? No doubt there are many barriers to progress, such as the non-Christian attitude of so-called Christian nations, and the failure of the home churches to adjust herself to the modern situation; but the greatest barrier is the fact

that we as missionaries are trying to impose upon the Japanese Christians all the pettiness and narrowness and divisions of our own past. Why is it that even now "the children of this world are in their generation wiser than the children of light?" Dr. Beard, adviser to the Board of Reconstruction of Tokyo, advised that the new capital should embody Japanese tastes and architecture, and not be merely an imitation of a western city. We all, and at once heartily agree with Dr. Beard's idea. Why should not we advisers to the Japanese Christian church take a similar broad attitude, and instead of trying to force exact imitations of western church organization upon the Japanese church, urge them to initiate a movement looking toward a distinctively Japanese form of the Christian church which will be self propagating as well as self supporting. Make loyalty to Christ and the interests of his kingdom the only basis of our cooperation. The people are hungering for religious consolation and support and like sheep without a shepherd they flock to Kwannon temple, laid there by a superstitious belief in her miraculous deliverance from the flames.

Dr. Imbrie in his article on the history of Church Union in Japan says; "In an endeavor to unite churches differing in polity something more is needed than good reasons. There must be an impelling force that will sweep away difficulties whether ecclesiastical or personal. In the union of the Presbyterian, Congregational and Methodist bodies of Canada that impelling motive was the Canadian need and the national appeal. In a recent meeting of preparation for the final consummation of their union Dr. Charles W. Gordon, better known to you as Ralph Connor said; "This church union is a new thing in the religious world and I am confident that the appeal of a great national responsibility and a great national opportunity will prove irresistible to our people. The new united church will be better equipped to man the front line trenches in our new far settlements than were the denominations composing it. The day is at hand when from ocean to ocean in our country there will be no spot without the ministry of the Christian church, no community unbled by its service." The same national appeal has been uniting the churches in India. Mr. Frank Lenwood speaking of India said; "Nationalism is one of the best

friends of the missionary what joy it is to appeal to young men and women to listen to the Gospel because they love India and long for moral force to make her the great nation she ought to be." Dr. Cheng of China, moved by the same spirit reported that the Christians in China demanded that there should be but one great church throughout all China. Mr. Lobenstine speaking for China said; "China will no more accept a partitioning of her church among western denominations than a partition of her territory among western nations." These men and others who spoke at the International Missionary Council which met in Oxford, emphasized the importance of the cooperation of the various denominations on the basis of loyalty to Christ, and encouraged these national movements as a strength. In Japan, however, we have feared the narrow nationalistic appeal of the reactionaries in Shinto and Buddhist propaganda; but now that that danger is past, Christianity must make a national Christian appeal and our Japanese brethren of all denominations must be encouraged to make it urgent and vital. The social conditions which were revealed by the great earthquake make it clear that even patriotism without Christ can be cruel and barbarous. The time is ripe for a national Christian movement to make clear that Christianity in Japan is not a foreign imitation, but a crying necessity to the perfection and development of the indigenous religious spirit of the Japanese people. The more we study the question the more it becomes clear that our denominations and divisions do not mean much to the Japanese people. They are kept apart by loyalty to certain leaders, by sentiments connected with certain groups, by gratitude to the mission who first led them to Christ. In our advisory relation to them as missionaries let us seek the higher interests of the kingdom of God and the Empire of Japan, and urge them to promote either a national union church, or a very much more closely federated church movement than they have yet had in order to meet the needs of the present situation not only in Tokyo and Yokohama, but throughout the empire of Japan. We have failed to come together; let us urge them to go forward in spite of us. Such a movement will inevitably be uncomfortable for us missionaries, but if the Christian church is to take its place in modern Japan and save Japan from ma-

terialism, militarism and sensuality, the three great social evils of all modern civilizations without Christ, then it must throw off the stigma of being a foreign religion, and all barriers to unobstructed progress.

Coming now to the immediate, present problems. There is a very large commission, said to be as many sixty men representing the various churches and denominations interested in the work of reconstruction coming to Japan in the near future, by invitation of the joint commission in Tokyo. They will expect us to meet them with a definite challenge; and if the challenge is big enough there is no limit at this time to the assistance we may receive. But money is not the chief concern, though some of us seem to be so constituted that we can scarcely see any thing beyond our own material losses and how we are going to redeem them. Too much time is spent discussing the problem from that point of view; we are like Bunyan's man with the muck rake who was so busily engaged digging in the mud that he could not see the crown of glory that was waiting for him if he would but look up. Judging from the tenor of the addresses reported in the *International Review of Missions*, those men are not coming to Japan to help us to restore the "status quo"; it would not be worth their while to come on any such mission. They are looking for greater things,—for union, for federation, and co-operation, for a great step forward, and they will be disappointed if we are not prepared to meet them.

In the Great World War when the allies finally worked out a system of close cooperation and moved as one unit, nothing could withstand them. Since the war their lack of unity has plunged Europe into terrible confusion. The same is true of mission work in Japan; we must work out a system of close cooperation, if we are not yet able to rise to the ideal of organic union. The work in Tokyo, Yokohama and the whole Kanto district should not be reconstructed along the old lines, but constructed after careful, prayerful consideration along more ideal and Christian lines. Even this will not be attained unless the whole Christian movement of Japan rise out of themselves and the ruts into which we have fallen into new vision and a clearer realization of spiritual values. We must have closer cooperation if we are to

succeed in leading Japan to Christ or if we desire to hold the confidence of our constituencies at the home base. Dr. Endicott, the General Secretary of the Canadian Methodist Mission Board recently wrote; "There is no doubt whatever but that our most generous people are the ones who would appreciate most fully every indication that our foreign missionary work was being carried on less and less in a denominational and more and more in the spirit of Catholic Christianity." Dr. Speer recently wrote in the *International Review of Missions*; "The end that we seek is the persuasion of all men to the truth, above all to the truth of the preeminence of Christ, in whom dwelleth all the fulness of the Godhood bodily In this purpose we best help others and best pass on ourselves into the fuller apprehension, by keeping wide and kind the bounds of Christian fellowship, by preserving the unity of the spirit in the bond of peace and by doing together as much of the service of the kingdom of Christ as we can." The Right Rev. E. J. Palmer, Bishop, of Bombay, in a very broad-minded paper before the International Missionary Council at Oxford, bears out this same idea when he says; "The word 'Church' in the New Testament always means all the Christians in a place or in a locality or else Christians everywhere. In the early church the unity of the whole church of Christ was faithfully reflected in the several places by the unity of all the Christians in each place. Men were made to understand that loyalty to a body was a greater thing than loyalty to their own opinion but besides the loyalty of Christians to the body there is another loyalty, which is both a higher aspect of that loyalty and its preservative—loyalty to Christ Himself. If that loyalty to Christ is felt intensely it makes for unity, it makes for cooperation." Other men might be quoted who bear out the same spirit. We are beginning to see as never before in the history of the modern church that "as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ," capable of cooperating as one body for the attainment of our common end.

It is scarcely necessary to point out the necessity of great federation in our evangelistic work. Up to the present, because of the struggle for self support, it is sometimes even difficult to persuade one church

to transfer its absent members to another church of the same denomination where they have moved. It is difficult for the Japanese churches to be truly self-propagating so long as their hearts are fixed on mere self support. In fact they seem quite content to leave propaganda to the Mission, Foreign or Home. In Tokyo, Yokohama and no doubt other great cities, Christian families move to the suburbs, but retain their membership in a down town church. The parents may occasionally attend church but too often distance prevents the children from attending either Sunday School or church. ☹ This is a great weakness, a menace to the future of the church resulting from the reluctance of a struggling self-supporting church pastor to release any members even though it would be much better in the interests of the work as a whole for that member to relate himself to a church nearer his home. If as Bishop Palmer suggests we would regard the church in the New Testament sense, and promote the union of all Christians in each locality, the problem of self support would be greatly lessened and the church would become freely and fully self propagating.

The evangelistic situation in Japan is too often like that which exists in the villages and towns of North America where sometimes as many as five denominations distributed at haphazard are struggling for existence, placing their denominational differences above the wider vision and demands of the work as a whole. In many towns of Japan foreign denominational funds are supporting bodies which, if Bishop Palmer's idea of the early church were followed out, would not only be self-supporting but would be self-propagating in the true sense. We must cease talking about self supporting and lay emphasis upon the necessity of self propagation. The union enterprise in Moji had the right vision, but it failed largely because the five denominations did not also see the vision, and refused to withdraw their work in favor of a union church which seemed to start out with a good degree of self propagating power and aggressive evangelism. The time has come for radical methods and radical reforms in our plans of work if the church of Christ is ever to be self propagating. We must venture out by faith, believing that God's greatness surpasses our little systems. If after fifty years of earnest work the good seed

implanted by the self sacrificing efforts of the missionary body and their Japanese brethren dies out, then there is something wrong with the seed. The Christian ideals implanted by the early church were buried under Roman, Greek and Pagan systems for centuries, but they finally came to the surface in reformation after reformation and in the growing spirit of modern sciences and education until to-day they are no doubt more clearly recognized than they have ever been in the history of the world. For example, in feudal times in Japan there was not one national spirit for all Japan or any other spirit capable of rising above the boundaries of all the feudal lords. In the great famines of Tempo and Tenmei men died by the roadside in the territory of one feudal lord even though his neighbor, a feudal enemy, had storehouses of rice and might have shared with them. But to-day no sooner did the world know of this recent disaster by cable, than American stores were rushed to the Japanese people and nations vied with nations in sending unselfish and disinterested gifts. No, no we are not discouraged; the world is more Christian to-day than it has ever been even though it is passing through the agony of a new birth. God is great, and there are greater forces at work for the salvation of Japan and of the whole world than most people realize.

Foreigners sometimes speak disparagingly of the Japanese and their ability to organize and adapt themselves to special conditions, but the last few weeks since Sept. 1st have disproved any such criticism. They have, in a remarkably short time, organized their relief forces and so handled the situation as to avert a great deal of suffering and inconvenience that must otherwise have been endured. The American Red Cross have handed over to the Japanese authorities great supplies of food, clothing, and blankets for distribution; Canadian and British governments are doing the same and it is all being used with admirable efficiency. In short, we have had a wonderful example of the manner in which non-Christian authorities can organize and execute a difficult task; then why should not Christian leaders be credited with equal ability to organize and carry to a successful issue any task that may confront them? They can do it and they must have their opportunity if the Christian movement is to make any further progress.

From the standpoint of numbers, no doubt a very strong appeal can be made for more missionaries, and Japanese Christians almost invariably say we want more missionaries; but from the standpoint of the spirit, there may be some question whether we should not decrease while they increase.

The Executive of the Federation of Christian Missions felt that the time was opportune for a thorough investigation of all Christian Publishing and Distributing agencies with a view to greater cooperation. The earthquake and the fire destroyed the permanent plant and stock of the Christian Literature Society, the American Bible Society, the Methodist Publishing House, the Keiseisha of the Congregational church, the Publishing House and Book store of the Anglican Church and the Tract Society. These losses are the losses of us all and perhaps more than any other loss, affect the Christian propaganda in Japan.

The time is opportune to study the needs of these Christian publishing institutions and find some basis upon which we can unite either in one great central Christian Literature plant which will be broad enough to publish all types of Christian Literature that may be required by any of the recognized Christian bodies; or failing that, to erect a "federated building" which will provide for all Christian business agencies including in addition to these already mentioned the offices of the National Christian Council and the National S.S. Hall and any denominational offices that may be required. It has also been suggested that the committee should study the Commercial Press of Shanghai and bring in a report as to the feasibility of either reorganizing the Fukin Pub. House or establishing in some comparatively inexpensive neighborhood near Tokyo an efficient up-to-date Christian printing house. In recent years we have laid great stress on Newspaper Evangelism and Newspaper Evangelism in some form or other has certainly come to stay. The press should be utilized to its highest capacity for our Christian propaganda. Why should we not have a Christian Daily

Newspaper, edited by Christian editors. From among the many Japanese Christian journalists who are available it would be possible to designate fearless outspoken defenders of public and social opinions from a Christian point of view. Such an enterprise, if once efficiently established, would not doubt quickly become not only self supporting but an asset.

In educational work, and especially in our Theological training schools we might also have federated effort if not union. Up to the present we have to admit that we have no Theological institution which gets and holds men of University grade. This defect is threatening the future of our work. On the other hand, we know that the other religions of Japan are getting and holding many University men in the ranks of their priesthood. Unless we can produce a better educated ministry the Christian movement in Japan will never have the standing she must have if she is to succeed.

It is quite evident that there are difficulties in the way; difficulties that make one feel as though we were beating the air to discuss the matter at all. It would be much easier to drift along in our present denominational ruts, but unless we can accomplish something at this time, the Christianization of Japan will be long delayed, if not entirely defeated by our failure to rise to our opportunity. It is true, it took us over twenty years in Canada to arrive at a basis of union and really bring it to a happy consummation, but why should the same denominations in Japan tarry so long? Let us come together under the standard of loyalty to Christ and attempt great things for God and expect great things from God. If we cannot meet this Commission that is coming with enthusiasm and with sincere and definite plans for federation or union, and with a willingness to make the necessary personal and denominational sacrifices, let us cable them that it is useless to come. If ever there was a time for agonizing prayer on the part of the Christian workers of Japan, that time is now.

Christian Relief Work in Tokyo

By C. S. GILLETT

IMMEDIATELY after the earthquake and fire of September 1st the destruction of life and property was so complete that people were stunned and bewildered. All the familiar landmarks of thought and action were gone. The loss of work and business, of home, relatives, and friends as yet could not be realized. The work of years was wiped out and the plans for the future shattered; all that folks had been accustomed to rely upon was swept away. The chaotic conditions in every station of life were appalling. Not a streetcar was moving and automobiles or kurumas were practically unobtainable. Thus hours were required to go from one part of the city to another; there was no one at hand to consult; men had to go it alone because means of help were so meager. One's own needs loomed so large that it was difficult to plan for others; and in these first few days it was most difficult to get a basis for sane thinking and working. Then supplies and help began to come in and within a few days work really began to take shape. Inadequate though it was in many ways, yet from this time on relief work was limited only by the lack of leadership and organization and to the available resources and personnel.

Some organizations went into this work on a large scale and nearly everyone tried to do something. Naturally it has been impossible to personally visit anything like all even of the larger Christian centers of work, and due to the pressure of work upon everybody and to the slowness and difficulty of mail, and to the changing of addresses it has been impossible to even hear from many of the smaller units. Of the considerable number of cards sent out, answers to about one-fifth have been received. Thus I feel most keenly the limitations of the information at hand and only hope that readers will pardon what has not been reported here.

The original intention was to include the work in Yokohama also, but that has

been impossible, though some items are at hand and later may be given. It goes almost without saying that the work in Yokohama has been very much slower and upon a much smaller scale than in Tokyo.

Now with what work shall we begin? Perhaps it is as well to start with the work of the Y.M.C.A. Certainly they were among the first, if not the very first to start work in the Capital. The City "Y" building burned at 6:30 P.M. Sept. 1, and the National Building at 3:30. On the second of Sept. Messrs. Yamamoto, Arakawa, Suge, Ishida, and possibly others, met at the City "Y" to consider relief. They told the city office they would do anything they could, started a tent at the city building and encouraged young men in giving water to sufferers. Also they aided the Shiyakusho in removing and disposing of the dead. At the same time one of the secretaries went to Kansei to ask for help.

Mr. Kagawa acting for himself left Kobe Sept. 2nd and reached Tokyo on the 4th. At the City office where he went for information and to offer his services one of the Y.M. men directed him to the "Y" work. Beginning with the 5th, after a most stirring devotional meeting amid the ruins in which he inspired all with a faith that out of the ashes a New Tokyo would arise, pulling their own cart he and other young men set out for Ueno to distribute milk and water. They supplied paste and paper so that people could leave their new addresses on markers at their former homes, and used 10,000 information cards which were sent out later.

The work was started upon five yen one of the men had in his pocket but ¥30,000 was secured from Mr. Nagao of the Board of Trustees and further support was secured in other ways. On the 9th Mr. Sajima came from Osaka and together with ten young men, brought a large stock of supplies. The work was

now organized upon a more permanent basis with a Board of Ten Directors, a general committee, and an executive committee of Mr. K. Yamamoto and Mr. K. Sajima. Four different departments: tent work, religious work, relief and finance were organized with secretaries at the head. Altogether five kinds of relief work were carried on: tent work the largest, children's welfare, relief thru visiting, medical aid, and consultation regarding problems of housing and temporary shelter. At first tents were set up at Ueno, Nippori, Shibaura, Kamesawacho Honjo, Sudacho, and Mitoshirocho, Kanda. At each of these they supplied water, general consultation and help, temporary postal facilities, and an information bureau, distributed clothing, and both fresh and canned milk. At the same time three men were detailed for work on the refugee boats running between Kobe, Osaka, and Yokohama.

As soon as conditions became more settled, the tents at Sudacho, Ueno, and Nippori for the aid of fleeing refugees were closed. At the three Stations 15 Koku, about 3,000 quarts of milk, and 20,000 pieces of mail were handled. At Nippori alone they estimate that in one way or another they ministered to about 300,000 people.

At this stage the tent work was turned over to the regular Y.M.C.A. and they carried on stations at Ueno, Hibiya, Meiji-Jingu, Shiba Palace, Kinshi Moat, Iwasaki Park, and Sendagaya, doing Educational, Children's welfare, Evangelistic, Physical, and Social work, with legal advice and employment bureaus at each tent. There was an average of 17-18 enquirers per day and 7-8 for legal advice at each tent; in the 8 tents about 320 quarts of milk and 480 cans of condensed milk were distributed per day. Of course a great deal of these supplies were furnished by the city to the "Y" for distribution. They hope that they will be able to carry on permanent work at their old site, at Honjo, and at Aoyama. ☺

From the work of the Y.M.C.A. we might properly turn to that of the Salvation Army as one of the other larger works in Tokyo but there is a kind of official relation between the Kyugodan (The Tokyo Christian Churches) and the

Y.M.C.A. so shall we see how this organization came into being and how it is related both to the Y.M.C.A. and to the Christian Herald Fund.

Naturally there was a growing feeling that the Churches must get together and act in some concerted way; due perhaps especially to the efforts of Mr. Yamamoto, Dr. H. Kozaki and Mr. M. Kozaki of Reinzaka Church this urge found expression thru a meeting held Sept. 14th at the Y.M.C.A., notices inviting all people interested being given thru the newspapers. About thirty people representing the Church Federation, the Tokyo Ministers' Association, the Sunday School Association, the W.C.T.U., the Y.M.C.A. and others met and elected an executive committee of twenty composed of such representative men and women as Dr. Kozaki, Bishop Uzaki, Rev. Uemura, Dr. Axling, and Miss McDonald. The name, Kirisuto Kyo Shinsai Kyugodan, was given to the organization. Two days later this executive committee met and divided the work into five departments: (1) a general committee over all, with Dr. Kozaki as chairman, Dr. Yugoro Chiba, and Mr. Daikichiro Tagawa, M.P., and Mr. K. Yamamoto as Vice Chairmen; (2) a Social Department, Mr. Yamamoto, Chairman; (3) a Children's Department, Mr. Imamura, chairman; (4) a Church Building Committee, Dr. Chiba, chairman; and (5) an evangelistic and spiritual help department, Mr. M. Kozaki, chairman; Dr. Chiba and Mr. Stirewalt were asked to act as Treasurers and Mr. Matsuno and J. Aritome, as secretaries.

The Y.M.C.A., counting upon large sums from the American Y.M.C.A., had planned a very large program and had bought large supplies, feeling sure that they would be able to use them in their relief work tho just then the exact opportunity might not be evident. In those early days no one knew what would or could be done, and they, being on the ground facing the appalling conditions, set out to do all they could to meet the needs. With their organization behind them and with the aid of the churches, they hoped to be able to handle most of the immediate relief work. And since they expected large sums of money from

America it was thot that no further financial aid would be needed and apparently no aid except a free hand to go forward as an independent organization in charge of this work was sought. Of course this was before it was known that all American Y.M.C.A. funds were to be sent thru the Red Cross. Thus it was that the general relief work was turned over to the Y.M.C.A. and Mr. Yamamoto was made chairman of the social department.

Later it was learned that all the money raised by the American Association was to be sent thru the Red Cross which left the Japanese organization to finance itself. Because of this Mr. Kagawa and Mr. Kimura of the Osaka "Y" set out upon a tour of Chukoku and Kiushiu, spoke at schools, public halls and churches, and raised about ¥7,500. At the Shimono-seki Girls' School they pictured Tokyo conditions and appealed for the equivalent of two days' food from each girl; the giving of this amounted to about ¥1,000. At Kumamoto it was easier to use a public hall than any other building. There ¥1,200 was raised. Thus without laying emphasis upon the exact relation of the Y.M.C.A. to the churches, thru schools, churches, and other organizations, this money was raised and it helped to tide them over.

The National Sunday School Association had already started work for orphans and this was continued under the children's department with Mr. Imamura as chairman. On the 9th, largely thru the efforts of Mr. Iwamura, plans had been started for this work and on the 14th actual gathering of the children from the police stations had begun. In all about 150 came together; of these 118 were later found by parents or other relatives. The Sunday School Association also secured tents for the use of the churches in their work and conducted Sunday School meetings in various places and barracks about the city.

The third committee under the Kyugodan, the Church Building Department, investigated the losses, reported, and distributed 500 to each denomination, from money secured from the Christian Herald and some ¥3,200 sent from

Osaka. It is hoped that finally ¥1,500 each for the seventy destroyed churches may be secured and distributed.

Now we have come to the most active department, the Evangelistic; most of the funds for its work also came from the Christian Herald Fund. The literary division of this has had four pamphlets printed and has distributed 60,000, has had twelve hymns printed on paper and sold cheap Bibles and gospel portions.

The Consolation Division has worked with the "Y" tents sending five men to each tent who have gotten statistics and have aided in distributing the city canned milk. This went on for several weeks, each day 50-70 men going out. This section has sent ministers to different tents erected by the department, and has held outdoor meetings. Mr. Kagawa has been invited to speak in some one of the churches nearly every night. Mr. Kimura also is speaking at the big tent at Aoyama which seats about 800-900 people. Both men were started and are largely supported by the Christian Herald Fund. These meetings are going on (Nov. 15). Further than this, extensive plans are being made for the future of the work.

The larger part of the finances for this work are expected to come from the Christian Herald Fund; the budget is as follows:

General Committee for office expenses	¥ 5,000
Social Service Department (Under the Government)	200,000
Children's "	75,000
Church Building	100,000
Evangelistic	120,000
Total . . ;	500,000

Thus we have come to the Christian Herald Fund.—The Christian Herald of the United States wired to Bishop Welch asking him to handle any funds they might raise for Japanese Relief. With this end in view he asked five other Americans and Europeans to serve and they added five Japanese to their number. The committee is: Dr. Chiba, Mr. Yamamoto, Rev. Kozaki, Mr. Tagawa, M.P., Bishop Uzaki, Dr. Axling, Bishop Heaslett, Miss Mc Donald, Miss

Kaufman, and Bishop Welch, Mr. Heckelman. Bishop Welch was elected Honorary Chairman with Dr. F. W. Heckelman as acting chairman of the committee, and Miss Kaufman secretary. This committee also organized itself as "The International Christian Relief Committee," there was no such body in existence, and cabled asking for money from such countries as England, New Zealand, and Australia and Canada. The personnel of the two committees is the same but separate accounts will be kept.

In accordance with the original instructions to the Christian Herald Committee the government authorities were consulted, both city and local with the result that part of the money (Yen 200,000) will be used for more or less permanent social work thru the Social Service Department of the Government.

The advice of the Social Service Department of the Government was sought and plans for the use of the above ¥200,000 have been submitted by them and these plans have the approval of the Christian Herald Fund Committee. The Kyugodan also submitted general plans; these were approved and a free hand was given in the expenditure of the funds under each department. Assuming that ¥500,000 will be raised it will be allotted, as follows: ¥200,000 to the Government Social Service Department, and ¥300,000 under the Kyugodan, to be apportioned as outlined in their budget given above.

Along with the great work described above the Salvation Army with their splendid organization have been busy. For some reason the writer was especially thrilled by the story of the service being rendered by the "Army." With it came the feeling that they in a special degree had been ministering "In His Name." Temporary headquarters were set up at their Training School near Yotsuya Mitsuke and they set about to take stock of their losses. On the third of September they obtained a credit of ¥10,000 at one of the banks with permission to draw up to ¥1,000 per day. With this they purchased food stores, tabi, kimono and the like. That afternoon they began work in the stricken district and set up

a tent opposite their headquarters for dispensing water, tea, and some food to refugees. Such work has been continued.

They offered their service to the Military, to the City, and to the Prefecture, and obtained entry to five of the six large camps—Hibiya, Kudan, Shiba Detached Palace, Aoyama, and Ueno; Meiji Jingu being excepted. They received a consignment of twenty-five Singer Sewing Machines, so that twenty women under the direction of the widow of Brigadier Sashida, Editor of the War Cry, could set about making Japanese underclothing. They were able to secure bales of white flannelette so that the material was at hand.

Their usual Tokyo staff was right on the job and they were augmented by nine local officers from California. Large quantities of American clothing sent to the Government were distributed thru them and in three of the large centers the police gave timber for barracks, the erection to be paid for by the "Army." And thru their various stations they set about to do all kinds of relief work: visitation and the giving of spiritual comfort; the distribution of milk secured from the city; the putting of a midwife in each of their large stations under the supervision of a Salvation Army Doctor; the maintaining of a day Nursery, Kindergarten and the like; and the holding of "Salvation Meetings."

The Sunday before the writer visited Commissioner Eadie, Colonel Yamamuro spoke and 120 came forward, "Deciding for Christ" and the next day at their "Seekers Meeting" fifty-five "professed to have found Him." The same Sunday at Hibiya forty-eight came forward.

The main forms of relief have been food, medicine, clothing, and medical aid. At the time it was estimated that they had aided at least 100,000, some of them many times, and that 500,000 people had been affected in one way or another. (Work has been carried on in Yokohama which may be mentioned later.)

On the morning of the sixth the first grant came to the Salvation Army from International Headquarters, ¥10,000. On the ninth the Chinese Commissioner came with food and clothing and to help

but he has returned. London, New York, San Francisco, Toronto, Winnipeg, Melbourne, Sydney, and Wellington, N. Z., India, the Dutch East Indies, and South Africa, have all come forward with aid.

Obviously the first ten days' relief work could not but be promiscuous; later it was systematized. In one shipment ¥30,000 worth of clothing came. San Francisco bought up large supplies of army outfits and shipped them for distribution here; and the Salvation Army workers have their own way of spreading the gospel thru the giving of clothing and aid.

Their work is now spreading to the rest of the Prefecture, clothing and bedding being the larger items; now they have several hundred boxes and bales of material for distribution. They expect to continue at least until the end of March or April and so are perfecting their organization to assure that. From the first they have felt that the winter would present the most serious period, second only to that of providing a roof and two walls for the people. Also they are erecting a maternity barracks at Honjo. They have had thousands of futon manufactured and have shipments of goods upon the way, two from London; thousands of blankets and clothing, 3,000 pounds Sterling of Ex-military supplies, and medical supplies.

So from all over the world the various branches have thrown themselves into the work, heart and soul.

The Misaki Tabernacle has been the center of a very fine piece of relief work and still is. Dr. Axling and his staff were among the first to actually get started. With the "gutted shell of a building as their only asset" they "plunged into the work of relieving the multitudes in distress." "The partitions, covering of the floors, everything burnable," was destroyed. They were so early in starting that they were told by officials that "There is nobody in Kanda to relieve!" (This is but one of innumerable examples of the disrupted and chaotic condition of affairs and how little people could accurately judge the future). They offered their building and staff both

at the Gwaimusho and the Naimusho and to house refugees if they could obtain supplies for their maintenance. And thru the co-operation of the Gwaimusho and the American Embassy they received about ¥4,000 worth of food stuffs. For all this transportation was generously provided by the officials. And in many places the same comment was heard, "They have been mighty fine." (One of the things which made all this work possible was the thotful tender of the use of his automobile by Mr. Buchanan of Keio so that the staff could get about). The building was cleared of debris by twenty-five young men of the district seinendan and then they were ready, both to house some of the returning refugees and to act as a distributing center for Government supplies of food and clothing, as well as city milk. In addition to these things they turned the front entrance and gallery of the building into a free dispensary and emergency hospital; added a doctor and two nurses to their staff, and ministered in this way to about ninety-five patients per day. Then they started a free day nursery, free kindergarten and free legal advice bureau, as well as opening a place in one corner shut off with rough boards, where "dismayed, discouraged human hearts are brought face to face with the great Healer and Helper."

This relief work along with their regular work is expected to continue into March at least. So in spite of its "wrecked condition the Tabernacle and its staff functioned as a rallying center for their stricken community," district.

One of the penalties which the Canadian Methodists and Mr. Price had to pay, with settlement work, for being on the job immediately after the disaster was suffering from the feeling of bewilderment due to wrecked plants, incomplete organization, lack of funds, and no handle to lay hold upon! They have three stations besides the compound in Koishikawa: the Kameido Church house, Negishi Neighborhood House, and Nippori Settlement.

The Kameido church house was badly damaged but from the day of the quake they lodged people in their church buildings. Then they secured cots and

blankets for refugees from the American Relief supplies and at the date of writing fifteen people were still being housed there. All of them were workmen without regular employment and were being given a feast now and then to break the monotony.

The Negishi Neighborhood House was burnt to the ground so that they were able to do little more than distribute clothing and blankets to the worst sufferers. But the Tokyo Fu have given them three buildings covering an area of 120 tsubo, and these are in the course of erection or finished. There they propose to run a Kindergarten, Day nursery, dining hall, sewing employment, night school, Church and Sunday School.

But at Nippori they were able to carry on more or less from the outset. When Mr. Price, the head of all this work, came to Tokyo on September 3rd, a large tent they had been using during the summer was filled with refugees, those injured in the quake. They put up a dispensary and first aid station, an information bureau showing people the houses burned in the local district and also the districts burned in the city. The special value of these services can only be appreciated by realizing that Nippori was one of the first places people touched in entering the city. Their new building just nearing completion was totally wrecked but they went on and with the tent used some smaller auxiliary places.

By the fifth of September they were able to buy rice (Gemmae) thru the city and to distribute rice balls both at their tent and at the Nippori station where thousands of people had been for two days or more without food. They also took care of several women awaiting confinement.

Those who have not been thru it can hardly realize what it means to rise early in the morning and to return after walking half or all the day, having made only two or three calls, and yet feeling more tired than after an ordinary day's work! And for those without special means of transportation those days are not altogether over even now—so difficult, crowded, and uncertain are means of transportation other than walking!

Since the early stages, they have supplied work at Nippori to people through their toy manufacturing department, by making kimonos from material supplied by the Tokyo Fu Social Department and recently they have been lodging an overflow of about 20 people per night from the Ueno Barracks. At the dispensary they are handling an average of sixty patients per day, and they have a day school going in a tent.

Further than this, Mr. Price has housed from seven to twelve refugees in their own house from the beginning; both their bedrooms being given over to this work while they sleep in the study—at first the living room was also occupied by refugees.

As Mr. Price says, such a general statement as the above cannot reveal the human side of things. And if I tell one or two incidents, it is also because they are typical in a way of the situations that are being touched by all those in relief work. "A business man with a very large family was burned out and unable to buy a new stock. They built a shack and several families crowded into it; the daughter had to stop school. But we were able to supply them with some clothing and to enable the girl to stay in school." And again, "We came into touch with a family of seven with a sick mother. The mother died about a week after the earthquake due to the shock and the father was unable to find work. The oldest daughter was going to school. Fortunately we were able to give work, temporary relief, clothing, and to continue the girl at school, and to take care of the youngest child. Now the father has been able to secure sufficient work." Paint these with the warmth of your imagination and multiply them till you can add no more and you have a picture of one side of our relief work.

The Friends' Service Committee have done and are carrying on a novel piece of work. Besides carrying on a full week's program in five tents in Fukugawa near Eitaibashi (A program nearly every evening, knitting classes, organized play and a public bath) they have been able to secure the site and lumber for a model village. About ¥30,000 worth of lumber was given to them provided they would

pay for the construction. With this they have built some twenty-five little one-family houses, and a general meeting hall. The site, just at the north of Shiba Park and next to the site of the Railway Hospital, is very well adapted to their needs and they hope to be able to carry on a demonstration of what progressive manufacturers and employers can do in housing their employees.

Also the Akasaka Hospital, fitted with twenty-five beds has been used for relief; they have collected clothing and carried on the usual forms of work. Typical of the general lack of bathing facilities after the earthquake was the fact that the first night they installed an ordinary home bath-tub seventy people took advantage of it during the night. More than a month after the earthquake it was no uncommon thing to find those who had had not a bath since the disaster.

May I tell you the story of one of the young Japanese Friend workers at Nippori? About two or three minutes from the station the Friends have a preaching place which was thoroughly used by the refugees under the direction of Mr. Toyoshima, a student, who was doing evangelistic work there. It is a little place but about fifty slept there each night for nearly two weeks while the thousands were leaving. Many old people got rest; medical aid was given to others; over a thousand were fed; three hundred inquirers resulted from evening meetings and seventeen conversions. One old man died and many families separated in the crowds were reunited there. All the work was done without foreign aid except ¥10.00 and the securing of some rice. People gave to each other. The boy in charge who had fifty sen at the time of the quake had as much as ¥40.00 for food. They got some from the government, also, later. Now of course this work is closed, that is, the need no longer exists, so it is just an ordinary preaching place again. But the young man deserves much credit for his ability to handle the situation and make the best use of the little material he had.

The story of the transfer of St. Luke's International Hospital (Episcopalian) and the work they have done would make a

thrilling story but time would fail if we were to hear of all. I wish the material were at hand to tell of the splendid work done by Miss McDonald at their new quarters in Shiba Park. Securing their material from the city, women from the Shiba Barracks were given employment and paid out about one Yen per day. In this way, for a time they were making one thousand futon a week and turning them back to the city for distribution.

One of the Presbyterian Churches was used as a Post Office, and the compound at Meiji Gakuin was used as Headquarters for the army and 100 soldiers were there till about the last of September. Another interesting feature is that of the first ¥50,000 which came to them for relief, ¥26,000 came from California. One of the finer church plants put up since the earthquake is that of the Fujimicho Church with Mr. Uemura as pastor. They have a very large auditorium and class rooms for their Sunday-School work.

Besides this the Presbyterians established a relief center near Ryogokubashi. There they had preaching and distributed clothing. The Kumiai Church and missionaries have set up barracks, a public restaurant, dispensary, and public bath near Umayabashi. Besides these, they are distributing clothing, visiting, carrying on children's work, holding meetings and providing music, lectures and other forms of entertainment. The Universalists have barracks at Iidamachi near their church site (and the Kudan Barracks). They are maintaining a soup kitchen, Day Nursery, and Sewing and English Classes as well as free entertainments and regular church activities.

Thus, though in general much the same work has been done by most agencies, yet each one has developed its own particular touch which it gives to the work. According to the report of the Tokyo Fu Charity Society, besides the special agencies which came into being there are fourteen organizations doing social work before the earthquake which have again taken up their work. Even those some of them have already been mentioned, all are included: The Futaba Day Nursery, the Salvation Army, Y.M.C.A., Y.W.C.A., Misaki Mission,

Asakusa Day Nursery (Christian Church), W.C.T.U., Yurin En (Mrs. Omori, private), Korin En (Mr. Uchikata, Prefecture), San Iku Kwai (Imperial Univ. "Y"), Airin Dan (Mr. Price as Head), Kobu Kan (W.C.T.U. settlement), Aisei Kan (Miss Allen as head), Laborers' Kyofu Kwai (Mr. Sugiura, American Episcopal) and Shin Rin Kan (under the leadership of Miss Mc Donald).

Of course most of the churches have looked up their own people and have helped so far as possible. The members who have been able have contributed food and clothing, girls' schools have made clothing and bedding, as well as church fujinkai (women's societies) doing such work. Churches and members have stood behind their relief centers and in the beginning a great many churches and homes were thrown open to refugees. Some have had money come to them which as yet they have not decided how to use. It makes a great work when it is taken all together.

One of the more complete and outstanding pieces of work of a little different type is that of the Methodists, working from their Aoyama compound as headquarters. Dormitories which normally accommodate fifty were made to house one hundred and fifty. Space was given to St. Luke's Hospital and its work done in co-operation with the city. In the girls' school "gym" they were, after the first week, looking after 100 lost children. From the third of September 100 Koreans under police protection were quartered there. The 20th of September the students came together but instead of

going to classess, they formed relief corps—voluntary—distributed comfort bags and looked up former students. In the burned area there were about seven-teen hundred; of these four academy and one college young men were killed. Also they received from Osaka two tons of clothing which was sorted, mended and distributed, along with large numbers of blankets gotten from the government.

Under the leadership of Dr. F. W. and Mrs. Heckelman a fund was secured from their Mission and clothing was bought. Many things also came to them from friends in Sapporo (as things have come from the outside to many of the churches of all denominations). With these as a start they set out to re-outfit the worst hit from shoes to hats and from bedding to pulpit clothes. Two men from Otaru came volunteering their services and they went personally to all the stricken centers (outlying Methodist Churches) and having found out the specific need, they came back, made up their bundles and saw that they got to those they had previously visited. Additional supplies of sheets, underwear, bedding and the like were gotten from the government. Others engaged in printing tracts and distributing them, aided in the work, carrying the two kinds of work along together.

Such in brief—like Green's Short History of England—is the account of the early Christian Relief work in Tokyo after the disaster. The lack of time and the difficulties of communication have unavoidably limited the detail and scope of this account.

How the News was Received in America

By G. S. PHELPS

AT two o'clock on Saturday afternoon, September 1st, the early matinee crowds on Broadway were startled by the shrill cry of newsboys calling, "Extra! Extra! Great earthquake in Japan. Yokohama destroyed! Tokyo burning!" Thus the news reached New York as it did other chief cities within fourteen hours from the time Tokyo began to burn. But there are few people on the streets of an American city on Saturday afternoon in summer. It was not until the "Base Ball Edition" of the evening papers came out that the population as a whole became aware of the disaster, and it was Sunday morning before the people of outlying suburbs and country towns read the news.

I was spending that week-end with my wife at Attleboro Springs, Massachusetts. As we went to breakfast a friend with great excitement showed me the morning paper. It was a Boston journal which has the reputation of being sensational so I tried to comfort my wife by assuring her that since this particular paper was so "unreliable" the report was doubtless a gross exaggeration which later news would show to be based on nothing more substantial than a severe earthquake such as we often had in Tokyo. That view of the matter helped us for the time but with the fuller reports of each succeeding day, including those in our dependable "Times," we were forced to believe that there had indeed come upon our Japanese friends a catastrophe such as the world had probably never before seen.

Before noon on that first Sunday, I was called to the long distance phone by our New York office. Like every organization with interests in Japan our headquarters was haunted by newspaper representatives, seeking eagerly for every kind of information and particularly for some suggestions as to probable losses among Americans resident in Japan. Happily I could give some comfort along that line as I was able to assure them that "under ordinary circumstances practically all of the missionaries would be outside of the devastated area at the summer resorts, and since it was Saturday noon and it was reported to be very hot weather at the time in Japan, doubtless most of the business people would

be absent or on their way to the cool spots for the week-end." This report was sent broadcast much to the comfort of thousands of friends of our foreign community in Japan. But I had to compete with the cheering suggestion of a certain Board secretary who was reported to have said, "Doubtless the toll of death among the missionaries would be very large because missionaries in Japan all go to the mountains for May and June returning to their posts in July. Hence all would be at their regular work at the time of the disaster!"

I am sure that the experience of our own office was typical of that of every Board or business organization having representatives in Japan. On Sunday afternoon they sent telegrams to the relatives and to many friends of each person on the field, whether residing in the devastated areas or not, as many people at home do not have a clear idea of the geography of Japan. In fact enquiries regarding the safety of friends residing in China were by no means unusual. On Monday morning a special "Japan Enquiry Bureau" was set up in our office and a capable clerk put in charge with several assistants. The building telephone central was intrusted to direct to this bureau every call regarding Japan. All telegrams and letters of enquiry were sent to the head of the bureau for immediate reply. She also handled the growing number of personal calls. The names of all who enquired were placed on her information list and were served with bulletins as news came in or with telegrams when special reports arrived. I was deeply impressed by the genuine interest in this service undertaken by our home office; it is a source of comfort not only to our friends at home but to us on the field to realize that vital information will be passed on promptly to our families.

The news of each succeeding day forced us to abandon our lingering optimism and to adjust ourselves as best we could to the consciousness that something frightful, wholly indescribable, had befallen Japan. But it did not require many days to show the reaction of the American people. The response was spontaneous and universal. The head of the Red Cross Society heard

the news Saturday evening. On Sunday his Executive Committee met and decided upon measures for preparing to send immediate relief. On Monday the President himself took an active interest in the plans, spending several hours in consultation with the Secretary of State, the head of the Red Cross, and with Secretary Hoover whom he had detailed to co-operate with the Red Cross as his personal representative. On Tuesday the President issued a call to the American people for five million dollars for relief purposes and on Wednesday a steamer sailed from San Francisco with the first cargo of emergency supplies. The Red Cross drive was completed on schedule time, the fifteenth, having been oversubscribed by one hundred per cent. The total amount in cash and military and naval supplies given to Japan totals approximately \$21,000,000.00.

I was deeply impressed by the spirit of genuine sympathy shown by all Red Cross and Government officials. They were not thinking of business advertising or far reaching diplomacy. Their response was that of humans eager to help their suffering fellow men and to express their heart sympathy to the multitudes whose losses were beyond repair. Thus, while they said, "The sky is the limit," so far as the amount of money which should be sent to Japan was concerned, they enquired eagerly of the Japanese Ambassador and of others, to what extent the Japanese people would welcome such gifts and what manner of giving would be most acceptable to them. Secretary Hoover told me that they had decided to give everything through Japanese agencies rather than through channels of the American Red Cross itself or even through a committee of Americans on the field. This course he justified as follows, "We are going to practice the Golden Rule by doing in this case just what we would want the Japanese to do by us were the situation reversed." I was told that the President had declared his preference for some plan that would express America's real heart more adequately than merely the sending of money.

I was equally pleased by the attitude of our Christian Church leaders. Board secretaries hurried back to the City from their vacations to take counsel regarding relief measures. The leaders of the Federation of Churches sent a delegation to Washington to confer with the Red Cross officials

as to the best means of co-operation. It was decided to recommend that the churches should get back of the Red Cross drive in loyal support of the President who had designated the Red Cross as the medium for expressing America's sympathy. An official told me that this support of the churches and of the Y.M.C.A. had shortened by several days the time required to get relief to Japan.

On Monday, the tenth, eight Board secretaries, all that were in New York at that time, met at the Yale Club to discuss plans for the rehabilitation of Christian institutions in the devastated area. They were real statesmen in clearness of vision, in immediate grasp of essentials, in courageous acceptance of responsibility, and in wise decisions regarding ways of procedure. It was the sense of the meeting that there should be a united drive for a joint fund that would reconstruct all the buildings destroyed. Of course these eight secretaries could not decide such questions for the entire Christian movement, nor even for their own Boards, but their discussions gave me courage to believe that our Christian brethren at home are going to back us to the limit in the restoration of our destroyed institutions.

The discussions which I heard in New York, Washington and other cities, may be of interest to my friends here on the field. First of all, it was commonly accepted that no step should be taken towards investing large sums of money in reconstruction unless our Japanese brethren, and leading Government officials and laymen, signify their desire to have such assistance from abroad. Secondly, it was generally agreed that reconstruction should be in keeping with the new plans for a greater and more beautiful Tokyo and that it should be in terms of modern structure profiting by the lessons taught by the earthquake and fire. Thirdly, it was felt that this is a time when a far-sighted, comprehensive plan should be adopted for meeting the spiritual needs of Tokyo and Yokohama, including expansion where necessary. Fourthly, it was urged that union work and union institutions and buildings should be promoted where possible in order to economize in cost of reconstruction, in maintenance, and in personnel. Fifthly, it was agreed that in order to secure full information regarding the desire of the Japanese Church and of the missionaries on the field, a strong Commission should

be sent out to confer with responsible leaders in Japan with a view to drawing up an adequate program, one that would appeal to our home friends as reasonable and desirable and that would command their financial support.

I understand that an invitation has already been sent from the field for the visit of such a Commission. It will be made

up of some of the best men of the home churches including various specialists whose presence amongst us should be an inspiration in every department of our work. They will also expect to receive much from us, and who can measure the spiritual fruitfulness that may come not only to the Church on the field, but also to the Church at home.

The Christian Council in Action

By WILLIAM AXLING

DURING the four months which have passed since the Council was launched it has given itself to building its organization and to quietly discovering the place where it can function most effectively and make its largest contribution to the Christian movement in this Empire.

In organizing, Dr. Y. Chiba was made chairman of the Executive Committee which the Council appointed. Rev. K. Miyazaki has been called as full time Japanese Secretary. Mr. Miyazaki was for many years a pastor on the Pacific Coast and since his return to Japan seven years ago has been pastor of the Moji Union Church. His large experience with both Occidentals and Orientals and his first hand acquaintance with Christian work both in America and Japan gives him special fitness for this new and important post.

Five departments have been set up: Evangelism, Christian Literature, Social Service, International Relations and Education. The Chairman of these departments are respectively Dr. H. Kozaki of the Reinanzaka Church, Dr. Wainright, Mr. S. Saito, General Secretary of the Y.M.C.A., Mr. D. Tagawa M.P. and Mr. K. Ishikawa of the Sei Gakuin.

The Council has consistently refused to force its way into any field and yet has held itself ready to push out into fields which welcome its activity. Pursuing this policy the Council has already entered some very significant fields.

Immediately after the Council was organized both the Federated Mission's Executive and the Japanese Church Federation voted to turn over the work of the Reconstruction Survey Commission. Some

sections of this Commission had done their work in a very thorough manner. Others had not been able to carry their work to completion. The Council has been supplementing this survey work and hopes soon to publish a brief bulletin setting forth the results.

The Council has also taken up some of the recommendations brought in by the Reconstruction Survey Commission and endeavored to carry them on to fruition. It has a special committee at work on the important recommendation of that body urging federation in theological work in Tokyo.

After repeated conferences representatives of Aoyama Gakuin, Meiji Gakuin, Tokyo Gakuin, Sei Gakuin, Tokyo Shin Gakusha, Reinanzaka Shin Gakko passed the following recommendation:

"The general consensus of this meeting is that we agree in principle that cooperation in courses preparatory to theological work is highly desirable."

As a step in this direction they have drawn up a cooperative course covering a period of three years and containing 84 hours of work preparatory to theological training. The thought is that a central building be secured and these institutions with their faculties cooperate there in this phase of their work. It is too early to predict just what will come out of these negotiations but the fact that these institutions sense the need and are at work on this problem is encouraging.

The Council is also at work on the matter of securing a Christian Building in Tokyo which will serve as headquarters for various Christian organizations and as a center for the Christian movement in Japan.

The work of the Joint Social Service Committee of the Federation of Missions and the Japanese Church Federation has been turned over to the Council and it has been pushing the drive against the re-establishment of licensed prostitution in the devastated area. At the recent special session of the Diet a committee of the Council handed the Home Minister for presentation to the Lower House a petition, signed by 8500 Japanese and foreigners, pleading for the abolishment of this system.

In order to clear the way for the Council and give it a free field in which to function the Japanese Church Federation has voted to disband and to turn over its work and the balance of its funds of 343.85 Yen as a nest egg for an endowment fund for the Council.

The Japan Continuation Committee has also disbanded transferring its work and field to the Council.

At the time of the Royal Marriage the Council joined with six other Christian organizations in presenting a copy of the Bible, especially prepared for the occasion, to the Crown Prince and the Crown Princess.

The Council, in conformity with the

resolution of the National Conference of Christian Workers which met in May 1922, plans the launching of a two years' Special Evangelistic Campaign. This campaign will be nation wide in its scope and cover a period of two years.

It will have two objectives. One is to reach the students and the educated classes. The other is to make an evangelistic drive on the great untouched masses of the nation. Men will be chosen to head up this campaign with these two objectives in view.

The Council is carrying on negotiations with the Committee of Reference and Counsel in New York looking forward to the coming of a Commission to study the post earthquake situation as related to Christian movement.

The Council has established temporary headquarters at the Misaki Tabernacle, No. 4 Ichome, Misaki Cho, Kanda and from here it is issuing a Monthly Bulletin setting forth its policies, work and progress for its Japanese constituency.

The Council is well underway. Its field is ever widening. Its full future is still in the process of being unfolded but it promises to be big and well worth while.

The National Christian Council.

By C. B. OLDS.

THE National Christian Council is launched. The achievement was effected at the deferred meeting held in Reinanzaka church, Tokyo, Nov. 13th and 14th. But it was not the work of two days. Months of strenuous work and prayer by many men laboring on the Organization Committee have preceded the final achievement.

Some 63 delegates, 27 foreign and 36 Japanese, out of an anticipated total of 85, had all the eligible Christian bodies responded, made up the personnel of the Conference. The meeting was called to order by Mr. Matsuno and the roll of delegates was made up. Dr. Kozaki, thereupon, serving as temporary chairman, formally opened the Council and Bishop Uzaki was elected permanent Chairman, and Messrs. M. Kobayashi and C. B. Olds were elected Secretaries.

Reports from the Committee on organization were given, also reports from Dr.

Berry and Mr. Saito, delegates to the International Missionary Council held in Oxford in July.

Since the main business was to effect the permanent organization of the Council the bulk of the four long sessions was taken up with the work of drafting a constitution. The provisional constitution prepared by the Organization Committee and presented in Japanese and English, formed the basis, and, with the exception of several important changes, it was finally adopted, as elsewhere presented in this number of the Evangelist.

The main discussions centered about organization, representation, coopted members and finances. It was felt by all that the Council should consist of the recognized evangelical Christian bodies participating and that this Council should hold a general meeting once a year and carry on all ad interim business through an Executive Committee consisting of 21 members, the

same as proposed. The Article on Purpose and Function was adopted practically as presented in the English text though the phraseology of the Japanese text was greatly modified by the Committee on Revision appointed for the purpose. The most difficult problem before the conference was as regards the basis of representation to be determined. It was felt that the plan proposed by the Organization Committee was inadequate inasmuch as many of the Christian bodies were left out while others were under represented and still others overrepresented. Various proposals were made looking toward a more equitable distribution of delegates on the basis of the membership of the participating bodies, but the whole question was finally referred to the incoming Executive Committee with the understanding that the proposals that had been offered should be carefully considered.

The question of finances aroused more or less discussion, the feeling being that a more serious attempt should be made to eliminate the invidious distinction between foreign and Japanese in apportioning to the former delegates a heavier per capita assessment than to the latter. It was finally agreed to make the common membership fee fifty yen per delegate, the distribution of the amount still needed to complete the total budget to be arranged for by the Executive Committee. In accordance with the report presented by the Organization Committee it seemed best to figure on a budget of not less than Yen 15,000 with the hope and expectation that two-thirds of this amount would be met by special contributions outside of the Council. Toward the close of the conference a communication was read from the Foreign Missions' Conference of North America in which there was proposed a plan looking toward the restoration of the Christian work in the earthquake district. A Commission, it seems, is being organized, to cooperate with with a like Commission from the Christian organizations in Japan to take up the whole problem and determine what can be done. It was suggested also that contributions for the work of the Council might be expected if needed and desired. A suitable reply was authorized in which was to be incorporated a request for aid to the extent of \$5,000 a year for five years until the Council would be able to get on its feet.

Incidental to the organization and business of the Council the inspirational feature

was of no small importance. This was especially brought out in the brief addresses of Bishop Usaki and Dr. Rowland at the morning sessions. The significance of the occasion and the strategic opportunities that lie before this new union agency during this critical period of reconstruction were forcibly brought home to all.

Addresses by the two representatives from the China National Christian Council, given in excellent English, formed another important feature of the conference. Incidentally they were the bearers also of relief funds amounting to Yen 3,500. An appropriate reply, and greeting to the Chinese organization was framed and ordered sent.

A resolution expressing sympathy and approval of the campaign that is being waged to abolish licensed prostitution and to protest against the rebuilding of the licensed quarters in Tokyo was adopted as presented both in English and in Japanese.

And so the Council is launched. The Executive Committee of 21 was elected through a nominating committee and met at once on the adjournment of the Council, for organization and the consideration of the business that had been committed to it. The Council is to begin functioning at once. The work of the Social Committee heretofore carried on by the Federation of Churches is to be taken over, at the definite request of the latter, while action was taken expressing the willingness of the Council to assume responsibility for the work of the specially created commission organized after the earthquake for the restoration of the Christian work in the earthquake district.

Perfect harmony of spirit and purpose marked all the deliberations of the Conference and the future of the newly formed Council is very bright. It was born in a time of strategic opportunity and we shall follow it with our united prayers.

The Executive Committee of 21 is as follows: (Alphabetical order).

Wm. Axling,	Ochimi Kubushiro,
Yugoro Chiba,	Kikutaro Matsuno,
Yoshimichi Hirata,	D. R. McKenzie,
Imamura Masaji,	A. K. Reischauer,
Chiyota Inanuma,	Soichi Saito,
Kakujiro Ishikawa,	Daikichiro Tagawa,
Kameiji Ishizaka,	Matanosuke Tayama,
Emma R. Kaufman,	Koshiro Uzaki,
Edgar Knipp,	S. H. Wainright,
Makoto Kobayashi,	T. A. Young,
Kodo Kozaki,	

Relief Work of Mission Schools

By ESTHER L. MARTIN

THE Mission Schools have helped. There can be no doubt about that. The largest schools in the largest cities, "where cross the crowded ways of life," and the smallest school in the remotest mountain village helped. The Universities helped and the kindergartens helped, and all grades of schools in between these helped. One hundred letters from one hundred Mission Schools lie before me. These came in response to a letter of inquiry sent out the last few days of October to as many of the Mission Schools as I could reach through addresses given in the Christian Movement of 1922. Every one of these letters contains a beautiful story of loving thought and loving service for the earthquake sufferers. All have done well, but no one is self satisfied. No letter says, "See how well we have done," but many letters says, "We are sorry that we have not done more." There is no attempt to boast or to make a better report than some other school. The descendants of the Pharisee, who stood in the temple and told God how good he was and what a valuable member of society he was, must all be dead or living in some other place. They are not found in the Mission Schools of Japan.

Not only was the service rendered by the teachers, students, alumni, and parents' clubs of these schools loving and self-sacrificing but it was intelligent. There was an honest attempt to do the thing that needed to be done. There was a time when fans and soap and water were needed more than lined kimono. At that time the schools gave fans and soap and water. That need passed and the schools turned to the next thing that was to be done. And they mean to keep on doing the next thing and the next thing. It is easy to work hard when excitement is at white heat, it is not so easy to continue to work hard through many months. Miss Mitani of the Joshi Gakuin in Tokyo said at the conclusion of the report, "We are not through with our work and are intending to do whatever comes in our line." Many reports contained the same thought, expressed in different words.

The letters before me do not contain a

complete report of mission school relief activities because I was unable to secure a report from every school, and because those connected with the schools helped through other channels as well as through the schools. Said Miss Hideo Yamagida of the Kyoai Girls' School at Maebashi, "Each one of us is rendering some service for them (earthquake sufferers) as an individual or has a relative, or as a family, in other lines or circles." Besides, often the school activities were so united with the activities of other institutions or organizations that no separate report could be given. This was especially true of Dr. Axling's work at Misaki Tabernacle and Mr. P. G. Price's work at Negishi and Nippori.

But though the letters do not form the basis for an accurate statistical report, as warm human documents they are invaluable. They show that both the hearts and the heads of our Christian students function properly.

One of the most pleasing and satisfactory things to be noted in the reports is that in many cases the schools began their relief work and had it well under way before the return of the foreign missionary teachers, and in many other cases, the management of the work was largely in the hands of Japanese. That is as it should be.

It is also noteworthy that in many instances our mission schools worked hand in hand with government authorities, either collecting supplies to be sent through city authorities, or disbursing supplies for city authorities, or helping the government make surveys. That again is as it should be.

A study of all the reports shows how the relief work of the Schools in the devastated region, and in the cities through which refugees passed or where refugees located differed at first from the work done later and also from the work done by schools in places remote from the centers of feverish activity.

At first many of the school compounds in the devastated regions offered asylum to refugees, and in some cases schools in distant places also offered asylum. In some instances schools are still caring for teachers and students who were burned out.

The students along the lines traveled by refugees did valiant work at first at stations or wharves serving hot soup and lunches to the hungry, giving drinking water to the thirsty, soap and water and combs to the dirty and unkempt, caring for the sick and wounded, looking out for those who were pushed off of trains or who could not find room to get on the next train at transfer points, and in every way attempting to make the warm, tired, frightened people more comfortable. They were in very truth like Jesus, who seeing the multitude had compassion on them. But schools at a distance worked no less diligently because their work was less spectacular.

Many kinds of help were given. Practically all of the schools gave money and clothing and comfort bags. The girls' schools made clothing and knitted many articles. They are still sewing and knitting. Many futon have been contributed and some blankets. Many of the schools have collected used text books for the schools of the devastated regions, some of the schools have sent pencils and other supplies for the Tokyo primary schools. Bibles and hymn books have in some cases been supplied to the students who lost theirs. The students in some places collected rice and put it in bags ready to send to hungry refugees.

The students in Tokyo and Yokohama and in some other places are working with refugees in barracks and camps trying to offer wholesome recreation and clean reading, and helping to entertain the children by games and story telling. The students in the stricken region have also helped in the distribution of supplies and in making surveys.

A number of schools in earthquake areas are giving free tuition to their students who were left destitute and schools away from this region have taken in refugee students even though they were crowded, remitting all fees for needy students.

Many schools at a distance have given freely to the private schools of Tokyo and Yokohama to help them get started again. The kindergartens deserve special mention. The little children and their mothers, as well as their teachers have worked with a will; there is almost no form of work done by other schools that the kindergartens have not done. They have helped at stations, given money and clothing and food, assisted in survey work, made picture books for refugee children and made many touching sacrifices to help the sufferers.

Indeed the sacrifices made by the students of all schools of all grades form an interesting and touching chapter in any account of relief work. Some of the little children saved the money given them for sweets, older students practiced the strictest food economy, eating fewer meals, or meals consisting only of rice and umeboshi in order to save money. Some schools gave up annual picnics or school excursions, and some of them gave up their cakes at Niinamesai and on the Emperor's birthday.

It must be noted too that many students have given liberally of their possessions to friends who lost everything. One teacher writes, "The girl who had two haori gave one" and another writes, "Many of our students gave almost everything they had in the way of clothing and money to friends who had lost everything in the disaster."

The methods to which the students resorted to earn money are also worthy of note. They gave concerts and bazaars, sold flowers, sang on ferry boats and took in sewing. Two maids in one school used tips they had received from guests to buy material to make clothing.

Of all the schools and of all the students, practically without exception it may be said, "They have done what they could." The best way to make Evangelist readers understand just how fine the relief work of the schools really was is to quote some of the reports. It would be interesting to quote them all, but as space forbids that I have chosen representative reports (1) from distant schools, (2) from those along the lines traveled by refugees, (3) from those in devastated districts. The limitations of space further demand that in most cases these reports be quoted only in part. The writer wishes here and now to thank every one who took the time and trouble to send a report and her only regret is that every letter she received cannot be printed in full. But though they cannot all be printed both their contents and their spirit have gone into the writing of this report, and if a large number of letters had not been received, the report would have been impossible.

From one of the far-away places, Mr. J. W. Frank writes, "To-day I learn that Unomachi Kindergarten contributed 32.25 Yen to the earthquake sufferers. It is out in the mountains away from the railway or steamboat line, in a country where a preacher never resided till July of this year,

and where no organization (church) was effected until July, 1922.

Miss Akard who has kindergartens in Kurume and Hakata, says in part, "I do not have very much material to give you but here is what I have. I have charge of two kindergartens, the one is Hakata Kindergarten and the other Nichizen Kindergarten in Kurume. During Sept. the children in each of these kindergartens gave about 20.00 Yen (I do not have the exact figure); in the Hakata kindergarten the parents have given fifty sen each and bought white flannel, of which they have made little juban for children of Kindergarten age. I may add that the South-Western Branch of the Japan Kindergarten Union (Hiroshima-Kyushu Branch) is planning to make a Thanksgiving offering for the benefit of kindergarten age children hoping that it may be used for providing proper play life for them. There are thirty-eight kindergartens in the Branch so we hope to have a considerable amount."

Through Mr. G. W. Bouldin, the Seinan Gakuin of Fukuoka sent this encouraging report, "The school boys collected two thousand comfort bags full of supplies and filled a twelve ton car and shipped it to Tokyo. Some of the students and teachers paid the freight on this car. In all—the teachers and students gave at the time about 300 Yen in cash besides the materials. Later Seinan Gakuin sent 100 Yen as a contribution to the private schools that suffered in the upheaval. We should like to have up to date information about the needs in the Kwanto district. I am sure we are ready to do more if we are told what we can and should do."

The letter from Miss Monk of Hokusei Jo Gakko in Sapporo, shows that the far north was in no way behind other sections of the country in its ministrations to the suffering. "We are too far away to render any personal service in a direct way. But as soon as school opened on Sept. 5th we began relief work. The whole school, three hundred students and about fifteen teachers devoted the first three days entirely to gathering, sorting, mending, and making garments to send to Tokyo. Others spent the rest day also in this work. And since that time a number of the older girls have been making garments, in spare time, which have been sent as completed. The first two shipments, sent on the eighth and eleventh of September, consisted of twenty-

four very large bundles, containing 2520 large pieces of clothing, such as kimono and undergarments, 54 futon covers and 4 futon complete besides a considerable number of geta, tabi, aprons, pencils, text-books, note-books, and a few kitchen utensils, cakes, etc. 17 kimono and seven pieces of underwear have been sent later, by persons going to Tokyo. About 24 kimono and six or eight juban are ready to send. 98.93 Yen has been collected, and spent for the material used in making new garments. At present every class-room has a mite-box and the sum of 20.56 Yen is now in hand which is to be sent at the end of the week (plus whatever may be added) to Yokohama for futon. What is gathered from now on, it is planned to use for some kind of Christmas cheer. The girls are also planning to do some kind of hand work—the making of mimeographed booklets is one thing, for the same purpose. One or two girls have already made and sent about two hundred Sunday School cards. The alumni association is making a condolence gift of ten yen to each of our former students who suffered from the earthquake and fire, so far as it can be learned who such are."

Miss Cornelia Judson of Matsuyama after telling of the money given by the school and the garments made by the sewing class, says, "Our sewing class, all poor working girls, together with their teacher, worked most enthusiastically to make the warm winter garments which we have sent on, and will, with equal zeal, make about thirty more, soon. Though they have little money, they rejoice to give their time and skill for the poor sufferers." It is a fine thing to give freely and gladly what we can give, if we cannot give what we would like to give.

The Baiko Jo Gakuin of Shimonoseki worked with a will to earn and save money, for relief work. Miss Pieters tells the story in her report. "Your letter of the twenty-seventh of last month came to me yesterday. It took its time to arrive. I am glad to be able to give you this report from our school. I was delayed in Karui-zawa, as were so many of the teachers, and then by a slight illness, so was not present during those first days, but will give you what I can of the Principal's report to the Directors. When school first assembled one of the teachers wrote a poem on the earthquake, and this was set to one of our

hymn tunes. Then the girls went out in groups and sang this song and distributed envelopes. These were printed with the school name, I think, and stated the purpose for which the girls were collecting. As you know Shimonoseki is connected with Moji by Railway Ferry. The Principal and some girls would take this Ferry and after all passengers had assembled would explain the purpose of the song and the reason for the rather unconventional action of the girls, after which they would sing and follow the song with a collection. At first it was very hard for them but after a time when they saw how kindly their efforts were taken and what generous response they received from the people, they lost their shyness and sang with even greater gladness. Often they received as much as Yen 40 for one trip and sometimes 60 Yen.

"During the first week they also gave up all luxuries and ate only rice and pickles giving the amount thus saved to the Refugee Fund. They made three hundred kimono and are now busy making underwear at the suggestion of Miss Kawai who was here a few weeks ago. They still continue one Sainashi day per week when they have only rice and pickles.

"The amount they have collected in these various ways has totaled 2200 Yen. Just how this has been distributed I am unable to say but I do know that the Principal has sent large sums to Tokyo as well as to some of our own graduates there who were in need."

The letters from the schools that had the opportunity of coming in direct contact with the refugees in their flight, tell of much loving, intelligent, personal service rendered in the first days after the earthquake, in addition to generous gifts of material things that have been given and are being given even now.

The letter from Rev. J. C. McKim is not entirely a report of school activities, but it gives such a vivid account of the service rendered to refugees while enroute to places of safety that it has won its way into this article. "Koriyama was for some hours—perhaps seventy-two—after the earthquake the principal point of change for refugees bound for the West coast and the Kansai so that, until lines further south—notably that through Karuizawa—were in running order, this town of twenty five thousand people had to accommodate

many times that number of fugitives, not all of them well behaved for there were some shocking sights, and so many of them injured that the station platforms—which are extensive as it is an important junction—were covered with tatami and turned into a Red Cross Hospital. Others slept (like sardines) on goza and mushiro spread on the gravel in the great open space before the station.

The Koriyama Sunday School children were, naturally, kept away from this, but they helped to make bandages and were very encouraging and comforting. The Sunday School children in other parts of my field (which is the whole of Fukushima Ken) also helped in pennies and in kind. Our two kindergartens (at Wakamatsu and Yumoto) were similarly employed. So far as I know our priest here was the only English speaking minister in the ken at the time of the earthquake. As he is easily seen in a crowd and can speak some Japanese it was possible for him to do a little good—which the local authorities appreciated—by mingling with the crowd and saying a few words, also looking out for Christians, one of whom he sheltered under his own roof while others both Christian and non-Christian were taken in by members of the church. Here again the children could help. At all daylight hours there was a little volunteer messenger—usually half a dozen—waiting in the genkan or the Sunday School room to run errands or carry messages.

"At Wakamatsu the strain was of course much less though many people crowded off of trains (any one who saw one of the earlier refugee trains will understand how that might happen) were there for days. At one time over forty refugees were accommodated in our former Mission Residence at that place—now taken over by the city, and our Christians (two of whom were on the premises), both grown-ups and children, were able to be of great help.

"How great a help children can be in such an emergency will not be readily understood in lands where telephones are plentiful and where there is an automobile for every ten persons. Here our children were our telephones!

"Incidentally, kindergarten alumni (our kindergarten at Wakamatsu will soon celebrate its twentieth birthday) do rally round!"

The report which Miss Elizabeth Upton

sent from the School of Loving Service is as well worth reading as if there were eight hundred pupils in the School instead of eight. "My Mother School of Loving Service has only eight pupils, most of whom are working their way through so that both time and money are very limited. After I returned to Omiya on the seventh until we could reopen on the seventeenth, we all, teachers and pupils, spent the greater part of each day at the station giving water to those who went through. The girls thoroughly entered into the spirit of it and gave water to those away from the platform; as the windows were so high above the ground it usually meant that they came home soaked but happy. Through the generosity of the foreigners' relief fund, we were able to buy and distribute eight hundred fans to the babies and old and sick.

"After the twenty-first when the trains came through directly from Ueno this work stopped and the next thing was the collection of garments from the kindergarten children here and in Kumagaya, to which the girls added their little gifts. They gave of their time by sewing on the twenty-one dotera which we sent from the church.

"Now they are busy making kindergarten balls and other things for a kindergarten which our clergyman in Shitaya has started in a tent.

A very little done, but perhaps the loving spirit counts."

How schools and government authorities worked together is well shown in Miss Jesse's report of the Shokei Jo Gakko. "When we missionaries were at last able to return to Sendai after the quake we found that school had been running for a week or ten days without us. Students and teachers were hard at work for the relief of the suffering distracted crowds who were coming in on every train from Tokyo, many to remain in Sendai and many others on their way North to relatives in Aomori or Hokkaido.

"The schools of Sendai, especially the Christian schools, the Womens' societies of the churches and all joined in the work at the station. Our girls were right on the job from first to last, day and night, although as a rule those in charge tried to arrange so as not to have the young girls out at night. Most of the work done was under the direction of the City Office, and the funds were supplied for the most part by the city.

"Our girls worked at the station giving food and clothing to those who were without, geta to those who had no shoes, kimono to those without; towels, paper handkerchiefs, and so forth were distributed, as well as rice balls; and soup to all who needed it. Our girls of their own accord collected from among themselves forty yen and bought cake for the refugees. They also contributed 70 Yen to the Tokyo sufferers through the government office.

"Sendai Za, a big theater here, was turned into a kind of hotel and lodging given to those who were sick or tired and had to stop off for a time. Our girls under the direction of the cooking teacher worked here, caring for those needy ones, giving them food, beds, bath, etc. Medical aid was provided for the sick. A bath, a barber shop, a hair-dressing room, were provided here. An employment Bureau too was opened to find work for those who stayed. Our domestic Science Course girls helped in the cooking and serving, and the sleeping arrangements. This kind of work continued until toward the end of September and our girls began spending all their spare time sewing for the people in Tokyo who had lost all their clothes, homes, etc. They borrowed 200 Yen from the graduates' association to start with, and made 170 under kimono which together with 126 second hand kimono they sent to the central committee in Tokyo. The government asked for contributions of school text books, note books, etc., and we sent in 375 such articles. Next the girls heard of the sad condition of a number of the students in the Soshin Jo Gakko, our sister school in Kanagawa, Yokohama, some eighty or more of whom had lost home and all, so the girls wanted to help them. The different classes contributed the money and 167 garments were sent to the girls at Kanagawa. The Y.M.C.A. contributed money enough to buy yarn to make one hundred undersweaters for the Kanagawa girls, and the work is to be completed this week and the sweaters sent.

"We are now hard at work every spare moment making articles to sell at a bazaar to be held the 23rd of this month for the girls must return the 200 Yen which they borrowed, and too they want some money for further work so they are hoping to make at least 500 Yen.

"At the first teachers' meeting after we came back we decided to give up all our

fall Literary programs, and teachers and students all devote their time out of school to relief work. We have enjoyed it too. We have recently learned that clothing is much needed especially for children at the Misaki Tabernacle where Dr. Axling is in charge. He has some 300 sheltered in the shell of the church which is left and they must be provided for. We hope we can do something for this work in the future.

The total contributions of our students through all the different organizations and societies since Sept. 1 for relief work is 720 Yen. This does not include any gifts of foreign teachers or missionaries. The girls have made, too, several hundred garments. The government asked our help in getting out their order and our students made a number of lined kimono for the government to send to Tokyo. I think they made about fifty of the lined kimono."

Mr. L.C.M. Smythe in his report for the Kinjo Jo Gakko not only tells what his school did, but how schools and church organizations and government authorities worked together to bring comfort to the refugees who passed through the city. "Before the school opened word was sent around among the students by the principal and 650 comfort bags were made and shipped by the 8th of September.

"A great many refugees passed through Nagoya during the month of September but in the first days no definitely Christian work was undertaken for them. I mean no especial work on the part of Christians. At a meeting of our school teachers on the 8th, preparatory to the school opening on the 10th, this matter was discussed and work gotten under way. From the 9th to the 12th, parties of fifteen students under the supervision of two teachers, took six hour shifts at the station under the name of the Y.W.C.A. This work was financed partly by the city and partly by individuals outside of the school and was done in conjunction with all the other relief work that was being done at the station. Our part consisted in carrying buckets of water, towels, combs, etc., around among the refugees who were stopping to rest in Nagoya and giving them a chance to do a little washing and straightening their hair, etc. Especial attention was paid to women and children.

"Three hundred yen was raised among the students and local alumnae and sent to the alumnae in Tokyo and Yokohama

who might need help. The school has taken in twelve students from Kanto whose schools were destroyed. We are taking these students irrespective of whether our classes were already full or not. In necessary cases, as for instance the three daughters of the pastor of the Kaigan Church in Yokohama, we are remitting the dues and undertaking to find support for the girls."

Kobe and Kyoto were busy places in September, and the Christian schools did their full share of the work. Dr. Ebina tells of what Doshisha has done and is doing. "As the Doshisha is far from Tokyo we cannot do any special relief work for the sufferers. The students and professors contributed about 3000 Yen to the relief fund of Kyoto Fu. Besides the Doshisha Church contributed 300 Yen to the relief fund of the Kumiai Church. Moreover the same church contributed over 100 Yen to the combined relief work of the Kyoto Federated Churches. And some girls and boys went out to the Kyoto Station to do something for the refugees for two weeks day and night.

"The schools, both boys' and girls', and the library gave special privilege to the student refugees to study. The Doshisha is now trying to do something for boys and girls who have lost opportunities for their higher education, as several universities and colleges were burned. The plan is not yet in a concrete form."

Kobe College had a wonderful opportunity the report shows. "After the organization of the Earthquake Relief Committee of the foreign community of Kobe, Kobe College offered the Committee the use of its dormitory as temporary barracks for refugees; for two weeks it fed sometimes as many as a hundred, who were being lodged either at the college or at the Woman's Evangelistic School three blocks away. The cooking was done largely by students under the supervision of the domestic science teacher; most of the waiting on tables and of the errand running was also volunteer student and teacher work. The opening of the higher department was postponed six days on account of this relief work. This work was of a truly international character. The nationalities of the refugees included American, British, French, German, Russian, Czech, Chinese, and Japanese.

"Later, for the Y.M.C.A. relief distri-

bution, the students wound two thousand papers of thread ; for the prefectural government relief work, which provided the materials, they sewed eleven hundred lined kimono for children of teen age ; to the Y.W.C.A. and to the W.C.T.U. headquarters in Tokyo, they sent each two freight boxes of clothing, toys, books, etc., for distribution. In money the entire institution sent to the prefectural relief organization a contribution of 752 Yen. The Temperance Y. sent 66 Yen to the W.C.T.U. headquarters.

"When the American Board Mission opened its relief work in Tokyo, the college lent its college dean, Rev. H. Hatanaka, for two weeks of pioneering in Tokyo to get the new barracks and other forms of aid started. The Alumnae Association decided not to attempt any isolated piece of relief work, but to have its members work as each best could in connection with some organization already at work, such as the local churches and womens' organizations. However, it sent 300 Yen to the president of the Tokyo Branch of the Association, to be used for aid to members of the Association that might be in need.

"In response to the appeal of the head of the Educational Department of the prefecture, the Academy Department of Kobe College enlarged its possibilities of enrollment by creating a new division of the first year class, and taking in several more than its previous limit had allowed in other classes. About forty-five students were taken in from schools in Tokyo and Yokohama, some with tuition remitted, as the case seemed to require. In the Junior College, several students were admitted from Tokyo schools, mostly as temporary attendants while waiting for their previous schools to reopen."

Miss Dickerson sends this report from Iai Jo Gakko of Hakodate. "In reply to your request for a report of Relief activities of Iai let me say that the end is not yet. We are still at work and what we have done or what we can do seems such a "drop" in the awful need that a "report" brings a feeling of helplessness rather than of helpfulness.

"Our first effort was to help the refugees who flocked into the Hokkaido at the rate of a thousand a day for about three weeks. They were fed and given clothing by a United City and Christian organization. As a school we collected 430 articles of

clothing for the committee to distribute. Among the teachers 40 Yen in cash was raised. Several teachers and older girls were on duty from time to time at the hatoba to assist.

"The school unanimously voted to give up the annual picnic and thus 200 Yen was saved and sent to Bishop Uzaki through Mr. Shirato. The members of the Y.W.C.A. during the summer earned in various ways some 600 Yen. This was spent for canton flannel and 143 fresh clean juban (women's shirts) were made and sent to Bishop Uzaki and Mrs. Heckelman for distribution. One whole day was given up to sewing at the request of the Womens' Patriotic Society of Hakodate. Every girl and woman teacher made a canton flannel juban and koshimaki. As a result 317 sets were nicely made and fastened together. All girls' schools took part and 5,000 sets were thus made. By self-denial personally, and extra care in the dormitory food expenses, we collected 91.20 Yen. This amount with 48.80 Yen from the Y.W.C.A. earned by selling flowers from our Iai gardens gave us a goodly sum to invest in materials for clothing and jackets. These are not quite finished, but we will have another hundred juban, 45 knitted jackets and 50 pairs of tabi to send to some needy place. Also another contribution of at least 40 Yen in cash to the Committee will be sent. Besides this, one class sent a special gift to a former pastor. Nearly every teacher has, of course, been helping some friend or relative personally. We plan to have another "self-denial" offering and to continue knitting and working. We feel we have not yet done all we ought to.

"May the whole Church become new in spirit, harmony, love, altruism, as a result of this call for sympathy and practical help!"

The reports of the schools in Tokyo and Yokohama tell splendid stories of service but they are far from complete. The writer knows of orphans cared for, Koreans sheltered, and an entire hospital—patients and staff—given shelter, and even of a student who gave his life to try to save the life of a babe, of which no mention is made in the reports. There must be countless other such incidents.

Mrs. Lynn of the Bible Training School at 212 Bluff, Yokohama writes: "At the time of the disaster there were two young

teachers and ten students of the Bible Training School on the compound. Also nine servants none of whom were injured. Only the Bible School Chapel and one small gate-house escaped the flames. About three hundred people took refuge on our lawn for about a week but as the teachers and students had nothing left they could not help in a material way. One of the teachers, Miss Tsukahara, is very clever in massage and did what she could to relieve the sick ones amid the crowd. Eleven persons besides our own lived in the badly damaged Bible School Chapel for two weeks. The fifth year girls of the Jo Gakko are having classes in the chapel and expect to spend three afternoons a week making warm clothes for children. The Bible School students will study during the morning and visit in the afternoon. We hope to make our chapel a social center for the people of Nakamura Cho which was untouched by fire.

Miss Jeane Noordhoff of Ferris Seminary tells of good work done by those who have themselves lost all. "The fact that our school was totally destroyed and that we have not even one small room in which to gather any of our girls together is the reason for our being able to give very little help in the information you are asking for.

"Yokohama is in such a condition that it will not seem unbelievable to you to be told that more than half of our students have lost everything in the fire, and many besides have lost their homes and are still living with relatives in other parts, as they have no other place in which to live. They are giving their help in those places as I gather from letters, but it is impossible to give anything near a report of that work. Naturally those who have lost all are occupied in helping in their homes and making their own clothing and bedding, as there is very little help to be secured in Yokohama, compared with that given in Tokyo from the Relief work in the Red Cross. ☉

"Some are helping in the work of keeping the children occupied, by story telling and play hours, either in the local Y.M.C.A. or in the S.S. which we formerly held in connection with the school. Those who have completed their own work or have some leisure are making underwear for the children who have their homes in the parks. The teachers have engaged themselves in visiting the families and

giving relief as they were able, but as they too were mostly burned out and have lost their homes, their efforts also do not make as good a showing as they might otherwise. My own work has been largely securing work for servants of foreigners on the Bluff, or helping them in the small way I found possible. Having lost all myself, I also was slightly handicapped in that work. Also, I have found it very profitable to visit the students in their homes, and though I have not been able to do much relief work there, the efforts are not without spiritual results.

"The matter of getting about in Yokohama and the rough element found there, has made it inadvisable for girls to be much on the streets except for matters of importance, but that is much better now, and therefore we are organizing classes for relief work to be held in the homes. At present we are making about a hundred juban for children and as soon as I can get into connection with more students I hope to start knitting as well. I know there are many incidents that might be told by the students and teachers, but as I say, we have no way of getting hold of them; of girls going without food that others might have some, of personal service given, but all these will have to be recorded somewhere else than in the Evangelist as we cannot get hold of them. This is also true of other places, I realize, but more especially of Yokohama which was more entirely destroyed and which is receiving less help than is Tokyo."

Mr. Omura of the Yokohama Y.M.C.A. explains that the night school students have been so scattered because of lack of employment that they could not be mobilized for work. He adds, "Still in the afternoon of Sept. 1 and towards the time evening drew near, I witnessed several of them (being themselves fugitives from deadly fire) helping many helpless in the Yokohama Park, amid pools and mud and cinders and flames, making them move about looking for a place of safety; and I was myself one of those thus helped.

"Here is a typical case of rescue. One of our graduates and one on our teaching staff served a firm, whose office building was that of Japanese old style with massive earthen roof. At the first shock the roof came down, and he with his department men got all jammed down and buried. He was a Christian and well trained in the

art of Japanese fencing. He thought himself destined to die there, but tried to remain calm. Then shriek after shriek came from the rear part of the fallen house, nearly rending his ears. He thought about an old bath woman, and her deadly shrieks aroused his courage. He felt he should not die. His trained muscles obeyed his will and he succeeded in breaking through the thick layers of earth. Light came in. Hope revived. To make the story short, his group got themselves saved including the old woman."

The Meiji Gakuin of Tokyo extended helping hands to those in need of help from the very beginning of the trouble. Mr. Lamott reporting for the school, says in part, "At the time of the earthquake and fire, the authorities of the School organized a "Relief Band" which took charge of the various matters of immediate relief, and which was able to do some little good. Bands were sent throughout Hibiya and Shiba Park in an effort to reunite separated families, calling names through megaphones and exhibiting large sighs, and a number of families were reunited. The same committee for several days wrote letters and mailed them to the relatives of refugees in the country. A number of families of refugees were cared for on the campus, and in our dormitories, in all about a hundred people. Systematic visitation of the School constituency was undertaken by the same committee; all homes were visited, and it was discovered that 44 Middle School and 15 College students had lost their homes in the fire, a number by earthquake, and two students were burned to death. Money was given to all students in distress for the purpose of buying books, and the monthly fees were remitted to all who had met with calamity. A number who could not return even though the fees were remitted, are being helped additionally."

Miss Bauernfeind of the Tokyo Bible School gives an excellent account of relief work. "Our work here is so closely connected with the Koishikawa congregation that I hardly know where to draw the dividing line. Most of our students were in the country at the time, but those on the place made themselves most useful in helping care for a large number of refugees in the church and kindergarten building. It is estimated that about 1000 men, women, and children were given shelter for over a month in our buildings. During

this time the students helped gather clothing, and did a great deal of hard work. About 10,000 articles of clothing were collected and distributed, first to those on the place, and then to large numbers in other parts of the city. Again, bedding and clothing was made by them for the Christians of our own church, and even now they are continuing to sew for these people."

The Sei Gakuin and the Joshi Sei Gakuin have been busy from the first of September until now. Mr. Watson of the Sei Gakuin writes, "The people cared for during the first days following the disaster were variously estimated from one to two thousand. Many of these soon left for their country homes, but some fifty or sixty stayed in the gymnasium until late in September when our school began. The family of two teachers lost all in the fire. These were given a bonus of half a month's salary and one family lived in a school building until a house was available. A group of representatives met with those of other Middle schools to plan for recreational work in the barracks, to be directed by the students of the schools, after class hours. A group from our school are willing to do this work.

"Our school collected from the students 120 Yen and distributed to their own number who had lost their homes (25 in all; fire 11, earthquake 14). They are now collecting money to help the Kwanto and St. Paul students. It is not all in and I do not know what the amount will be. The students are working in connection with the Takinogawa church in the barracks at Ueno Park also."

Mr. Yabauchi of Aoyama Gakuin, Tokyo gives a detailed account of the work of the Relief Association of the School. Part of it is as follows: "The Relief Association of the Aoyama Gakuin was organized on the 20th of September when the students living in Tokyo and its vicinity assembled for the first time after the earthquake.

"About a hundred and thirty students of both College and Academy volunteered to take part in the work, and a little over fifty yen were contributed by the teachers and students who were present on that day for the running expense of the association.

"The work began immediately. "Make your help count" was the Association motto; every one tried to carry it out. The

academy students under the direction of their teachers took up the work of putting up posters, by the request of the Mayor's office, and of distributing blanks of questionnaires for investigation which way the refugees took when they escaped from the catastrophe and what were helps or disturbances on their way when they escaped and so forth. Over thirty thousand blanks were distributed in many different quarters of the city where many refugees were staying. Our students were sent in different directions in many groups every morning and worked till late in the evening and collected more than six thousand answers, which was a great surprise and satisfaction to the city authorities who did not expect such a good result amidst the confusion and uneasiness. The result of this investigation is considered to be valuable material for reference for building roads and parks in future town planning.

"At the same time the association began the survey of the conditions of the refugees in different parts of Tokyo and Yokohama and collection of comfort bags from different homes in the neighborhood of the school, chiefly in Shibuya and Aoyama. The college students took up this part of the work chiefly. They at first distributed the printed note of appeal for help for sufferers to almost every house and they went on the following day to collect the goods with a cart. There were about eighteen hundred comfort bags collected by our first appeal and a thousand of them were carried to Yokohama and distributed to the sufferers in different sections of the city by thirty students. They were distributed among the Yokohama people because at that time the relief work in Yokohama under city and government authorities was far behind that of Tokyo and of course it was our desire to help the most needy ones first. Our students had a very hard time as there were no means of transportation and they had to take goods on a cart drawn by themselves over bad muddy roads. Yet we are grateful that we could show our sympathy to the students of the Kwanto Gakuin, the Baptist Mission School, which was burnt down and several hundred students were also burnt.

"A few days before the association was formed half a dozen of the students, the members of the Y.M.C.A. and Miss Moon's Bible Class went to Osaka and Kobe to appeal to the public for the help

of the sufferers, especially of the children. They were overwhelmed with sympathy and about thirty thousand articles were given to them. When they were brought back to the school, they were sorted and packed by the students and members of the families of the teachers. Then they were carried by automobile to the different quarters of Tokyo where the most distressed people are and distributed by our students from hand to hand and chiefly to the children. Some students who were living in Shizuoka and its vicinity, with the help of the members of alumni in that district had also collected several thousand articles which were also distributed chiefly to the children living in the barracks.

"One hundred thirty-eight yen were also contributed to the Association instead of comfort bags, with which cloth was purchased and much underwear was made by Miss Moon and others working with her, which was chiefly distributed among the suffering students of other mission schools."

The report of the Woman's Union Christian College as given by Miss Constance Chappell is an excellent comment on how the higher Christian education trains women for efficient service.

"At the time of the earthquake our student body was of course scattered, but soon the girls got into activities wherever they happened to be. In Karuizawa, for instance, although there were not many there, each one worked into some form of relief work, giving food at the stations, helping to gather together clothes from the villages, teaching in a school which was quickly organized by Mrs. Vories for the Japanese children of the summer community, who were detained in Karuizawa. In many other places too, the girls quickly made themselves useful, caring for orphans among other things at Aoyama and engaging in the countless activities which were in progress everywhere.

"After the first confusion of the earthquake was over the students came to the school naturally to see if there was anything to do there and organized for sewing. One of the professors whose brother is a cloth merchant was able to furnish literally bushels of woollen cloth samples which were patch-worked together for futon, one side being wool, the other being made of a cheap cotton material. Excellent futon resulted. About sixty of these were made and also a number of kimono were sewed

under the direction of the Kyofukwai. Other pieces of work done by our students before the opening of the school were distribution of clothes and footwear, in which work they cooperated with the city Y.W.C.A., and distribution of milk to babies in Ushigome and Kanda.

"Since the opening of school a good deal of time has been occupied by survey. The city Fujin Kyofukwai has organized a Rengo Fujinkwai—Christian and non Christian—and under the direction of this organization the students have undertaken to survey this ku (Yodobashi) for refugees and others suffering through the earthquake and fire. They ascertain what the losses have been and also the most pressing needs including the kind of work desired.

"On the fifteenth of this month our girls are going out on a similar survey in Sendagaya. This time they will be working for the Naimusho. The Rengo Fujinkwai has also given futon to be made up and these have been done by the dormitory girls.

"Knitting has been taken up by the Queens Gardens' Society. The regular meetings, literary, and social of this society (English Speaking Society), have been given up as the transportation conditions make it advisable for the girls to go home as early as possible. So the energy of that group is being used in distributing wool and in trying to keep the whole school knitting. They have taken up a few other off tasks but intend to concentrate on knitting.

"I think this ends the list of our activities except for what is going on in the individual homes and that I know is no inconsiderable thing."

What the schools have done has brought comfort and relief to many thousands. At the same time it has given our young people invaluable training in Christian service, and it surely has won the approval of Him who said, "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The Year 1923 in Japan.

By DAVID S. SPENCER

HISTORY is being made daily. The fateful year 1923 has passed to become a part of all history, and the new year comes rolling on. This is a time for taking stock, and for making plans for the future, built upon the lessons of the past. What are some of the outstanding events of the year just closing in Japan, and what the lessons we may draw there from?

SEPTEMBER FIRST TO BE
REMEMBERED LONG.

Recalling the occurrence of the past year, no other event strikes the mind with such force as that of the earthquake and fires of September 1st, in the Tokyo-Yokohama region. Occurring as it did in the last third of the year, nevertheless it denominated the whole record. Whether measured from the standpoint of the loss of life, of the loss of personal and national wealth, of the shock to the working of Government administration, of the activities of the press, of communications, of the railways, of the smooth running of the Courts of Justice,—no

matter what view one takes of this catastrophe, it seems to overshadow every other consideration for the whole year. Japan can never again be the same. Thought, feeling, ambition, world-view, hopes, fears,—all have changed. The most distant hamlet, church, Sunday School in the land has felt the shock of this event. One-eighth of the wealth of the empire gone; deaths and injuries equal to the same in the war with Russia. History furnishes no parallel human loss arising from seismic forces.

This is the dark side of the events of September 1st. There is a brighter, even a glorious side. The patience, good cheer, courage, determination to recover, rebuild, succeed, the finer virtues of the Japanese race never stood out to better advantage. Tokyo and Yokohama will rise again. The very trials through which the country is passing with such fine courage and absence of complaint, guarantee a worthy future for this people. Keeping September 1st in mind, let's help to build a solid future.

THE NATIONAL COUNCIL.

Earlier in the year, the effort made towards the uniting of the Christian forces in one organization calculated to represent collectively the Protestant forces of the country, began to take definite form. The seed planted long ago has at last developed and borne fruit in an organization known as the National Christian Council. This body should be able to speak with good measure of authority on questions of international and inter-denominational co-operation in Christian work. The decision of the organization to make no distinction in assessments between missionary and Japanese members, and to work on a minor budget for the present, inspires confidence in the judgment of the delegates. The determination to make haste slowly and to build solidly in the confidence of all parties is a wise one. Voices are heard calling for the abolition of the Federations of Christian Missions and of the Churches. Not yet. Give the Christian Council time to demonstrate its practical value. The Federations, it is claimed, can show a record of more than twenty years of constructive service. They should ultimately and naturally blend in the Christian Council, and the signs all indicate that they will do so, if not forced. The report that the Episcopal and Lutheran Churches will not enter the newly formed body is a distinct disappointment to their friends, and must be to many of their own members. Our Episcopal friends are prominent in the National Christian Council and in union educational institutions in China.

The naming of the Japanese and missionary secretaries of the new Council is eagerly awaited.

TWO NEW BISHOPS FOR JAPAN.

Speaking of the Episcopal body, it is a pleasure to be able to record the consecration within the last three months of two of their leading Japanese to the bishopric,—Dr. S. Motoda for the Diocese of North Tokyo, and the Rev. Y. Naide as the first Bishop of Osaka.

These bishoprics are erected upon a self-supporting basis, and indicate sub-

stantial progress. Bishops there have been in Japan,—native bishops,—for sixteen years previously in the Methodist body, but these brethren are the first to be thus honored in the Episcopal Church.

The ordination to the diaconate last February of the Rev. Y. Nukai, a pure Ainu, also marks another important development in this sister Church in Japan, as well as the local progress of the Kingdom.

THE PROGRESS OF COOPERATION.

The Federation of Christian Missions has for more than twenty years represented one outstanding form of co-operation in the Christian work of Japan. The general absence from that body of denominational ambition, narrow Christian bias, or manifestation of any sort of un-Christian spirit is cause for gratification. The Federation of Christian Churches has apparently had a like record. But what has become of the fine promise of far more effective practical co-operation as manifested in the speeches from representatives of all the leading denominations at the meeting of September 9th at Karuizawa? Is it merely the fact that the destruction of the press of Tokyo and Yokohama has deprived the representatives of the Christian forces of a means of expression that we hear nothing more on this line? Or is it really too soon to look for fruit on this desirable tree? Are the millions of foreign aid for which men are pleading to be used largely in duplicating the competing Christian agencies which the events of September 1st levelled to the earth? Must the waste in money and men and kingdom forces continue? Or are we waiting to see what the National Christian Council can do to set us out on better lines? Genuinely interested Christians want to know what is being done to promote co-operation, and whether we are not going to see fewer theological schools for men, fewer training schools for women, fewer struggling Christian publishing houses, fewer attempts at Christian universities,—the remaining specimens in each line so established, equipped and staffed as to make them efficient examples of Christian

institutions. Has 1923 done all it might have done to strengthen this Christian position in Japan as it is being strengthened in China? We doubt it.

QUICKENED MORAL AND SPIRITUAL FORCES.

If the earth shocks of September 1st have in some degree halted the Christian agencies erected for the betterment of society, they surely have not destroyed the spiritual and moral impulses of the people. All the year long these impulses have been finding expression, sometimes along novel lines. These movements have not always been of worthy character, but they reveal a condition of unrest that needs attention. In one direction the young men are zealously forming temperance organizations to prohibit alcoholic beverages; in another, the women, aided by loyal men, are storming the social and political world for the suppression of social vice; for the first time in the history of the Diet, if I mistake not, a member dares to face the Government of the day and ask for its condemnation of Japan's National Disgrace,—and behind that member are lined up forces which cannot long be ignored by any government; in some sections and with some minds this awakening takes a religious turn, and the inquirers after Christian truth multiply; while in other groups strange religious cults spring up, some of them near-Christian, but still lacking fundamental Christian principles,—while some are low, vulgar, highly objectionable,—revived Omoto-kyo, Sanchi-kyo, and Mr. Yashiro Ishii, Mr. Mushakoji, &c.; while again in some cases the mental excitement leads to suicide, in some to insanity, of which disorders the physicians report a rapid increase. Accompanying all this comes a renewed and wide-spread demand for universal manhood suffrage, the dissatisfaction among the reading classes never having been greater than to-day. Charges of militarism, bribery, oppression, duplicity, stupidity, and immorality made against officers of Government, even from the floor of the Diet, may shock the religious teacher, but they should not blind our eyes to the immanence of

important approaching changes for the better.

Troublesome though this awakening may be to the representatives of law and order, there are in this unrest distinct signs of the dawn of a better day. The better social classes are registering a decided protest against such tragedies as the Arishima case, and the conduct of certain individuals in official life are getting such frank condemnation as we have not before heard uttered by Japanese lips against the official class, while the outspoken opposition to militaristic tendencies offers a new field for thought.

THE SUIHEISHA.

Let no reader suggest that the social questions cited above are outside the sphere of missionary interest. The Christian movement must take greater active interest in the proper settlement of these questions in Japan or accept defeat.

Another sign of this psychological condition is the rise, early in 1923, of the acute phases of the Suiheisha affair,—or matter of dissatisfaction of the Eta or Pariah class of Japan. The demand of these oppressed people for social equality recognition came to a head at Nara in early March. Several lives were lost and much bad feeling created before peace was restored by the bringing in of the military. Those regarded guilty of disturbing the peace have just been sentenced by the courts. A thoughtful Japanese has said to me that in his opinion no question arising in 1923, not even the earthquake calamity, is of more far-reaching importance to Japan than is this Suiheisha problem, because of what it really connotes. The demand of the press and of the Christian group is the abolition of race discrimination throughout Japan. It is insisted that so long as members of the Eta class have from time immemorial served the nation, and may be found to-day occupying good positions in business, in professional chairs in universities, and other professional life, in honored temples, and even in the Imperial House, it is a great social wrong that discrimination should exist against several millions of the people who happen to belong to this particular social class.

This agitation presents a distinctly hopeful sign.

BETTER PROVISION FOR THE TRAINING OF YOUTH.

There went into effect January 1st, 1923, the new laws concerning "juveniles." Under this term "juveniles" applies to persons under 18 years of age. Juvenile Courts have been established and a new interest awakened in saving wayward youths from gravitating into established criminal lives. Tho checked somewhat in operation by the great earthquake, here is a movement entitled to largest approval. It seems to be freely admitted that this advance in moral reform came into being through the missionary agency of Miss Caroline MacDonald.

SUICIDE AND MENTAL DISEASES.

Attention has been already called to the existence of a dangerous mental state manifested strongly during 1923. Closer attention to details concerning suicide do not lessen our concern. The reasons given as prompting this social and moral crime are increasingly frivolous, shameful, disgraceful. Back of these suicides is often found a bad philosophy of life, a cheapening of human existence, a reasoning distinctly inferior to the code of the Samurai, or ancient Roman or Greek philosophy. The practice of suicide is as old as the race. The cause for present concern is the frequency of and shameless reasons for the deed. Statistics are offered to show that probably not one-tenth of the actual number of suicides in the land find notice in the press, and to show further that murder and insanity steadily increase. The records along these lines in connection with the earthquake are particularly shocking.

~ DECEMBER 27TH, 1923.

From the Japanese viewpoint at least, the most shocking and regrettable exhibition of this dangerous psychological condition found expression at the end of the year, when a Japanese youth of 22 fired upon the Prince Regent, who was on his way to open the Imperial Diet. All good men are deeply thankful that His Imperial Highness received no injury whatever, and glory in his fine self-control and noble bearing. The courts will deal

with the culprit, but the moral reformer cannot rest the case here. This unprecedented act by an educated young Japanese man ought to stir the minds of the disciples of Jesus the world over. Though an outstanding criminal act, it is, after all, but one among hundreds, yes thousands, occurring here this year of 1923.

SOME LESSONS OF THE YEAR.

Our review of events began with calamity and seems to be ending with tragedy. Admit we must that the year has been an intensely trying one in Japan. But has the year not been the same for all the world? Japan shares in the world-wide unrest. Tremendous changes are right now in process here. Chiefest of all is the psychological change. Politics, commerce, education, administration of justice, social ideals, family life, religious and ethical ideas—are all changing.

To meet this new situation, a change in methods of the Christian propaganda is emphatically demanded. It is not the old Gospel that needs to be changed, as some foolishly teach, but the method of its presentation. Vastly greater practical co-operation between the churches and missions ought to exist, and right now is the time to make adjustments. The Buddhists are getting closer together for the protection of their interests,—not merely in preventing the sending from Japan of a diplomatic representative to the Vatican,—tho this may succeed,—but in an endeavor to regain their lost position with the masses, these masses steadily losing ground morally. Through this closer co-operation, we should be able to supply, in ten times the pre-earthquake quantity, a strong, attractive and popular Christian literature. We agree strongly with Dr. Masaharu Anesaki's question: "Japan has her Shinto and Buddhism, but is not the mind of the rising generation being steadily alienated from these religions?" Certainly it is; but the danger lies in the shocking fact that no adequate presentation of a better faith is being made to these millions of hungry souls. And the broken and scattered Christian forces cannot in any near future overtake and help them.

THE PAST IS SAYING LOUDLY TO US:

"Close up the Christian ranks by federation, co-operation, union,—anything which will eliminate unnecessary duplication, do away with competition, and make the most of every dollar and every life. Stress the training of a native ministry to care adequately for the rising Church; urge self-support, vital to the sustenance of such a ministry; encourage the production of a Christian literature which

grows out of the battle on the ground, and be not satisfied with the translation of books from abroad, no matter how good; complete the system of Christian schools by the building of a great Christian University; lay intelligent and adequate plans for winning the entire nation to Jesus Christ. The task is great, but so are divine resources great; the only danger lies in yourselves. You may fail to use all the means at your command."

The Constitution of the National Christian Council of Japan.

THE National Christian Council of Japan was organized Nov. 23rd, 1923. The circumstances following the earthquake prevented earlier action and greatly increased the responsibility of the new organization. A full report of its work of reconstruction to date has already been published by Dr. Axling in the Advertiser of May 1st. The fact that the Council was organized at the time when neither the Advertiser nor the Evangelist were being issued has prevented the publication of the Constitution as it was finally agreed upon. The organizing Committee did their work well. They succeeded in harmonizing most of the divergent views and meeting the great majority of expressed desires of the Christian constituency they were elected to serve. The tentative constitution, the proposed budget, the basis of representation and the program of work were all revised in order to give the greatest possible satisfaction to all the cooperating bodies.

The constitution of the National Christian Council of Japan as revised and unanimously adopted is as follows:

Article 1.—NAME.

The name of this organization shall be The National Christian Council of Japan.

Article 2.—ORGANIZATION.

The Council shall consist of recognised Evangelical Christian bodies.

Article 3.—PURPOSE & FUNCTION.

The purpose of the Council shall be as follows:

1. To express and foster the spirit of fellowship and unity of the Christian

Church in Japan, and to give expression to the reality of its oneness with the Church throughout the world.

2. To be the medium through which the Church may speak on such matters, social, moral, religious, and the like, as affect the entire Christian movement in Japan.

3. To represent the Christian Church in Japan in communicating with similar bodies in other countries and to express its voice and make its contribution in the International Missionary Council and in other international relations.

4. To take counsel, make surveys, plan for co-operative work, and take suitable steps for carrying on such work, and to act on behalf of the co-operating bodies in all matters of common interest.

5. In all the above-mentioned functions the Council is understood as giving no authority to deal with questions of doctrine or ecclesiastical policy, neither shall its actions in such matters be interpreted as being in any way mandatory.

Article 4.—FUNCTIONING MEDIUM.

The Council shall function through a General Meeting and an Executive Committee.

The General Meeting shall consist of delegates chosen by the co-operating bodies in accordance with the accompanying table. The General Meeting shall however, have power to coopt a number of special delegates. Their term of service shall be for one year. Half of the delegates shall constitute a quorum.

The Executive Committee shall consist of twenty-one members elected by the

Council at its General Meeting. The Executive Committee shall elect a chairman from its own number. It shall also choose two secretaries and two treasurers.

	Japan-ese	Mission-aries	Total
Nihon Kirisuto Kyokwai	10	6	16
Methodist	7	6	13
Kumiai	8	3	11
Baptist	3	3	6
Churches of Christ	2	1	3
Evangelical	1	1	2
Methodist Protestant ...	1	1	2
United Brethren	1	1	2
Christian Church.....	1	1	2
Friends	1	1	2
Y. M. C. A.	1	1	2
Y. W. C. A.	1	1	2
W. C. T. U.	1	0	1
Japan S. S. Association.	1	0	1
Omi Mission	1	0	1
American Bible Society.	0	1	1
British Bible Society ...	0	1	1
Christian Education Federation	1	0	1

Article 5.—MEETINGS.

The Council shall hold each year a General Meeting. The place and time to be determined by the General Meeting or by the Executive Committee.

The General Meeting shall choose its own chairman.

The Executive Committee shall determine its own meetings.

The General Meeting shall have power to make provision for the holding of National Christian Conferences.

Article 6.—FINANCES.

The expenses of the Council shall be met by an apportionment among the co-operating bodies, and by gifts from interested parties.

Article 7.—AMENDMENTS.

This Constitution may be amended by a two-third's majority of the members in attendance at the General Meeting of the Council, provided that at least six months before said meeting a copy of the proposed amendment of amendments shall have been sent to each member of the Council, and to each of the co-operating bodies.

PROGRAM OF ACTIVITY.

The Council approved in the main of

the Organizing Committee's proposed program of activity as follows and referred its execution to the Executive Committee :

1. The calling of a General Meeting of the Council.

2. To make public announcement of the organization of the Council.

3. To send greetings to London and New York headquarters of the International Missionary Council and to other similar organizations. To exchange fraternal messengers with the National Councils of China and India in the near future.

4. As co-operative work the publication of Christian Literature and a regular periodical.

5. To establish central headquarters for the Council, and call one full time Japanese Secretary and one full time Foreign Secretary.

6. The establishing of district branches.

7. To appoint commissions to make complete surveys along the following lines :

Education, Evangelism, Social Service, Literature and International Relations.

8. The launching of a "Japan for Christ" nation-wide evangelistic Campaign. As a step in this direction district conferences shall be held in such strategic sections as Kyushu, Hokkaido, Kwanto, Kwansai, Tohoku and Hokuriku.

Budget—The following budget was adopted :

Receipts : ¥50.00 assessment	
for each delegate	3,500.00
Gifts	11,500.00
	<hr/> 15,000.00
Expenditure : Salaries	6,600.00
Operating Expenses, Surveys, Printing, etc.....	2,000.00
Meetings, General Meeting and Executive Committee	3,000.00
Travel	1,200.00
Office rent and Office expense	1,800.00
Emergency fund	400.00
	<hr/> 15,000.00

Note that the Council decided to make assessment 5 the same for both Japanese and foreign delegates.

A Summary of the Earthquake and Fire Losses Incurred by the Protestant Christian Forces in the Kwanto District, Particulary Tokyo and Yokohama.

By R. D. MCCOY.

FOLLOWING the earthquake and fire of September 1st, an effort was made, at the request of the Editor of the "Japan Evangelist," to secure a complete list of all losses in connection with the Protestant Christian work in the devastated area. The accompanying Table is the result of this effort. It is quite incomplete, in some respects, and needs a word of explanation. Most of the Missions and Churches responded readily and in detail to the questionnaire which was sent out; a few failed to do so.

The figures given by the various reporters are, no doubt, as accurate as it was possible to make them at the time the reports were made, but the greatest inaccuracy comes in the evident discrepancy in the basis taken for the estimation of the losses. Some based the loss on the probable value of the building at the time of its destruction, or upon its cost price; others considered the estimated cost of replacement as the measure of loss. Such being the case, an expert review of all losses, made on an uniform basis, would probably produce totals considerably different from those found herein. Hence the table is, at best, only an incomplete and in many ways an inaccurate indication of the greatest property loss suffered by the Christian forces.

Only the sixteen bodies or groups suffering the greatest loss are given here. To this, however, should be added ¥13,500.00 of losses reported by five or six smaller missions or independent churches. There are other losses incurred by union or independent organizations which must be taken into account also. The figures received from six such organizations are as follows:

Women's Christian College .	¥10,000
Christian Literature Society .	75,000
American Bible Society . .	100,000
Japan Book & Tract Society.	50,000

Keiseisha (Congregational Publishing House) . . .	700,000
Fukuin Printing Company .	450,000
This makes a total of . . .	¥1,385,000
Losses of smaller missions. .	13,500
Total given in the "Table" .	7,695,000
Making a Grand Total of .	¥9,093,500

The unreported losses of private Christian institutions, schools, hospitals, etc., would bring this total, no doubt, to the Ten Million Yen mark.

So far as the figures in the report are concerned, perhaps the greatest incompleteness comes in the report of the Episcopalian and Seikokai losses. The American Episcopal losses, including all the property in Tsukiji, Tokyo, and St. Paul's College at Ikebukuro, are listed at ¥2,000,000.00. This is probably not too high but it is not official. Some reports, too, were not clear as to the number of school buildings destroyed. This makes it impossible to produce an accurate list of these losses. The number of church buildings destroyed, however, agrees with the total reported in other connections.

The figures in the "Other Losses" column are mostly losses reported in connection with rented buildings where only equipment figured in. The Publishing House of the Oriental Missionary Society, ¥50,000.00 loss, is also placed in this column.

With the great loss of property it is certainly providential that the loss of life among Christian workers was so small. Only eight have been reported killed; three of these were missionary ladies, two from the Y. W. C. A., and one from the Reformed Church in America. Nearly 4,000 Christians were reported as rendered homeless, but the actual number, were it known, would no doubt be considerably larger.

Of the property losses, at least ¥2,000,000.00 must be credited to Yokohama.

Missions & Churches	Church Buildings				School Buildings				Missionary Residences	
	Completely Destroyed	Amount of Loss	Partially Destroyed	Amount of Loss	Completely Destroyed	Amount of Loss	Partially Destroyed	Amount of Loss	Completely Destroyed	Amount of Loss
Baptist	2	15,000	8	100,000	2	460,000	3	46,500	5	125,000
Methodist Episcopal	13	635,000	4	66,000	6	590,000	8	83,000	1	25,000
Methodist Protestant	2	17,000	2	1,500	4	50,000	3	25,000		
Presbyterian Bodies										
N. K. K.	14	500,000	20	20,000	3	610,000	6	110,000	3	90,000
Episcopalian Bodies										
Seikokai	10	300,000	6	20,000	(Schools, Hospital, etc. ¥2,000,000)					
United Brethren	2	25,000								
Congregational Ch. and Kumiai Kyokai	4	90,000	6	7,000						
Oriental Missionary Society	3	35,000	5	3,000			6	2,000		
Society of Friends			1	2,500			1	5,000		
Evangelical Church	1	5,000	6	10,000			4	2,000		
Universalist	1	50,000								
Seventh Day Adventist							2	2,000		
Church of Christ (Disciples)			3	5,000			6	12,000		
Y. M. C. A.										
Y. W. C. A.										
Christian Church			3	5,000						
Totals	52	1,672,000	64	240,000						

Missions & Churches	Missionary Residences		Social Service Bldgs and Kindergartens		Other Losses	Christians Rendered Homeless	Total Financial Losses
	Partially Destroyed	Amount of Loss	Completely Destroyed	Amount of Loss			
Baptist	5	17,000	2	29,500	7	25,000	2,000
Methodist Episcopal	9	31,000	3	45,000	2	5,000	800
Methodist Protestant	1	10,000			1	5,000	4,000
Presbyterian Bodies N. K. K.	6	6,000	1	20,000			1,700
Episcopalian Bodies Seikokai			1	10,000			110
United Brethren							
Congregational Church	2	4,000					500
Kumiai Kyokai							88
Oriental Missionary Society	2	2,000					29,500
Society of Friends	3	5,500			1	2,000	370
Evangelical Church	4	1,000					75
Universalist			1	7,500			15,000
Seventh Day Adventist	5	5,000					500
Church of Christ (Disciples)	5	10,000			1	3,500	50
Y. M. C. A.	4	40,000	2	350,000	7	600,000	51,500
Y. W. C. A.			1	200,000			20
Christian Church	1	4,000					2,000
Totals							30
					Publishing House		
							58,500
							32,500
							990,000
							240,000
							9,000
							7,695,000

Minutes of the Conference of the Federation of Christian Missions in Japan 1923

THE twenty-second Annual Meeting of the Federation of Christian Missions in Japan was held in the Auditorium at Karuizawa from the morning of August 5th until noon of August 9th. The Sunday morning service was in charge of the Federation and the President of the Federation, Dr. C. A. Logan, preached the sermon taking for his subject "The Bridegroom and His Bride." The Vice-president Rev. T. A. Young assisted with the service. The evening vesper service was addressed by Bishop Fred T. Keeney of the Methodist Mission at Foochow, China, who spoke upon theme "The Foundation of the Church." Dr. D. S. Spencer assisted him.

At the beginning of each day eight groups in various parts of the city gathered for half an hour of prayer before breakfast. Miss Robertson, Mr. Erskine, Mr. Cunningham, Mr. John Vories, Mr. Topping, Mr. Logan, Mr. Spencer and Mr. McCoy kindly opened their homes each morning for these cottage prayer meetings.

A short opening devotional session was held from 9 to 9.15 each day, being in charge of various members of the Executive Committee of the Federation.

Beginning with Monday the four morning sessions of the Conference were given over to addresses, discussion and devotions, while the afternoon sessions were devoted to business. The general subject for the morning inspirational addresses was "The Building of the Church," and in a series of eight addresses an attempt was made to study various types of missionary endeavor, past and present, in order to get some light upon the best methods to assure wise progress in the immediate future.

In the opening paper Dr. D. C. Holtom gave a most careful historical study of methods and results of early missionary efforts in the evangelization of the Roman Empire. Mr. Gurney, Barclay who had had the opportunity of studying the missionary situation in India only a year ago gave a most illuminating discussion of the methods and results in modern mission fields outside Japan, while Rev. Charles Iglehart followed

with a careful comparative study of the results gained by various missions during the past 25 years in Japan.

The problem of the individual, in the work of evangelization was studied under the subject "What is Psychologically Involved in the Christianization of an Individual." This subject was most ably discussed by Dr. R. C. Armstrong and also by Dr. James B. Pratt, Professor of Philosophy in Williams College. At the same session the problem of the self-propagating church as a desirable goal and a practical possibility in Japan was strongly advocated by Dr. George W. Fulton.

The final session of the Conference was taken up with a discussion of "The Place of the Missionary in Japan." The same subject was given to two men, Mr. Arthur Jorgensen and Dr. H. V. S. Peeke, who were known to hold somewhat different views on the subject in order that the various phases of the question might be brought out.

One of the high spots of the Conference were the devotional addresses each day at 11:30 by Dr. George W. Richards, President of the Reformed Church Theological Seminary at Lancaster, Pennsylvania.

At the opening session on Monday morning the above program as prepared by the program committee, Mr. Young and Mr. Converse, was presented to the conference and accepted. The Chairman announced that in view of the poor health of the secretary, Dr. R. C. Armstrong, Mr. G. C. Converse had been appointed assistant secretary. Rev. T. A. Young and Dr. C. B. Tenney were appointed business committee and Rev. P. S. Mayer minute secretary.

The first order of business on Monday morning was the reception of Fraternal delegates. Greetings were brot to the Conference by Rev. Wm. Blair, representing the Federal Council of Korea, and Mr. Ishizaka and Dr. Kozaki representing the Federation of Japanese Churches.

At the same time the following visitors were introduced to the Conference and made corresponding members; Rev. O.

H. Bronson, representing Yale in China; Prof. James B. Pratt of Williams College; Dr. W. O. Carver, of the Southern Baptist Theological Seminary, Louisville, Ky.; Dr. Paul Martin of Princeton Theological Seminary; Bishop Fred T. Keeney of Foochow, China; Dr. George W. Richards of Reformed Church Theological Seminary, Lancaster Pa.; Dr. D. Ebina, President of Doshisha University; Rev. K. Matsuno, Secretary of the Japanese Federation of Christian Churches; Bishop Herbert Welch, Methodist Bishop of Japan and Korea; Mrs. W. F. Brunner, President of the Ohio branch of the Woman's Missionary Society of the Congregational Church; Rev. Alexander Paul, Oriental Secretary for Japan, China, and the Phillipines of the United Christian Missionary Society, St. Louis; Mr. R. A. Doan, Layman Representative of the United Christian Missionary Society.

A solemn memorial service was conducted by Rev. W. E. Towson in honor of thirty-three former missionaries who had served in Japan and had responded to the Higher Summons; Mrs. Charlotte A. Ashmore, American Baptist Mission; Miss Clara Law Burnside, Church Missionary Society; Rev. Wm. Campbell, D.D., English Presbyterian Mission (Formosa); Mrs. Cyrus Clark, American Board Mission; Rev. Max Christlieb, Dr. of Phil., General Evangelical Protestant Mission; Mrs. Frances Hooper Davis, American Board Mission; Miss Doris Claudia deBerry, Japan Evangelistic Band; Miss Auguste Dierks, General Evangelical Protestant Mission; Mrs. J. Dunn, Church Missionary Society; Mrs. Major W. H. Evans, Salvation Army; Mrs. E. H. Guinther, Reformed Church in U.S.; Rev. Wm. Gauld, Presbyterian Church of Canada (Formosa); Rev. Duncan Ferguson, English Presbyterian Mission (Formosa); Rev. John Thomas Gulick D.D., American Board Mission; Rev. A. D. Hail, Northern Presbyterian; Rev. Harry Lyle Hughes, Methodist Episcopal South; Miss Leita Mae Hill, Southern Baptist Convention; Mr. Henry Hughes, Society for the Propagation of the Gospel; Rev. Horace Hall Leavitt D.D., American Board Mission; Mrs. Daisy K. Lambuth, Methodist Episcopal Church South; Rev. James L. Maxwell, M.D., English Presbyterian Mission (Formosa); Mrs. J. P. Moore, Reformed Church in U.S.; Walter Edward

Hoffsummer Ph.D., Reformed Church in America; Miss Edith Parker, United Christian Mission; Miss Christine Penrod, Japan Rescue Mission; Rev. Wilfred Spinner, Dr. Theol., General Evangelical Protestant Mission; Rev. E. S. Stevens, United Christian Mission; Rev. Wallace Taylor, M.D., American Board Mission; Mrs. Frances Phelps Thackaberry, Methodist Episcopal Church; Miss Elizabeth Torrey, American Board Mission.

The first business session was held on Monday afternoon. It was announced by the business committee that ninety-one delegates were present representing thirty-two different Mission bodies. Only one Mission, the English Presbyterian Mission of Formosa, failed to send a delegate.

The treasurer presented the following report which was adopted. The report ended with the fiscal year Dec. 31st 1922 and had been audited and found correct.

Contributions eight bodies to Sunday School Assn. . . .	Yen 225.00
Amount paid over to treasurer Mayer . .	Yen 225.00
Amount on hand . .	
Contributions 19 societies to C.L.S. . . .	\$ 5545.00
Amount paid over to Treas. Armstrong . .	Yen 5545.00
Amount on hand . .	

GENERAL ACCOUNT.

Rec'd from former treas.	Yen 1107.91
Rec'd by loan from F. A. Lombard . .	400.00
Refund on travel to 1922 Conference . .	39.50
Received from Kyo-Bun-Kwan (Xtn Mov.) . . .	918.31
Interest on deposits . .	1.74
Fees from 29 bodies . .	2190.00
Total amount of income.	4657.46
Travel to Comm. meetings before Conf. 1922	Yen 53.50
Stationary before 1922 Conference	1.80
Travel to 1921 Conference	22.60
Lodging two fraternal delegates.	46.00

Lodging and travel two on program	58.83
Telegram	1.00
Use of Auditorium . . .	25.00
To Dr. Chas R. Erdman Conference minutes typewritten	50.00
Printing reports 1922 Conference	15.00
Refund loan to F. A. Lombard	153.78
Interest on above loan .	400.00
To Kyo-Bun-Kwan for printing	6.00
Expenses Executive Comm. Nov. 21922 .	62.07
To D. C. Holtom Christian Movement Comm.	105.60
Travel and lodging 1922 Conference	55.52
Expenses delegate sent to Korea Conference .	1273.70
	48.00
	<hr/>
	2378.40
Amount in hand . . .	2279.06
	<hr/>
	4657.46

The Executive Committee presented the following report which was accepted.

REPORT OF THE EXECUTIVE OF THE FEDERATION OF CHRISTIAN MISSIONS FOR THE YEAR 1922-3

The Executive has held six meetings during the year; three of them in Tokyo, and three in Karuizawa. The following matters have been dealt with in addition to routine matters.

Appropriations.—The following appropriations for the year have been voted; the Committee on Evangelism Yen 100.00; International Welfare, Yen 100.00; Social Welfare Yen 150.00; Newspaper Evangelism, Yen 150.00; Editorial Com. of Christian Movement, Yen 200.00; Statistician, Yen 50.00; S.S. Com. Yen 50.00; Publicity Com. Yen 35.00; Mutual Fire Protection Com. Yen 14.50.

Japanese Language School.—The recommendations in Dr. Ostrom's paper before the Conference in 1922, were as follows; "That the name and scope of the Tokyo Language School be changed to The Tokyo Training Institute or Japan Training College, with an enlargement of the course so as to include courses of study

on Japanese government, history, religions, society, customs and allied subjects," in addition to the study of the language. It was also suggested that practical training in Tokyo and in country work in Saitama ken should be provided if arrangement could be made with the missions to whom Saitama ken is assigned. After due discussion the Executive recommended these suggestions to the favorable consideration of the Japanese Language directors. Mr. Bowles replied briefly to the effect that it was the plan of the school from the beginning to have courses in Japanese History, politics etc. 2. Various lectures and courses of reading have already been given. 3. Mr. Ostrom's recommendations would mean a fundamental change of constitution and administration, and an assumption of financial responsibility by the Federation which it has never before shouldered, especially in the early years of deficits. 4 He suggested that much the same result could be had by having a missionary dormitory with field work in charge of the Language School director who is a missionary.

A committee consisting of Dr. Tenny and Miss Bosanquet were appointed to investigate the question, remove misunderstanding and report. Their report was in the main as follows:—1. The non-missionary body represented on the Board of Directors of the Language School have been a real help in the past and constitute a possible source of financial assistance in the building operations now contemplated. 2. The variety of denominations represented by the student body would make it very difficult to decide on training methods satisfactory to all. It is much better to leave such to individual or allied missions in Tokyo. 3. Lectures on etiquette, history, religion, etc. have been given and so far as class rooms and lecturers are available these are being expanded. The director cautioned against broadening the course too much lest students should devote themselves to side issues to the detriment of language study. The committee was discontinued and the Executive went on record as once more affirming the loyalty of the Federation to the Language School.

1922 Conference Lectures.—At the direction of the Executive the lectures given by Miss Finlay and Messrs. Warren and Noss were translated into Japanese and placed at the disposal of some good Japanese Magazines.

Visitors from abroad.—During the year the committee corresponded with several prominent religious leaders in regard to their proposed visits to Japan. Among these were Prof. George A. Coe of Union Seminary; Dr. Albert Parker Fitch, Prof. of Comparative Religions at Amherst College; President Steward, Auburn Seminary; Dr. Samuel P. Zwemer, missionary and author on Mohammedan subjects; Prof. James B. Pratt of Williams College and Dr. George W. Richards of the Reformed Church Theological Seminary at Lancaster Pa. We are glad to report that the two last named gentlemen are taking part in this Conference. Others expect to visit Japan at some later date. The Executive also cooperated in arranging lecture tours for Dr. Sydney Gulick in his propaganda for a warless world.

The Work for Koreans in Japan.—The problem of Christian work for Koreans in Japan who are rapidly increasing in numbers was again brought to our attention. Your committee once more approached the Federal Council of Korea in the hope that some form of cooperation might be evolved. Your secretary wrote in January to the Secretary of the Korean Council, but due to his absence on furlough did not receive a reply until it was too late to accomplish anything. We sincerely hope that something definite may be undertaken for the thousands of Korean men and women who are entering Japan.

The Fiscal Year.—In view of the difficulty growing out of the fact that various missions have fiscal years ending at different times it was voted to fix the Federation fiscal year as the Calendar year.

The Evangelist.—The financial report from the Methodist Publishing House for the Evangelist showed a credit balance to the Evangelist of Yen 1021.23 for the current year, with several months still to run; but a debit balance of Yen 1024.23 up to Dec. 31st 1922, with interest accruing on the same to date. Your Executive authorized the Treasurer to wipe out this debit balance at once and to borrow funds for the same if necessary in order to regularize the account and avoid further confusion.

The Christian Movement.—The financial statement on the Christian Movement showed a credit bal. of Yen 642.94. The total cost of the 1923 volume is Yen 2912.75. On motion it was agreed that

the Treasurer should receive the credit balance and an advance of Yen 1000.00 on the sales of the present volume from the Methodist Publishing House, and that he should pay the Fukuin Publishing Co., direct. The Methodist House agreed to make a report of sales on Sept. 30 and thereafter at the end of each quarter.

The Circulation of The Christian Movement and The Evangelist.—The present year is an opportune time to increase the circulation of these periodicals. A committee was appointed to investigate and report. They felt that the Committee of Reference and Council in the United States were sufficient to meet our needs in America, and that they had already been making special effort to push the sale of the publications. In view of the fact that 1923-4 will be the Japan year in the Mission Study Classes of the home bases, your Executive sent out a thousand Post Cards asking for special orders. In response to these cards over 800 volumes of the new edition were sold. In addition to this it is customary to send about 300 volumes to our sales agent abroad. Your Executive therefore authorized the publication of 500 extra volumes this year, making 1500 in all.

Proposed Amendment of the Constitution.—At a recent meeting of the Executive it was pointed out that most of the corresponding members from missions with less than five members were paying the regular fee for membership, but were deprived of a vote in the Conference. It was therefore decided to recommend to the Conference that the Constitution of the Federation of Christian Missions be amended as follows; —That section A of Article 5 should be amended to read "Missions having from one to nine members shall be entitled to one representative." And that section F of Article 5 should be struck out.

The Committee on Newspaper Evangelism made the following report through their Acting Manager, Rev. F. W. Rowlands.

Resolved that we recommend to the Federation of Christian Missions that with a view to promoting cooperation and mutual help amongst all newspaper agencies throughout the country a central office be established at Osaka with an initial budget of Yen 8000, it being understood that the central office work shall be a first claim upon these funds and that all remaining sums be used in advertising in Osaka and Tokyo dailies.

We recommend that the functions of this Central Office shall be as follows :

1. To act as a bureau of information and supplies for those engaged in this kind of evangelistic work.

2. The providing of a correspondence course in Bible Study.

3. The issuing of a weekly order of service and sermons for isolated groups.

4. The publication of a suitable evangelistic monthly.

5. A nation wide presentation of the Christian message through the Osaka and Tokyo dailies.

6. The receiving of replies and classifying and distributing applications to the nearest branches. It is understood that for the purpose of giving this Central Office a living touch with the work, we deem it desirable that it be associated with an Osaka local branch with a budget to be separately provided.

For information :—Section 4, Article 7 of the Standing Rules has been rescinded.

After some discussion the following resolution presented by the Newspaper Evangelism Committee was carried by a vote of 29 to 20. Resolved that this Conference approves the plan for a Central bureau at Osaka as presented by the Committee on Newspaper Evangelism and request the Missions connected with this Federation to contribute toward the proposed budget of Yen 8,000 on the basis of Yen 100 for each delegate to this Federation Conference.

The special committee on Mutual Fire Protection made a report through their Chairman, Rev. A. J. Stirewalt. After some discussion of the report, the Conference voted to lay it on the table.

Rev. E. N. Walne made a short speech in regard to the use of motion pictures in religious work and announced that he had imported a number of very expensive religious films which he would like to see used by the missionary workers.

The following resolutions presented by the Social Welfare Committee were adopted by the Conference.

Whereas the following resolution has been presented to this Federation by the Foreign Auxiliary of the Japanese Woman's Christian Temperance Union, namely :

"Whereas we are coming to realize the menace to the morals of the nation of the Geisha system, which is even more insidious than the ordinary brothel because less

discredited by public opinion, and more deeply entrenched in social, political and commercial circles; and whereas many publications continue to spread erroneous information calculated to gloss over the immoral aspects of the system : Therefore : Be it resolved that the members of the Foreign Auxiliary of the W.C.T.U. in Conference assembled at Karuizawa, August 1st 1923, do hereby decide to carry on a definite propaganda against the Geisha system, by publishing and circulating literature exposing the dangers of the system; and that we henceforth refrain from seeking either money or patronage for any form of Christian enterprise from those known to be patrons or supporters of this system and from inviting them to take a leading part in Christian meetings : And further, be it resolved that we hereby appeal to the Federation of Christian Missions in Japan and to all other Christian bodies and organizations to take a like stand against this system."

And whereas this Federation is in hearty sympathy with the action taken by the Woman's Christian Temperance Union; Resolved; that we put ourselves on record as heartily endorsing the stand taken by that body in the resolution which they have presented to us and pledge our support to the Woman's Christian Temperance Union (Kyofukwai), The Purity Society (Kakuseikwai) and all other similar organizations in the field fighting this evil.

And furthermore that we refer this vital matter to the Joint Committee on Social Welfare of the Federation of Churches and the Federation of Missions to the end that the Christian Churches in Japan may be aroused to more aggressive activity in combating this national menace.

Resolution in regard to alcohol.—Whereas the facts seem to indicate that the consumption of alcoholic liquors is rapidly increasing in Japan; and whereas the increased revenue coming from the liquor traffic will perhaps result in its becoming more and more entrenched in the social and economic life as in other lands; and whereas the accumulating evidence proves that the liquor traffic is destructive not only of the economic and social welfare but especially of the moral and spiritual welfare of mankind, being thus diametrically opposed to the purpose and work of the Christian Church; and whereas the marvelous results in America and other

prohibition lands indicate that prohibition of the alcohol traffic is one of the greatest social and moral victories in the history of Christianity.

Be it Resolved by the Federation of Christian Missions: That we make the anti-alcohol principle a still more prominent part of our missionary purpose and urge all our constituents to give increased emphasis to this cause and to enter more aggressively into the actual anti-alcohol work in Japan and specifically;

1. That we emphasize the vital need of a permanent social solution of the alcohol problem as well as abstinence.

2. That we urge every Christian to give active cooperation to the Japanese temperance organizations such as the Kyofukwai (Woman's Christian Temperance Union), the Nihon Kinshu Domei (National Temperance League of Japan), and the Nihon Gakusei Haishu Remmei (Japanese Intercollegiate Anti-alcohol League) at least by active membership in one of them.

3. That we give more consideration to giving financial aid to this branch of Japanese Christian activity.

4. That we help to promote local societies of these organizations in our churches and schools where such do not already exist.

5. That we lose no opportunity to emphasize the true significance and the great beneficial results of America's splendid example in this epoch making illustration of practical Christianity.

Resolved that we express our deep appreciation of the service which Mr. Tayama and Mr. Shaw have rendered to the Committee on Social Welfare and that we authorize our Social Welfare Committee to cooperate with the Committee of the Federation of Churches in using Mr. Tayama and Mr. Shaw, as Executive Secretary and Associate Secretary respectively for the work of the Joint Committee.

The following resolution printed on pages 22 and 23 of the Standing Committee Reports; namely,

"That our Committee cooperate with the Social Welfare Committee of the Federation of the Japanese Churches in the establishment of a central office for carrying on social welfare activities until the next conference of the Federation of Christian Missions; that at that time we ask the

Federation of Christian Missions to recognize this joint committee as the committee to function in the field of social welfare until it be found advisable to transfer the activities of this committee to the proposed National Christian Council of Japan; and that in further providing for this committee the Federation of Christian Missions be asked to appoint instead of the present number, only five members who shall serve with an equal number to be appointed from the Federation of the Japanese Churches;" together with the following supplement; namely, "And in view of the fact that the Federation of Japanese Churches has voted to disband as soon as the National Christian Council is organized, the work of the Committee on Social Welfare of the Federation of Missions be transferred to the National Christian Council as soon as its organization is completed" were recommended by the Social Welfare Committee and passed by the Conference.

The following resolution was presented to the Conference by one of the delegates and was referred to the Social Welfare Committee.

"Resolved; That this body request its incoming Committee on the Sunday School to use its influence toward freeing the Sunday School Movement in Japan from official connection with any patron of the Geisha system."

The following resolution was presented to the Conference and on motion it was voted to lay it upon the table; Resolved that it is the sense of this body that Mission Schools should avoid the employment of non-Christian teachers, even though certain courses may have to be postponed until suitable instructors can be found.

The report of the Christian Literature Society was made by Dr. Wainright, its executive secretary and by Miss Bosanquet, secretary for women's and children's literature. Mr. and Mrs. J. S. Kennard Jr. were introduced to the Conference. Mr. and Mrs. Kennard have been released by the Baptist Mission to give full time to the work of the Society.

The reports of standing committees as printed were adopted and the resolutions therein referred to the business committee. It was also voted by the Conference that in future years the reports of the standing committees should be printed and placed in the hands of the delegates 10 days before the opening of the Conference.

REPORT OF THE SANATORIUM COMMITTEE.

"The work of the committee this year has been confined to correspondence.

A comprehensive reply was sent to a letter received from the Committee of Reference and Counsel of North America, asking if in our Committee's opinion Chosen rather than Japan proper would be a more central location for the Sanatorium. In our letter we had given our reasons relative to the advantages of the institution being in Japan. Three doctors then practicing in China had confirmed this. We also asked Dr. Cousland, who is thoroughly conversant with the needs of China, Chosen, and Japan to write to the Committee of Reference and Counsel stating his opinion as a physician, and as one who has given years of careful study to this subject.

Our committee's letter was acknowledged, and attention to it promised. Having received no further communication in May, we again wrote asking if the Committee of Reference and Counsel could assure us of action having been taken by them in order for your committee to be able to report progress at this Conference.

Up to this date no further word has been received. We understand the Committee of Reference and Counsel has sent a questionnaire to physicians in China on this subject.

We are therefore hopeful that the New York Committee after having received replies to their questionnaire may send us encouraging news.

Consequently your Committee would respectfully request that a Sanatorium Committee be continued in office."

NATIONAL CHRISTIAN COUNCIL.

The Reverend William Axling, foreign secretary of the Organizing Committee of the proposed National Christian Council and Rev. K. Kodaira, a member of the same committee, made a comprehensive report of the progress in organization during the past year. They reported that 29 organizations had already approved the Council and that the organization meeting had been set for October 15th. The Council through its organizing committee was already functioning, having sent delegates to the Worlds Missionary Conference at Oxford, England.

INTERNATIONAL RELATIONS.

The following letter had been received from the Japanese Federation of Christian Churches and was presented to the Conference.

TO THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN. HEARIEST CHRISTIAN GREETING.

At the annual meeting of the Federation of Christian Churches in Japan, the following resolution addressed to you our sister organization was unanimously adopted.

"We rejoice that since the Washington Conference the dark clouds which hovered over the American-Japanese relations have been dispersed. However the fact that the anti-Japanese spirit has again raised its head and agitations which ignore justice and the principle of humanity are again in evidence among a section of the American people, is an unexpected phenomenon concerning which we feel the utmost anxiety.

"We pray that the treaty between Japan and America which soon expires and is to be renewed in the near future may truly guarantee the friendship and peace of these two nations. We also ardently hope that this time the Federation of Christian Missions in Japan will anew stress America's historic stand for freedom, equality, justice and the principle of humanity and contribute in a large way toward the intimacy and peaceful relations of these two nations. Moreover we are determined to direct public opinion among the Japanese people and earnestly strive in behalf of world peace."

After short speeches by the Rev. H. Kozaki and the Rev. C. B. Tenny, it was voted to refer the resolution to the Committee on International Relations of the Federation. In view of the fact that only three members of that committee were present the Conference voted to allow them to coopt Dr. C. A. Logan, Dr. J. C. L. Bates, Mr. Gurney Barclay and Mr. E. N. Walne.

The committee met together and after careful consideration brought in the following report.

"This Federation of Christian Missions acknowledges the receipt of a communication, presented at this session, from the Federation of Japanese Churches, concerning American and Japanese relations. It has heard with deep and sympathetic

interest the words of the Reverend Dr. H. Kozaki, one of the pioneer and outstanding and greatly beloved leaders among Japanese Christians, who has presented to this body the communication and explained its purpose. This Federation wishes to reciprocate the cordial feelings expressed in the communication and to assure its esteemed brethren of the Federation of Japanese Churches that any expression of desire on their part for the existence of good relations between Japan and the countries from which we, as missionaries, come, will receive most earnest and prayerful consideration.

In response to their request that this body give expression to its views on the subject of the communication, the following resolutions are hereby adopted.

1. That, inasmuch as this Federation of Christian Missions is constituted of members not only from the United States, but from other countries as well, it is deemed inexpedient that action on the subject involved be taken by this body.

2. That a copy of the communication from the Federation of Churches be forwarded to the Federal Council of the Churches of Christ in U.S.A., accompanied by a letter calling the attention of the Federal Council of Churches to the peculiar position and influence for the furtherance of good relations between Japan and countries in the West which the Federation of Japanese Churches occupies; to the intimate knowledge many of the leaders of that body possess of the countries from which we come, as well as their own country; to the unceasing efforts they are putting forth for the furtherance among their own people of the spirit of universal Christian brotherhood and consequently to the due weight and cordial recognition their words are entitled to receive on the subject of international friendship.

3. That the Federation gives expression to its regret that there should be conditions, the existence of which tends to mar the friendly feeling between nations, especially between those nations which in the progress of the future must be brought into increasing relations of intimacy and varied intercourse with each other. It thereby expresses its deep conviction that the spirit of brotherhood in Christ should be observed between nations, as in all other practical relations of life. It most earnestly seeks the furtherance of the cause of just treatment, of benevolence and good will for all

alike, without respect of race or nationality, in the intermingling of populations now becoming so noticeable a fact within the bounds of every modern nation. It furthermore pledges itself to labor and pray for the extension of the Kingdom of Christ in all nations as the one sure hope for the realization of those aspirations cherished in our best moments for the reign of universal justice and good will among men.

4. This Federation believes that much good may result from a conference of representatives of the two Federations to discuss together what can be done by Christian bodies to promote international relations. It therefore appoints a special committee consisting of Bishop Heaslett, Dr. Wainright, Dr. Walne, Dr. Bates and Dr. G. W. Fulton to meet with a similar committee to be appointed by the Federation of Churches providing the latter body deems such a conference desirable."

KOREANS IN JAPAN.

A committee of which Rev. Blair, the Fraternal Delegate from Korea, was a member brought in the following report in regard to the work for Koreans in Japan. Resolved: That in view of the large influx of Koreans into Japan Proper, and the ensuing problem connected with their evangelization, we recognize the need and appoint a committee of three to deal with the question. At the same time we feel that the work can be handled best by the Korean Church or the missionary body in Korea, and we would therefore call upon the Federal Council of Missions in Korea to assume the responsibility for this work, our committee to act in an advisory relation; and we would instruct our delegate to the Federal Council to present this matter to it at its meeting in September." The committee appointed were Rev. J. T. Meyers, Miss K. A. S. Tristram, Rev. G. W. Fulton.

REPORT OF SPECIALISTS.

Mr. Mark W. Shaw, Secretary for Japan of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, addressed the Conference on the subject of the Anti-Alcohol Movement in Japan. Several resolutions in regard to the subject and introduced by the Social Welfare Committee will be found elsewhere in this report under that head.

Mr. Horace Coleman and Mr. S. Imamura, General Secretary of the National Sunday School Association of Japan, spoke in regard to the work of that association. The following resolution was presented by the Sunday School Committee of the Federation: Resolved that this Federation of Christian Missions has heard with gratitude the plans of the National Sunday School Association for a Sunday School Year in Japan in 1925. The Federation has pleasure in heartily endorsing this movement and recommends to the several missions that they cooperate to the extent of their ability with the General Committee in charge of the program.

The Federation has for some years cooperated with the American School in Japan by electing one member to its Board. In view of this fact the following resolution was presented and adopted by the Conference. Resolved: That we approve the campaign of the American School in Japan for a permanent Building and Endowment Fund and recommend to our constituent bodies as large participation therein as possible.

The secretary read a statement in regard to the necessity of the present owner selling the Austin House which has helped so materially in years past in the housing of mission delegations in Karuizawa. Miss L. A. Lindsey, Mrs. A. W. Stanford and F. W. Heckelman were appointed a committee to see if something could not be done to save this boarding house for the community.

BUSINESS BUREAU.—The committee on a united business bureau made the following report. "Since the last meeting of the Federation very few replies from the Missions have come to the Commission regarding the establishing of the proposed bureau. Apparently a number of Missions would like to cooperate in some way in the handling of their business affairs, but they are not willing to go so far as the plan proposes. The suggestion has been made that it might be more feasible as a first step to have the various Mission treasurers operating in Yokohama and vicinity or Kobe and vicinity to unite in such forms of cooperation as they may find possible or advantageous. If this is done as a beginning it may grow into something more definite or unified later on.

It seems to the Commission that it can do nothing further now and such a step as

indicated above may readily be taken by the treasurers or the Missions without any help from the outside. We would suggest therefore that the Commission be discharged." The Conference voted to adopt this suggestion and to discharge the Commission.

The Executive Committee of the Federation brought in a recommendation that the Constitution be amended as follows: That section A. of article 5 of the Constitution be amended to read "Missions having from one to nine members shall be entitled to one representative," and that section F of Article 5 be struck out. The motion was unanimously carried and the matter will come up for final vote one year from this meeting as provided by the Constitution.

NOMINATIONS.—The committee on nominations presented the following report which was adopted and the persons named elected.

Chairman—Rev. T. A. Young.
Vice-Chairman—Rev. J. C. Mann.
Secretary—Mr. G. C. Converse.
Treas.—Rev. A. J. Stirewalt.

Executive Committee
Term Expires 1924

Rev. P. S. Mayer.
Rev. C. B. Tenny.
Miss A. C. Bosanquet.

Term Expires 1925

Rev. R. C. Armstrong.
Miss Myrtle Pider.

Language School Directors
Term Expires 1924

Rev. D. R. McKenzie.
Rev. S. J. Umbreit.
Miss A. B. Sprowles.

Term Expires 1925

Rev. H. V. S. Peeke, Convener.
Rev. W. P. Buncombe.
Rev. C. B. Tenny.

Japan Evangelist Board
Term Expires 1924

Mrs. Wm. Pearson, Associate Ed.
Miss Bosanquet.
Rev. E. T. Iglehart.

Term Expires 1925

Rev. P. S. Mayer, Editor in Chief.
Rev. H. F. Woodsworth.
Mr. W. M. Vories.

Examiners in Japanese Language
Term Expires 1924

Miss F. Gardiner.
Rev. G. M. Rowland.
Rev. C. Noss.
Rev. L. J. Shafer.

Term Expires 1924

Rev. H. H. Coates, Convener.
Rev. W. H. Erskine.
Rev. G. W. Bouldin.

Continuation Committee
Term Expires 1924

Miss I. S. Blackmore.
Rev. L. Layman.
Rev. W. P. Buncombe.
Rev. E. H. Zaugg.
Rev. A. K. Reischauer.

Term Expires 1925

Rev. G. W. Bouldin.
Rev. H. Pedley.
Rev. R. D. McCoy.
Mr. W. M. Vories.
Mr. A. Jorgensen.

Term Expires 1926

Bishop H. Welch.
Rev. W. Wynd.
Rev. D. R. McKenzie.
Rev. W. H. Clarke.

Evangelism
Term Expires 1924

Rev. A. P. Hassell.
Rev. C. F. McCall.
Rev. C. D. Kriete.

Term Expires 1925

Rev. P. B. Waterhouse.
Rev. G. M. Rowland.
Rev. F. W. Steadman.

Term Expires 1926

Rev. G. W. Bouldin.
Miss Janet Jost.

Sunday School
Term Expires 1924

Rev. G. W. Fulton.
Rev. P. S. Mayer.
Miss M. F. Lediard.

Term Expires 1925

Rev. Wm. Axling.
Rev. H. V. Stegeman.
Miss S. A. Pratt.

Term Expires 1926

Rev. C. Darby Fulton.
Miss Margaret Armstrong.
Miss Grace Babcock.

International Relations
Term Expires 1924

Bishop H. J. Hamilton.
Rev. G. W. Fulton.
Mrs. Katharine Eddy.

Term Expires 1925

Bishop S. Heaslett, Convener.
Rev. C. J. L. Bates.
Rev. A. K. Faust.

Term Expires 1926

Rev. S. H. Wainright.
Rev. O. St. M. Forester.
Mrs. Henry Topping.

Christian Literature Society
Term Expires 1924

Rev. A. D. Berry.
Rev. R. C. Armstrong.
Rev. C. Noss.
Miss Jane Scott.

Term Expires 1925

Rev. Wm. Axling.
Rev. A. K. Reischauer.
Rev. C. J. L. Bates.
Miss F. E. Griswold.

Term Expires 1926

Rev. E. N. Walne, Convener.
Rev. H. V. S. Peeke.
Rev. H. C. Ostrom.
Miss A. M. Henty.

Christian Movement.
Term Expires 1924

Rev. D. C. Holtom, Editor-in-Chief.
Miss A. C. Bosanquet.
Rev. F. W. Heckelman.

Term Expires 1925

Rev. C. B. Olds.
Rev. L. C. M. Smythe.

Education
Term Expires 1924

Rev. F. A. Lombard, Convener.
Mrs. Wm. Pearson.
Miss Myrtle Pider.

Term Expires 1925

Rev. A. K. Reischauer.
Rev. E. T. Iglehart.
Miss M. M. Cook.

Term Expires 1926

Rev. H. W. Outerbridge.
Miss Charlotte B. DeForest.
Miss N. F. J. Bowman.

Social Welfare

Mrs. W. D. Cunningham.
Mr. T. A. Jones.
Rev. Wm. Axling.
Miss Alice Cary.
Rev. Percy Price.

Newspaper Evangelism
Term Expires 1924

Rev. H. Kuyper.
Rev. C. Noss.
Rev. W. H. Erskine.

Term Expires 1925

Rev. W. R. Weakley
Rev. W. C. Kerr.
Rev. R. S. Spencer.

Term Expires 1926

Rev. E. C. Hennigar, Convener.
Rev. F. W. Rowlands.
Rev. C. E. Norman.

Publicity

Term Expires 1924

Rev. H. C. Ostrom.
Rev. W. C. LaMotte.
Mr. R. Floyd Shacklock.

Term Expires 1925

Rev. R. S. Spencer.
Rev. M. E. Hall.
Miss Ada Scott.

Special Committees
Mutual Fire Protection

Rev. A. J. Stirewalt, Convener.
Rev. P. S. Mayer.
Rev. D. R. McKenzie.

Surveys and Occupation

Rev. D. S. Spencer.
Mr. W. M. Vories.
(with power to coopt.)

Federation Representatives
Canadian Academy

Rev. R. M. Millman.

American School

Mrs. C. B. Tenny.

Statistics

Rev. D. S. Spencer.

Delegate to Korea

Dr. C. A. Logan.

Necrology

Rev. W. E. Towson.

Special Committees
Sanitarium

Rev. J. Cooper Robinson, Convener.
Rev. F. A. Lombard.
Rev. W. C. Buchanan.
Mrs. A. W. Stanford.
Miss I. S. Blackmore.

Statistics

Rev. D. S. Spencer, Convener.
Rev. C. B. Olds.
Rev. W. K. Matthews.
Rev. D. C. Ruigh.
Rev. A. C. Knudten.

The following resolution was presented to the Conference and adopted. In view of the fact that the papers presented for the consideration of this conference have been of an exceptionally high order :

Resolved :—(1) That we ask for their publication in full in the Evangelist.

(2) That we urge the Editorial Staff of the Evangelist to consider whether these papers may not be published in a single issue of our magazine.

A resolutions committee consisting of Dr. C. J. L. Bates, Dr. H. K. Miller, Rev. H. C. Ostrom having been appointed at one of the early sessions the following resolutions were presented by them and adopted.

This Federation of Christian Missions in Japan, assembled in annual conference in Karuizawa, August 5th to 9th, consisting of citizens of various countries, due hereby express profound regret at the announcement of the sudden death of Warren G. Harding, President of the United States of America, while in the faithful discharge of the great responsibilities of his office.

We wish to express our special sense of loss in view of the great work he has accomplished in furthering world peace and in fostering better relations among the nations, particularly those touching the Pacific seaboard.

We believe that through the calling of the Washington Conference and the carrying out of its purposes at a time of peculiar stress and strain in international relations, he acted as God's instrument in greatly

relieving the peoples of the world from the anxiety, from mutual suspicion and from a financial burden in the race for armaments that was rapidly becoming intolerable.

We would register our thankfulness to Almighty God for calling to the responsible position of the Presidency of the great western Republic such a man of sterling worth, of great friendliness, of splendid poise, of unblemished character, and of undoubted allegiance to Christ, and pray that ever, throughout the years to come, God may place men of like ability and Christian character in the presidential chair of the United States of America.

Resolved:—1. That the thanks of the Federation be extended to the officers, the executive and other committees for their faithful service to the Federation during the past year, and also to those who have participated in the program by specially prepared papers, by music, or who have in other ways contributed to the success of the Conference.

2. That we express our pleasure at the presence of fraternal delegates from the Federal Council of Korea, and the Federation of Churches in Japan, thank them for their cordial greetings, which we heartily reciprocate, and assure them of our sympathetic interest in their share of our common task of establishing and extending the Kingdom of God.

That the special thanks of the Federation be extended to Dr. Geo. W. Richards, President of the Reformed Theological Seminary, Lancaster, Pa., for his most helpful spiritual messages during the devotional hours of the Conference, to Bishop Keeney, of Foochow, China, for his inspiring vesper service address, and to Professor James B. Pratt of Williams College, Williamstown Mass., for his illuminating presentation of the psychological processes involved in the Christianization of an individual.

It was voted to hold the next annual meeting of the Federation in the Auditorium at Karuizawa, August 3rd to 7th, 1924.

ROLL OF THE FEDERATION, 1923

ABCFM	W. L. Curtis, A. Downs, C. B. Olds, Mrs. J. P. Stanford, Mrs. C. M. Warren.	MES	W. R. Weakley, J. T. Meyers, W. K. Matthews, S. H. Wainright, Roy Smith.
ABF	Miss G. Ryder, Miss A. Pawley, D. C. Holtom, C. B. Tenny, F. W. Steadman.	MP&MPW	Miss A. L. Coates, E. I. Obee.
AFP	G. Binford, Mrs. Wm. L. Pearson.	MCCC	J. C. Robinson, V. C. Spencer, Miss N. Bowman.
ABS	K. Aurell.	OMJ	W. M. Vories.
BFBS	F. Parrott.	PCC	Miss M. Clakie, W. G. Coates.
CC	C. P. Garman.	PN	W. C. Kerr, G. P. Pierson, E. M. Clark, Misses J. Leavitt L. A. Wells.
CMS	G. H. Moule, G. W. Rawlings, T. C. Barclay, Miss D. Howard.	PS	C. A. Logan, J. E. Cousar, H. H. Monroe, H. C. Ostrom, Miss S. Currell.
EA	Harvey Thede, Miss F. Erffmeyer.	RCA	S. W. Ryder, H. V. S. Peeke, L. J. Shafer, Miss J. A. Pieters.
EPM	A. J. Stirewalt, C. H. Hepner, C. E. Norman, Miss M. Akard.	RCUS	J. P. Moore, P. L. Gerhard, H. K. Miller, W. G. Seiple, Miss Lydia Lindsay.
LEF	T. Minkinen.	SBC	E. N. Walne, C. K. Dozier, Mrs. G. W. Bouldir.
MCC	H. W. Outerbridge, C. J. L. Bates, P. G. Price, Mrs. R. C. Armstrong.	UB	J. E. Knipp.
MCCW	Misses A. Killam, A. O. Strothard, E. Lediard, K. Greenbank.	UCMS	C. E. Robinson, T. A. Young, C. F. McCall, Miss Ada Scott.
MEFB	F. W. Heckelman, C. W. Iglehart, W. W. Crider, D. S. Spencer.	WU	Miss Clara Loomis.
MEFBWE	Misses L. C. Goodwin, A. B. Spowles, M. Z. Pider, Ellison Bodley.	YMJ	W. D. Cunningham.
MEFBWW	Misses C. S. Peckham, Elizabeth Lee.	YMCA	G. C. Converse, H. S. Sneyd, W. R. Stier, A. Jorgensen.
		YWCA	Misses Clare McKinnon, L. Scott.

IN MEMORIAM

EDITH LACY—DOROTHY HILLER.

THE Young Women's Christian Association measures its loss in the overwhelming disaster, not in terms of buildings and equipment destroyed—though we have shared with all the other mission groups in that—but in the lives of two of its foreign secretaries who were instantly killed in the earthquake.

Mrs. Edith Lacy was just completing the second year since her coming to Japan. During these two years she had been devoting most of her time to language study, in which she was making more than ordinarily good progress and had but just begun her active work with the Yokohama Association. But she had done much more than merely study the language. From the very beginning of her residence in Japan the glow of her real love for people illumined for her the path into the hearts of Japanese girls and they began to give her in large measure the gift of their love and confidence. She was never too occupied or too hurried to give herself to them and in her friendships she received from them that which ministered to her own life; she made possible the conditions of real friendship in which each gives to each. If one were to put into a word or two the qualities which were most characteristic of her one would speak of her deep sincerity and her cheery, triumphant courage. She was such a very real person, so utterly honest in all the thoughts and intents of her heart. Life had brought her much of sorrow and loss, but she had turned her face bravely toward the future and was translating into daily living Christ's teaching about finding one's life by losing it. Those of us who knew her here have sorrowed greatly for our own loss and for the grief of those at home who loved her most, but for herself we think of her only as living more joyously and more fully than here, serving as truly as when she went her quiet, gracious way among us. ■

MISS DOROTHY HILLER had been for one year in the National Office in Tokyo. She had come to Japan from California to be with her sister who was living in Yokohama and because of her interest in the kind of work that we were doing came to help us. She had been with the Red Cross during the war and had also been in France, under the Y. M. C. A., and it was partly her experience in this kind of work and partly her own deep desire to help in something that was directed toward service to others that brought her to us. For all the time that she was with us she daily took the journey of nearly two hours each way, and this against the constant urging of her family and friends, because she loved her work and did not want to give it up. For part of the time, she worked under conditions of real physical discomfort in a crowded office, but she did not complain. She brought to what might have been a somewhat monotonous task such cheer and illumination of her own spirit that under her touch the task grew to have life and color. In connection with her work in the national office, she had been giving one day a week to the Yokohama Association for teaching stenography and typewriting and this work had developed to such a degree that an adjustment had been made whereby she was to have given half time to it from this fall. She was greatly interested in this and spent many of her last holiday hours planning and arranging for it. She, too loved the Japanese girls greatly and she would have made much of the opportunity for fellowship with them which this plan would have afforded. The nature of her work gave her far less chance for direct touch with Japanese girls than falls to the lot of one who is doing regular work in a local Association, but she used to the utmost the opportunities that she had and her loving heart made them fruitful. On

the very afternoon of her death she had arranged to have all the Japanese secretaries who had returned to town come to have tea with her, and she was happily making preparations for it. She, too, was a person who was characterized by her genuineness and the reality of her life. Always cheerful, always ready for a task, always loyal, our office will

not be the same without her presence.

We are comforted in our sorrow by knowing that the two girls met death together and that it came instantly. There could hardly have been conscious fear, so quickly it must have come, and they found themselves, without pain or dread, in the shining presence of the Father.

JENNIE M. KUYPER.

MISS KUYPER was born and brought up in Pella, Iowa. She graduated from Central College, Pella, and received a degree from the University of Chicago. After teaching in Pella schools and also in Central College she became Lady Principal of Rochester Academy in Wisconsin, where she taught Latin and Greek. It was while teaching in Rochester that the gradual desire to engage in missionary work became definite. She felt that those who had had the opportunity to receive Christian education and training and had no one depending on them for support should feel responsible for the work of Foreign Missions. Although leaving home and dear ones was hard, she never felt that she was making a sacrifice.

Arriving on the field, in addition to language study, Miss Kuyper had the oversight of the evangelistic work engaged in by the Ferris Seminary students in the neighborhood Sunday Schools. After passing the language examinations she added to her regular classroom work

weekly visits to the homes of the pupils. The work of the New Testament League was largely the result of her influence.

After a term at Ferris Seminary, upon her return from furlough, she was at Kagoshima for a brief period in charge of the evangelistic work among the women and the High School Girls among whom she organized a Y.W.C.A. The monthly meeting in the dormitory of the weaving factory, and a weekly meeting of nurses in the Government hospital were among her activities. From this work in 1922 Miss Kuyper was called by the Mission to the Principalship of Ferris Seminary and became also a Trustee of the Woman's Union Christian College in Tokyo.

Miss Kuyper returned to Yokohama from Karuizawa on August 31st and on the following day made the supreme sacrifice under particularly heroic circumstances. Her life unselfishly offered upon the altar of service for the young women of Japan will continue to bear a rich fruitage in the multitudes of girls she was able to touch.

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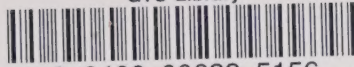
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